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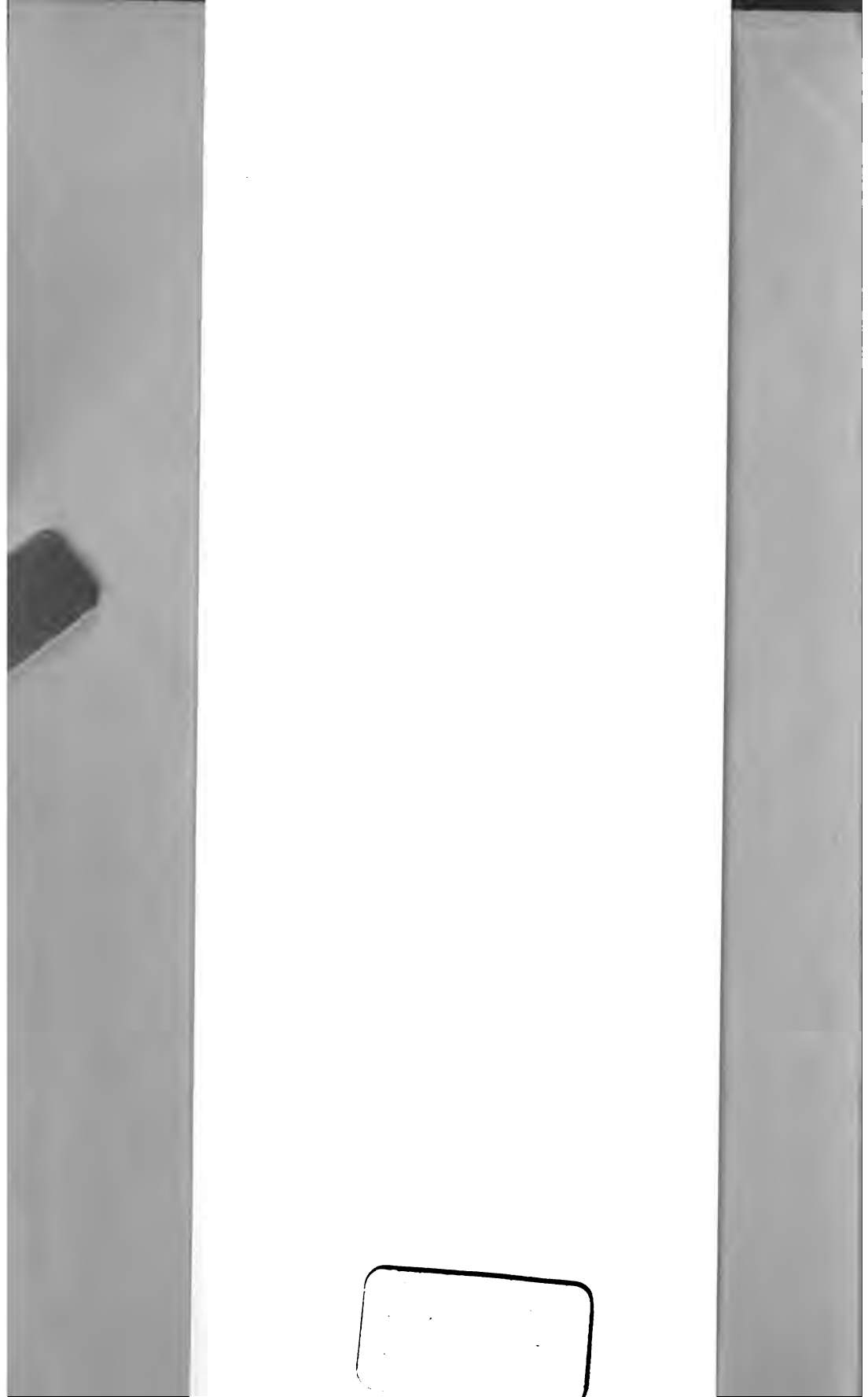

SMITHSONIAN INSTITUTION
BUREAU OF ETHNOLOGY: J. W. POWELL, DIRECTOR

CHINOOK TEXTS

BY

FRANZ BOAS

WASHINGTON
GOVERNMENT PRINTING OFFICE
1894

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PORTRAITS OF CH

IARLES CULTEE.

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ILLUSTRATION.

PLATE I. Portraits of Charles Cultee ..... Frontispiece.

JUN 4 1895

CHINOOK TEXTS

Told by
CHARLES CULTEE
Recorded and translated by
FRANZ BOAS

INTRODUCTION.

HISTORICAL ACCOUNT.

The following texts were collected in the summers of 1890 and 1891. While studying the Salishan languages of Washington and Oregon I learned that the dialects of the lower Chinook were on the verge of disappearing, and that only a few individuals survived who remembered the languages of the once powerful tribes of the Clatsop and Chinook. This fact determined me to make an effort to collect what little remained of these languages.

I first went to Clatsop, where a small band of Indians are located near Seaside, Clatsop county, Oregon. Although a number of them belonged to the Clatsop tribe, they had all adopted the Nehelim language, a dialect of the Salishan Tillamook. This change of language was brought about by frequent intermarriages with the Nehelim. I found one middle-aged man and two old women who still remembered the Clatsop language, but it was impossible to obtain more than a vocabulary and a few sentences. The man had forgotten a great part of the language, while the women were not able to grasp what I wanted; they claimed to have forgotten their myths and traditions, and could not or would not give me any connected texts. One old Clatsop woman, who had been married to a Mr. Smith, was too sick to be seen, and died soon after my visit. The few remaining Clatsop had totally forgotten the history of their tribe, and even maintained that no allied dialect was spoken north of Columbia river and on Shoalwater bay. They assured me that the whole country was occupied by the Chehalis, another Salishan tribe. They told me, however, that a few of their relatives, who still continued to speak Clatsop, lived on Shoalwater bay among the Chehalis.

I went to search for this remnant of the Clatsop and Chinook peoples, and found them located at Bay Center, Pacific county, Washington. They proved to be the last survivors of the Chinook, who at one time occupied the greater part of Shoalwater bay and the northern bank of Columbia river as far as Greys Harbor. The tribe has adopted the Chehalis language in the same way in which the Clatsop have adopted the Nehelim. The only individuals who spoke Chinook were Charles Cultee and Catherine. While I was unable to obtain anything from the latter, Cultee (or more properly Q¡ELtē′) proved to be a veritable storehouse of information. His mother's mother was a Katlamat, and his mother's father a Quilā′pax; his father's mother was a Clatsop, and his father's father a Tinneh of the interior. His wife is a Chehalis, and at present he speaks Chehalis almost exclusively, this being also the language of his children. He has lived for a long time in Katlamat, on the southern bank of Columbia river, his mother's town, and for this reason speaks the Katlamat dialect as well as the Chinook dialect. He uses the former dialect in conversing with Samson, a Katlamat Indian, who is also located at Bay Center. Until a few years ago he spoke Chinook with one of his relatives, while he uses it now only rarely when conversing with Catherine, who lives a few miles from Bay Center. Possibly this Chinook is to a certain extent mixed with Katlamat expressions, but from a close study of the material I conclude that it is on the whole pure and trustworthy.

I have obtained from Cultee a series of Katlamat texts also, which appear to me not quite so good as the Chinook texts, but nevertheless give a good insight into the differences of the two dialects. It may be possible to obtain material in this dialect from other sources.

My work of translating and explaining the texts was greatly facilitated by Cultee's remarkable intelligence. After he had once grasped what I wanted, he explained to me the grammatical structure of the sentences by means of examples, and elucidated the sense of difficult periods. This work was the more difficult as we conversed only by means of the Chinook jargon.

The following pages contain nothing but the texts and translations. The grammar and dictionary of the language will contain a comparison of all the dialects of the Chinookan stock. I have translated the first text almost verbatim, while in the later texts I endeavored only to render the sense accurately, for which reason short sentences have been inserted, others omitted. Still, the form of the Chinook sentences has been preserved as nearly as possible.

ALPHABET.

a, e, i, o, u	have their continental sounds (short).
ā, ē, ī, ō, ū	long vowels.
A, E, I, O, U	obscure vowels.
^{a}, ^{e}, ^{i}, ^{o}, ^{u}	vowels not articulated but indicated by position of the mouth.
ä	in German *Bär*.
â	aw in law.
ô	o in German *voll*.
ê	e in bell.
–	separates vowels which do not form diphthongs.
ai	i in island.
au	ow in how.
l	as in English.
ll	very long, slightly palatized by allowing a greater portion of the back of the tongue to touch the palate.
ꞁ	posterior palatal l; the tip of the tongue touches the alveoli of the lower jaw, the back of the tongue is pressed against the hard palate, sonans.
L	the same, short and exploded (surd; Lepsius's t̲).
L¡	the same with very great stress of explosion.
q	velar k.
k	English k.
k·	palatized k (Lepsius's k′), almost ky.
kX	might be better defined as a posterior palatal k, between k and k·.
x	ch in German *Bach*.
X	x pronounced at posterior border of hard palate.
x·	palatal x as in German *ich*.
s, c	are evidently the same sound and might be written s· or c·, both being palatized; c (English sh) is pronounced with open teeth, the tongue almost touching the palate immediately behind the alveoli; s is modified in the same manner.
d, t b, p g, k	as in English, but surd and sonant are difficult to distinguish.
h	as in English.
y	as in year.
w	as in English.
m	is pronounced with semiclausure of the nose and with very slight compression of the lips; it partakes, therefore, of the character of b and w.
n	is pronounced with semiclausure of the nose; it partakes, therefore, of the character of d.

¡	designates increased stress of articulation.
!	designates increased stress of articulation due to the elision of q.
ɛ	is a very deep laryngeal intonation, due to the elision of q.
2, 4	designate excessive length of vowels, representing approximately the double and fourfold mora.

Words ending with a short vowel must be contracted with the first vowel of the next word. When a word ends with a long vowel and the next begins with a vowel, a euphonic -y- is inserted. The last consonant of a word is united with the first vowel of the next word to one syllable.

TK!ANĀ'MUKC.

MYTHS.

1. CIKƮA ICTA'KXANAM.

CIKƮA THEIR MYTH.

Lqui'numiks LxēlĀ'-itx LĀ'wuX ĀēXa't Lo-ᶜō'kuil neq!'ēlā'wilX. 1
Five there were, their younger sister one a woman menstruating the first time.

Atcunkō'mit icā'yim. ĒXt iqē'tak nikct Lap aLE'kxax. Ā'yō 2
He carried her away the grizzly bear. One year not find he did it. He went

iLā'xk'un. Atcō'xtkinEba LiĀ'wuX. Ā'yo mank kulā'i. Lap 3
its elder brother. He went to search for her his younger sister. He went a little far. Find

ā'tcax ōni'ctXuic. Itcā'maᶜ atciā'lax; atcupō'nit. Ā'yō4; kulā'2i 4
he did her a pheasant. Hitting her he did her with it; he hung her up. He went; far

ā'yō. Lap atci'tax t!'ōƮ. Atcixā'laqƮ. A'lta LōC Lq!'ēyō'qxut k!a 5
he went. Find he did them a house. He opened the door. Now there was an old man and

LēXā't Lg'ā'cgc. Ayū'p!ōm. ALxā'latck Lg'ā'cgc. TakE aLsō'pEna 6
one child. He entered. It rose the child. Then it jumped up

Lg'ā'cgc. "O'quaqct, tā'ta," takE LE'k·im. TakE atcLō'skam, takE 7
the child. "Louse me, uncle," then it said. Then he took it, then

atcLgē'qsta. TakE Lap ā'tcaq ō'Laqst. TakE L!k·!ōp ā'tcax. 8
he loused it. Then find he did her its louse. Then squeeze he did her.

TakE ātcā'yaqc gō iā'tuk. TakE L!q!ōp ā'tcax iā'tuk. TakE 9
Then he bit him at his neck. Then cut he did him his neck. Then

acgiō'Lata k!a LiĀ'mama. TakE acgiō'pcut mā'LxôlĒ. A'lta k·!'ē 10
they two hauled him and his father. Then they two hid him inland. Now nothing

cmôkct cᶜā'kil ckulā'pamam tā'lalX. 11
two women they two went digging them gamass.

A'lta LEla'ktikcka txè'lā-it. TakE nē'ktcuktē. A'lta wext ē'Xat 12
Now four only remained. Then it got day. Now more one

ā'yō. Ā'yō 4. TakE weXt Lap a'tcax ōni'ctXuic. TakE itcā'maᶜ 13
he went. He went. Then again find he did her a pheasant. Then hitting her

atciā'lax. TakE atcupō'nit weXt iā'xkatē. TakE ā'yō, kulā'i ā'yo 14
he did her. Then he hung her up again there. Then he went, far he went

weXt. TakE Lap atci'tax t!'ōL. TakE atcixā'laqƮē. A'lta LōC 15
again. Then find he did them a house. Then he opened the door. Now there was

Lq!'ēyō'qxut k!a Lg'ā'cgc. TakE ayū'p!ōm. "Tā'ta, ō'quaqct!" 16
an old man and a child. Then he entered. "Uncle, louse me!"

TakE Lap ā'tcax ō'yuqct. TakE L!k!'ōp ā'tcax ō'yuqct. TakE 17
Then find he did her his louse. Then squeeze he did her his louse. Then

atcā'yaqc gō iā'tuk; takE L!q!ōp nē'xax iā'tuk. TakE acgiō'Lata 18
he bit him at his neck; then cut was his neck. Then they two hauled him

k!a LiĀ'mama. TakE acgiō'pcut gō mā'LxôlĒ. TakE nā'k·ēm: 19
and his father. Then they two hid him at inland. Then she said:

"Tca txgō'ya! LgūLē'lXEmk gō tE'lxaoqL aLtē'mam." TakE 20
"Come, let us two go! A person at our house has arrived." Then

1 agō'lXam Lgā'naa: "ĀLqē tcax." Lē'le ka aci'xkō k¡a
she spoke to her / her mother: / "Later on come." / A long time then / they two went home / and

2 Lgā'naa. A'lta akLiLā'kux Lᵉā'owilkt gō wē'wuLē. A'lta
her mother. / Now / she smelled it / blood in / interior of house. / Then

3 naXE'LXa. A'lta ōᵉō'lEptckiX agacgE'ltcim.
she became angry. / Now / [with] firebrand / she hit them two.

4 A'lta Lō'nikcka Lxē'lā-it. TakE nē'ktcuktē. "NiXua nai'ka
Now / three only / remained. / Then / it got day. / "Well! / I

5 weXt nō'ya!" TakE ā'yō4, kulā'i ā'yō. TakE weXt Lap ā'tcax
also / I shall go!" / Then / he went, / far / he went. / Then / again / find / he did her

6 ōni'ctXuic. TakE itcā'maᶜ atciā'lax. Atcupō'nit weXt ia'xka.
a pheasant. / Then / hitting her / he did her with it. / He hung her up / also / he.

7 TakE weXt ā'yō, kulā'2i ā'yō. TakE Lap atci'tax t!'ōL. TakE
Then / also / he went, / far / he went. / Then / find / he did them / a house. / Then

8 atcixā'laqᴉ; Lōc Lq¡'ēyō'qxut k¡a Lg'ā'cgc. TakE ayū'p!ōm.
he opened the door; / there was / an old man / and / a child. / Then / he entered.

9 ··· [as above] ··· TakE nā'k·im kaX ōk'ō'sks: "Tca txgō'ya!
··· [as above] ··· / Then / she said / that / girl: / "Come / let us two go!

10 ALtē'mam LgōLē'lXEmk gō tE'lxaôqL." TakE agō'lXam Lgā'naa:
It arrived / a person / at / our house." / Then / she spoke to her / her mother;

11 "Ā'Lqē, tcax! ā'Lqē, tcax!" TakE agō'lXam: "Nēkct na LEmā'icX?"
"Later on, / come! / Later on, / come!" / Then / she spoke to her: / "Not [interrogative particle] / thy relative?"

12 TakE agō'lXam: "Lqui'numiks LEmē'tata-iks." TakE aci'xkō
Then / she spoke to her: / "Five / thy uncles." / Then / they two went home

13 k¡a Lgā'naa. TakE naXE'LXa; takE akcō'tEna Lgā'mama
and / her mother. / Then / she became angry; / then / she struck them two / her father

14 k¡a Lgā'wuX.
and / her younger brother.

A'lta weXt nē'ktcuktē. A'lta weXt ē'Xat niXE'ltXuitck. Atc-
Now / again / it got day. / Now / again / one / he made himself ready. / He

16 to'ckam tiā'xalaitanEma. TakE ā'yō weXt. Kulā'i ā'yō4, ā'yō. TakE
took them / his arrows. / Then / he went / also. / Far / he went, / he went. / Then

17 Lap ā'tcax ōni'ctXuic. TakE itcā'maᶜ atciā'lax. TakE atcupō'nit
find / he did her / a pheasant. / Then / hitting her / he did her with one. / Then / he hung her up

18 iā'xkatē weXt. TakE ā'yō weXt. Kulā'4i ā'yō. TakE Lap atci'tax
there / also. / Then / he went / also. / Far / he went. / Then / find / he did them

19 t!'ōL. TakE atcixā'laqᴉē. Lōc Lq¡'ēyō'qxut k¡a Lg'ācgc. TakE
a house. / Then / he opened the door. / There was / an old man / and / a child. / Then

20 ayū'p!ōm. TakE aLxā'latck Lg'ā'cgc. TakE aLksō'pEna: "Ō'quaqct
he entered. / Then / it rose / the child. / Then / it jumped up: / "Louse me.

21 tā'ta!" TakE akLgE'kXiks. TakE Lap aqā'x ō'Laqst. TakE
uncle!" / Then / he loused him. / Then / found / it was / its louse. / Then

22 L¡k¡ōp ā'qāx. TakE atcā'yaqc Liā'tata gō iā'tuk. TakE L¡q¡'ōp
squeezed / it was. / Then / he bit him / his uncle / at / his neck. / Then / cut

23 atcē'xax iā'tuk. TakE acgiō'Lata ma'Lxôlē; acgiō'pcut. TakE
he did it / his neck. / Then / they two hauled him / inland; / they two hid him. / Then

24 nā'k·im qaX ōk'ō'sks: "Ai'aq, ai'aq, txgō'ya!" TakE: "ALtē'mam
she said / that / girl: / "Quick, / quick, / let us two go!" / Then: / "It came

25 LgōLē'lXEmk gō tE'lxaôkL." TakE agō'lXam Lgā'naa: "Ā'Lqē,
a person / to / our house." / Then / she said to her / her mother: / "Later on,

26 ā'Lqē." TakE aci'xko; takE acixā'laqᴉē. A'lta iLā'kux Lᵉā'owilkt.
later on." / Then / they two went home; / then / they two opened the door. / Then / its smell / blood.

27 A'lta naXE'LXa. A'lta akcō'tena Lgā'mama k¡a Lgā'wuX.
Now / she became angry. / Now / she struck them two / her father / and / her younger brother.

A'lta smôkst cxēlā'-itX. Nē'ktcuktē. · · · [as before] · · · 1
Now two remained. It got day. · · · [as before] · · ·

A'lta ēXā'tka ayukō'ētiXt. A'lta nigE'tsax, nigE'tsax, nigE'tsax 2
Now one only he was left. Now he cried, he cried, he cried

ka'nauwē ō'pull. Q!oā'p iktcō'ktīya, takE ayaō'ptit. TakE 3
all night. Nearly it was going to get day, then he fell asleep. Then

niXgē'qauwakō: "Manix Lap mā'xō ōni'ctXuic, nē'kct itcā'maᶜ 4
he dreamt: "When find you will do her a pheasant, not hitting her

mialā'xō. Ēqctxē'Lau atcungō'mit LEmciā'wuX k!a ia'xka 5
you will do her with him A monster he carried her away your younger sister and he

atctōtē'na ka'nauwē LEmē'xk'uniks. Manix mō'ya, Lap mtā'xō 6
he killed them all your elder brothers. When you will go, find you will d. them

t!'ōL. Nēkct ai'aq amō'p!'a! Manix mōikElā'ya amô'kctikc 7
a house. Not quick enter! When you will see them two persons

ōxo-ēlā'-itX, amō'La-it gō-y-iqē'p!al!" A'lta nē'ktcukte. NixE'l'ōkō. 8
being there stay at the doorway!" Now it got day. He awoke.

Ō, a'lta weXt nigE'tsax. TakE atctō'ckam tiā'xalaitan, takE ā'yō. 9
Oh, now more he cried. Then he took them his arrows, then he went.

Āyō4, kulā'i ā'yō. TakE Lap ā'tcax ōni'ctXuic. Nēkct itcā'maᶜ 10
He went, far he went. Then find he did her a pheasant. Not hitting her

atciā'lax. A'lta ā'yō, ā'yō, ā'yō, kulā'i ā'yō. Lap atci'tax 11
he did her with one. Now he went, he went, he went, far he went. Find he did them

t!'ōL. TakE atcixā'lakɫē. A'lta Lōc Lq!'ēyō'qxut k!a Lg'ā'cgc. 12
a house. Then he opened the door. Then there was an old man and a child.

TakE ayō'La-it gō-y-iqē'p!al. Lē'2lē takE ayō'La-it gō-y-iqē'p!al. 13
Then he stayed in the doorway. Long then he stayed in the doorway.

TakE nā'k·ēm ōk'ō'sks; takE agō'lXam Lgā'naa: "Ai'aq, ai'aq, 14
Then she spoke the girl; then she said to her to her mother: "Quick, quick,

tXgō'ya. TakE aLtē'mam LgōLē'lXEmk gō tE'lxaôkL." TakE 15
we two go home. Then it came a person to our house." Then

agō'lXam Lgā'naa: "Tcā tXE'Xatgō!" TakE aci'xkō. 16
she said to her her mother: "Come, let us turn back!" Then they two went home.

TakE acxkō'mam, takE ackixā'lakLē. A'lta LgōLē'lEXEmk 17
Then they two reached their house, then they two opened the door. Now a person

Lōc. TakE ā'ctōp!. A'lta naXE'LXa kaX ōk'ō'sks. A'lta 18
there was. Then they two entered. Now she grew angry that girl. Now

nō'ponEm. A'lta ayaxalgu'Litck Liā'wuX: "Ka'nauwē LtXa'xk'- 19
it grew dark. Now he told her his younger sister: "All our two selves'

unikc aLE'tē." A'lta naxalgu'Litck gō ōgō'xō: "LEmē'tata-ikc 20
elder brothers they came." Now she told her to her daughter: "Your uncles

ka'nauwē aLE'tē." "Mai'k·a mcni'luat." "Qa'da kcā'xo? 21
all they came." "You you disbelieved me." "How they two shall be done?

Txcōte'nana?" "Ā, tgt!'ō'kti qcLXawā'ya!" A'lta: "Tgt!ō'kti 22
Shall we kill them two?" "Ah! good they two are killed!" Now: "Good

nLgElō'ya Lkckuī'!" TakE atcLi'tkLam Lkckuī' gō wē'wuLē. 23
I go to get it pitchwood!" Then he went and carried it pitchwood to interior of house.

TakE nē'k·im ēq!'ēyō'qxut: "I'kta miLgElā'xō LaLkckuī'?" "A'Lqē 24
Then he said the old man: "What will you do with it its pitchwood?" "Later on

tcā'xElk-ɫē LElxElgē'Lxaē." A'lta aLxē'la-it. Lē'lē aLxē'la-it. A'lta 25
winter we make fire with it." Now they stayed. Long they stayed. Now

nixē'llkulil lē'lē. Q!oā'p iktcō'ktiya, ka ayaō'ptit. A'lta 26
he spoke much to him a long time. Nearly it was going to get day, then he fell asleep. Now

atcō'lXam Liā'wuX: "Mxā'latck! Ai'āq a'lta cilxElgē'Lxaē!" 27
he said to her to his younger sister: "Rise! Quick now we will burn them two!"

A'lta naxā'latck Liā'wuX, a'lta nō'pa. A'lta naxā'latck ōgō'Xō, 28
Now she rose his younger sister, now she went out. Now she rose her daughter,

1 a'lta nō'pa. A'lta tuwā'x atci'Lax Lkckuī'. A'lta ayō'pa. A'lta
now she went out. Now light he did it the pitchwood. Now he went out. Now

2 nō xō'LXa qō'ta t!'ōL. TakE nē'k·im: "He! ē'qxiX! Mxā'latck
it [they] burnt those house. Then he said: "Heh! brother-in-law! Rise

3 ē'qxiX! lxLXa!" A'lta nixā'latck ēq¡'ēyō'qxut, a'lta ixpō'tē. A'lta
brother-in-law! We burn!" Now he rose the old one, now it was locked. Now

4 aci'xLXa, iā'Xa k¡a ia'xka.
they two burnt, his son and he.

A'lta akLō'Xtkin Lgā'tata-iks. A'lta Lap agE'Lax gō mā'Lxôle,
Now she searched for them her uncles. Now find she did them at inland,

6 a'lta agE'LukT gō Ltcuq°. A'lta a'xka pō'pō agE'Lax gō Ltcuq°.
now she carried them to water. Now she blew she did them on the water.

7 A'lta ka'nauwē aLxulā'yutck. A'lta aLi'xkō; kulā'i ā'Lō. Lap
Now all they rose. Now they went home; far they went. Find

8 aLgā'yax ikak¡'ō'LitX. A'lta ia'xkati aLx'ō'yut gō qīX ikak¡'ō'LitX.
they did him lake. Now there they bathed in that lake.

9 A'lta nakL¡'ē'mEn kaX ōcō'kuil: "TcuX t'ayā' na qiā' nkL¡'ē'mEn?"
Now she dived that woman: "Ha! good [interrogative particle] if I dive?"

10 "Ā, t'ayā' qiā' mkL¡'ē'mEn." "Nikō'scuit x·iau ikak¡'ō'LitX?" "Ā,
"Ah, good if you dive." Does it fit me in water this lake?" "Yes,

11 mkō'scuit." WeXt nakL¡ē'mEn. "TcuX t'ayā' na qiā nkL¡ē'mEn?"
it fits you in water." Again she dived. "Ha! good [interrogative particle] if I dive?"

12 "Ā, t'ayā' qiā' mkL¡ ē'mEn." "Niko'scuit x·iau ikak¡'ō'LitX?" "Ā,
"Ah, good if you dive." "Does it fit me in water this lake?" "Ah,

13 mkō'scuit." A'lta weXt nakL¡'ē'mEn. Lō'ni nakL¡'ē'mEn; a'lta
it fits you in water." Now again she dived. Three times she dived; now

14 ī'tcaqcō ayaxā'lax. "TcuX nikō'scuit ikak¡'ō'LitX?" "Ā, k·!ē nikct
her hair began to grow on her. "Ha! does it fit me in water the lake?" "Ah! no! not

15 mkō'scuit." "Ē, qa'daqa nikct ā'nqate anicgEnō'lXam?" A'lta
it fits you in water." "Eh, why not before you spoke to me?" Now

16 qui'numē nakL¡'ē'mEn, a'lta kwā'nisum nō'ya. A'lta aLE'kXukT
five times she dived, now for always she went. Now they carried her

17 ā'mkXa ōLā'LatXEn. A'lta aLXkō'mam gō tE'LaqL. A'lta aLxē'la-it.
only her their niece. Now they arrived at their house at their house. Now they stayed.

18 A'lta ēwā' qē'xtcē aqaLxamElā'lEmX. K·¡ē, nēkct aLgō'tx. Ā'?lta
Now thus intending they went repeatedly to buy her. No, not they gave her away. Now

19 LēXat Lkā'nax aLgōmEl. A'lta ia'xkati nō'La-it.
one chief he bought her. Now there she stayed.

A'lta ka'nauwē LsaLā'ma iq¡ē'sqēs nikct it¡'ō'kti ā'yamxtc, qēwa
Now all days blue-jay not good his heart, because

21 nikct qā'ntsix hē'hē nā'xax. A'lta lē'lē, ka nā'k·im: "Â, takE tEll
never laugh she did. Now a long time, then she said: "Ah, then tired

22 nē'xax ē'tcamxtc. TgEt¡'ō'kti mō' ya kulā'i; a'lta hē'hē nxā'xō."
gets my heart. Good you go far; now laugh I shall do."

23 "K·¡ä, k·¡ä, nikct hē'hē mxā'xō." Lē 2lē weXt kawit nā'k·im: "Â,
"No, no, not laugh you shall do." A long time again and more she said: "Oh,

24 takE tEll nē'xax ē'tcamxtc." TakE atcō'lXam itcā'k·ikala:
then tired gets my heart." Then he spoke to her her husband:

25 "GEt¡'ō'kti a'lta hē'hē mxā'xo." A'lta agiō'lXam: "GEt¡'ō'kti a'lta
"Good now laugh you do." Now she spoke to him: "Good now

26 hē'hē nxā'xō. TakE tEll atcā'yax ē'tcamxtc iq¡ē'sqēs. Mō'ya
laugh I shall do. Then tired he makes him my heart blue-jay. Go

mā'2Lxòlē gō. MEci'n'ūyā'yai; tEmē'utiks mEtōckā'mai!" Ai'aq 1
inland there. Lie down on knees and elbows; your ears hold them!" Quick

kawē'X nax'ō'tam. AkLō'skam Lqē'tcamētē. A'lta aLaxa'ltciam; 2
early she went to bathe. She took it a comb. Now she combed herself;

a'lta nō'pa. A'lta nā'k·im: "Qaxē'4 mōc, iq¡ē'sqēs; ā'uLEL a'lta 3
now she went out. Now she said: "Where are you, blue-jay; well now

hē'hē nxā'xō. Hahahē! iq¡ē'sq¡ēs." A'lta aktā'wilᵉ kanauwē'4 4
langh I shall do. Hahahē! blue-jay." Now she ate them all

tê'lXim, tiā'lEXam itcā'k·ik'a. A'lta gō-y-ōᵉ ō'Lax, a'lta L¡'pākᵉ 5
people, his people her husband's. Now there the sun, now recovered

nā'xax, a'lta nagE'm'aa. Aktō'm'a ka'nauwē4 tgā'Xamōkuk. A'lta 6
she got, now she vomited. She vomited them all their bones. Now

agiō'XtkinEma itcā'k·ika. A'lta k·¡ē, nikct Lap agā'yax. A'lta 7
she searched for him her husband. Now nothing, not find she did him. Now

agiō'Xtkin gō qōtac tê'lXim tgā'Xamōkuk. A'lta Lap agā'yax, 8
she searched for him at those people their bones. Now find she did him,

yukpE't k·¡ē tiā'ᶜōwit. A'lta agē'lgitk gō iqō'mxōm. A'lta nakLā'yū 9
up to here nothing his legs. Now she put him into in a basket. Now she moved

mank kulā'i. A'lta t¡'ōL agE'tax. A'lta ia'xkati nō'La-it. 10
a little far. Now a house she made them. Now there she stayed.

A'lta lē'lē ē'tcatc¡a ayaxā'lax. A'lta nakxa'tō. Aktaxu'tō 11
Now a long time, her sickness was on her. Now she gave birth. She gave birth to them

amô'kstiks tkā'la-uks. A'lta tEqoā'-iLa nō'xôx tga'a. A'lta 12
two males. Now large they got her children. Now

akcō'lXam: "Nēkct yau'a mtō'iX! Iā'ma yau'ā2 mai'ēmē mto'iX!" 13
she said to them two: "Not there you two go! Only there down river you two go!"

A'lta nau'itka. Ctā'qoa-iL aci'xôx. A'lta atciō'lXam Liā'wuX: 14
Now indeed. Large [dual] they two got. Now he said to him to his younger brother:

"Tgt¡'ō'kti qōi atgō'iX yau'a!" A'lta aē'Xt oᶜō'Lax, a'lta a'cto. 15
"Good will we two go there!" Now one day, now they two went.

Ā'4lta Lap acgE'tax tê'lXim tgā'Xamōkuk qā nō'Xuc. "Ō, ai'aq 16
Now find they did them people their bones where they were on ground. "Oh, quick

mE'tē, txkō'ya!" Acxkō'mam gō t¡'ōL. A'lta atciōlXam Liā'wuX: 17
come, let us two go home!" They reached their house at house. Now he spoke to him to his younger brother:

"O, Lgā'xauyamtiks qō'tac tê'lXim. Qa'daLx nuxō'La-it?" 18
"Oh! the poor ones those people. How may be they died?"

A'lta cta'qoa-iL aci'xôx. A'lta acx'ō'yut; a'lta lax aci'xax 19
Now large [dual] they two got. Now they two bathed; now miss they two did it

Lqētcamē'te. "Ō, ā'u! Lō'nas gō Lqētcamē'tē Lkēx gō qiX 20
a comb. "Oh, my younger brother! perhaps there a comb it is in that

iqō'mxōm." "Ō, ai'aq Laqᵒ tgiā'xō qiX iqō'mxōm." A'lta Laqᵒ 21
basket." "Oh, quick take out we will do him that basket." Now take out

acgāyax x·ix· iqō'mxōm. Laqᵒ aLgi'ctax LēXt Lqoa'q. A'lta 22
they did him that basket. Take out they did it one mountain goat blanket. Now

LgōLē'lEXEmk Lap aLgE'ctax gō x·ix· iqō'mxōm. "O2 cgE'Xa! O 23
a person find they two did it in this basket. "O my two children! O

cgE'Xa! LEmtā'naa itcā'q¡'atxal. MtgEnā'gamit a'lta nci'tkum 24
my two children! Your mother her badness. You two see me now I am half

1 k·¡ē. Ai'aq, ai'aq, mtgEuupō'nit! Ā'Lqī Ltē'mama LEmtā'naa,
nothing. Quick, quick, you two hang me up! Later on she will come your two selves' mother,

2 gEIxawi'lcaya."
she will eat us."

A'lta acgiō'ckam Lcta'mama, a'lta ackupōnit. Pō'lakli
Now they two took him their two selves' father, now they two hung him up. At dark

4 naxatkō'ma Lctā'naa. A'lta cgā'Xa aciXE'LXa. A'lta
she came home their mother. Now her two children they two were angry. Now

5 cq¡'ōā'lipX aci'xax cgā'Xa. A'lta acgiōlXam Lcta'mama:
two youths they two got her two children. Now they two said to him to their two selves' father:

6 "TgEt¡'ō'kti iō'LEma qEmā'xō." A'lta nē'k·im: "Â tgEt¡'ōkti!"
"Good curing by supernatural means we do you." Now he said: "Ah, good!"

7 A'lta acgiō'skam Lctā'mama, acgā'yukɪ gō Ltcuq°. A'lta
Now they two took him their father, they two carried him to the water. Now

8 L¡'Eli'p acgā'yax. A'lta acgō'skam Lctā'naa. Lkē'wucX
under water they two did him. Now they two took her their two selves' mother. A dog

9 aci'kxax.
they two made her.

A'lta ā'ctō2. Āctō'4, kulā'i ā'ctō. A'lta actiga'ɛm
Now they two went. They two went, far they two went. Now they two reached him

11 iqēlō'q gō ikak¡'ō'LitX. Cmôkct cā'yaqtq qiX iqēlō'q. "TgEt¡'ō'kti
a swan in a lake. Two his two heads that swan. "Good

12 iā'maᵉ nila'xō x·ix· iqēlō'q." "Â, nikct iā'maᵉ mlā'xō.
shooting him I do him with one that swan." "Oh! not shooting him you do him with one.

13 Ō'xuit tqctxēLā'wuks gō x·ix· ikak¡'ō'LitX." A'lta atcto'skam
Many monsters in this lake." Now he took them

14 tiā'xalaitan, a'lta iā'maᵉ atcē'lax. "TgEt¡'ō'kti nukuē'Xa
his arrows, now shooting him he did him with one. "Good I swim

15 niugō'lEmama." A'lta atci'Lxalukctgō Liā'ok. A'lta ayō'kuēXa,
I shall go to take him." Now he threw it off his blanket. Now he swam,

16 a'lta atciu'skam qix· iqēlō'q. A'lta L¡Ela'p ā'yō. A'lta nigE'tcax
now he took him that swan. Now under water he went. Now he cried

17 iā'xk'un. A'lta lō'Elō atci'Lax Lqā'nakc. A'lta na-ixE'lgiLx.
his elder brother. Now pile up he did them stones. Now he made a fire.

18 A'lta aLē'XEltuq. Ā'lta aLo's-ko-it Lqā'nakc. A'lta atciō'tcXEm
Now he heated them. Now they got hot the stones. Now he made it boil

19 ikak¡'ō'LitX. A'lta q¡'E'cq¡Ec nē'xax ikak¡'ō'LitX. A'lta atciō'lXam:
the lake. Now dry he got the lake. Now he said to him:

20 "Adē'! ō'xuit tqctxēLā'wuks!" A'lta atcō'ckam ōyā'qēwiqē. A'lta
"Adē'! many monsters!" Now he took her his knife. Now

21 LE'xLEx atci'tax tgā'wanaks. Ā'2lta ka'nauwē LEx atci'tax
cut he did them their bellies. Now all cut he did them

22 tgā'wanaks. A'lta atciō'lXam: "Ō2, qxā'oqaLx Lap niā'xō
their bellies. Now he said to him: "Oh, I cannot may be find I shall do him

23 Lgā'wuX." A'lta nigE'tcax. Ō2, a'lta ēXtka ianu'kstX iqctxē'Lau.
my younger brother." Now he cried. Oh, now one only small monster.

24 A'lta LEx atcā'yax iā'wan ianu'kstX iqctxē'Lau. A'lta Lap atcā'yax
Now cut he did him his belly small monster. Now find he did him

25 Liā'wuX. Atciā'ktcan iā'qēloq. A'lta atcā'yukɪ Liā'wuX
his younger brother. He held him in hand his swan. Now he carried him his younger brother.

26 gō Ltcuq°. A'lta pō'pō atcā'yax Liā'wuX. A'lta nixā'latck
to water. Now blow he did him his younger brother. Now he rose

27 Liā'wuX: "Ō, ayāmō'lXam nikct mukuē'Xa! Qamāwu'lcaya!"
his younger brother: "Oh! I said to you not swim! You will be swallowed!"

A'lta weXt a'ctō. A'2cto, kulā'i a'ctō. A'lta Lap aLgE'ctax 1
Now again they two went. They two went, far they two went. Now find they two did it

LgōLē'lEXEmk. ALgiō'ktcan i'Ląsiki. A'lta aLā'owil. "Ō, i'kta 2
a person. He held him his paddle. Now he danced. "Oh, what

mxē'lxalō?" "Ō2, tEmē'n'a ntā'owil." "NiXua mE'te! Ōmē'tso-itk 3
are you going to do?" "Oh, flounders I catch." "Well, come! Your dipnet

na-y- [interrogative particle] akē'x?" "Ōgui'tsō-itk akē'x." "NiXua ā'tk"ta! Ai'aq 4
there is?" "My dipnet there is." "Well! carry her here! Quick,

mE'tXuit iō'-kuk! NiXua gE'cgEc mtā'xo x·itik tEmē'n'a! Iō'kuk 5
stand here! Well, drive do them those flounders! Here

mE'tXuit! L¡Ela'p ā'xa-y ōinē'tsō-itk." A'lta L¡Eli'p ā'tcax. 6
stand! Under water do her thy dipnet." Now under water he did her.

Lē'lē L¡Eli'p ā'tcax. "NiXua ā'latck!" Ō4, q¡oa'p pāL 7
Long under water he did her. "Well, lift her!" Oh, nearly full

ōyā'tsō-itk. "Ō, ē'ka ōguē' kuā'nEsum qtūpiā'LxaĒ tEmē'n'a." 8
his dipnet. "Oh, thus thus always they will be caught flounders."

A'lta weXt a'ctō. Kulā'i a'cto. Lap aLgE'stax LgōLē'lEXEmk. 9
Now again they two went. Far they two went. Find they two did it a person.

Wa2ā'2! Wa2ā2! Lxā'xo-il. "I'kta atcuwa! ēmxē'lXalEm?" "Ō, 10
Waā! Waā! it always did. "What [exclamation] are you doing? "Oh,

iLa'mac niLi'Lxo-il x·ictik c'ē'Lxatct." "Ō2, tgEt¡'ō'kti cka 11
shooting it, I always do it those two rain [dual]." "Oh, good and

mE'La-it!" A'lta aqtō'skam tā'yaqL; aqōXō'kXuē. A'lta aqE'tax 12
you stay!" Now it was taken his house; it was thrown away. Now they were made

tā'yaqL; t'ayā' aqtē'lax. Aqiō'lXam: "NiXua mE'La-it!" A'lta 13
his house, good they were made for him. He was told: "Well, stay!" Now

nikct qctomā'qta c'ē'Lxatct." 14
not they two will be killed rain [dual]."

A'lta weXt a'ctō. Kulā'i a'ctō. A'lta Lap acgā'yax ilē'ē. A'lta 15
Now again they two went. Far they two went. Now find they two did him a country. Now

acx'ō'yut. A'lta gōyē'2 atcE'tax tiā'pōtē. A'lta ō2xuit tê'lXEm 16
they two bathed. Now thus he did them his arms. Now many people

x·itikc. A'lta pō atcE'tax. Ō2 nōXō-ina'Xit tê'lXEm. 17
these. Now blow he did them. Oh, they stood up people.

A'lta ā'citē2; actē'mam Kwi'naiūL. "Ō2, tgEt¡'ō'kti iā'xkayuk 18
Now they two came; they came to Quinaielt. "Oh, good here

o'tsōyēha qōpiāLxa." 19
blue-back salmon she will be caught."

A'lta weXt a'cto. Kulā'2i a'cto. Lap aLgE'ctax LgōLēlEXEmk. 20
Now again they two went. Far they two went. Find they two did it a person.

"NLōkulā'ya Lqēwē'qē, manix ctē'mama qō'cta tê'lXEM t'ayā' 21
"I shall sharpen them knives, when they two will come, those people good

kcktaxō'-il, a'lta x·iLē'k Lqēwē'qē ncgEltcē'ma." Ā, a'lta actigā'om. 22
the two always making them, now these knives I shall strike them two." Ah, now they two met him.

"Ō2, i'kta miā'xo-il, iq¡ēyō'qxut?" "A2, ctāxka qō'cta tê'lXEm 23
"Oh, what are you doing him always, old man?" "Ah, they two those two people

t'ayā' kcktā'xo-il ncgEltcē'ma." "Ni'Xua, ā'tkTā!" TakE ā'tcutX. 24
good the two always making them I shall strike them two." "Well, carry her here!" Then he gave her away.

"WeXt aēXt ā'tkTa!" TakE ā'tcutX weXt. "NiXua lā'X° mE'xax!" 25
"Again one carry her here!" Then he gave her away again. "Well head sideways do!"

1 LāX° nē′xax; aqa-ēlgā′mit a′ēXt. "Ni′Xua weXt lāX° mE′xax!"
Head sideways he did; she was fastened to him one. "Well, again head sideways do!"

2 LāX° nē′xax, weXt ēXt aqēlgā′mit. Gō Lā′yaqtEq mô′ksti
Head sideways he did, again one was fastened to him. At his head twice

3 aqtilgā′mit; gō iā′putc ēXt aqilgā′mit. "Ni′Xua sE′pEna!"
they were fastened to him; at his backside one was fastened to him. "Well jump!"

4 aqiō′lXam; atcō′pEna. Aqiō′lXam: "NiXua mēxē′LxEgo! Ēmā′cEn
was said to him; he jumped. It was said to him: "Well, turn round! Deer

5 ēmē′xal. Nēkct qa′ntsiX mtōtē′nax tê′lXEm."
thy name. Never you will kill them repeatedly people."

A′ctō, actiga′ōm Uq¡'ō′nExōn. "I′kta mxē′lXalEm?" "Ō,
They two went, they two reached her Uq¡'ō′nExōn. "What are you doing?" "Oh,

7 nExEmō′sXEm." TakE akLō′skam Lē′Xat Lk'ā′ckc gō Lā′pōtitk.
I play." Then she took it one child at its forearm.

8 TakE agE′Lxalukctgō iau′a kē′kXulē. "Ai′aq tcu′qoa cXE′lkayuwa
Then she threw it away there below. "Quick let them they two will fight together

9 ctxā′xamuks." TakE nā′k·ēm Uq¡'ō′nExōn: "Ō aqctxē′Lau
our two selves' two dogs." Then she said Uq¡'ō′nExōn: "Oh, a monster

10 ōstā′xamukc. Ā′lta ítcā′kXikala iā′lXam aqiā′wulᵉ, taua′lta
their two selves' bitch. Even her husband his town she ate him, else

11 aqā′waᵉuX ōgu′xamukc." "Qa′da itcā′xal omē′xamukc?" "Ō, itcā′xal
she will eat her my bitch." "How her name your bitch?" "Oh, her name

12 tqtqakc itcā′LxalEmax. Qa′da itcā′xal ōmtā′xamukc?" "Ō, itcā′xal
heads eater. How her name your two selves' bitch?" "Oh, her name

13 ōguē′lEXtcut itcā′LxalEmax." A′lta acXE′lkayū takE.
flint eater." Now they two fought together then.

14 A′lta Lq¡'ōp aqēā′xax itcā′tuk Uq¡'ō′nExōn ōgō′xōmukc. TakE
Now cut it was done her neck Uq¡'ō′nExōn her bitch. Then

15 atcō′lxam qiX ē′Xat: "Tca a′lta mEnxalukctgō′ya." TakE
he said to her that one: "Now you will throw me down." Then

16 atctō′lXam tqā′sōsiniks: "Manix gEnExalukctgō′ya a′lta mcgē′ma:
he said to them the boys: "When she throws me down now you will say so:

17 'MXata′kōmX wēlX!" Mcgē′ma." A′lta agiō′skam, a′lta
'Return to land!' You will say so." Now she took him, now

18 agā′xēnayuX ōguē′lEXtcutk. A′lta agiō′skam gō tiā′pōtitk.
she [they] stood upright flint-pieces [f.]. Now she took him at his forearms.

19 Qui′numī gō′yē agā′yax. TakE agē′xalukctgō. TakE agtō′lXam
Five times thus she did to him. Then she threw him down. Then she said to them

20 tqā′sōsiniks: "MxiqⁱEmLEmā′ōX wēlX!" TakE atctō′lXam
to the boys: "Go and stay always away [in] land!" Then he said to them

21 tqā′sōsiniks: "MXatā′kōmX wēlX! mci′k·im! mci′k·im!" "Nā
to the boys: "Return to land! say! say!" "Nā!

22 xiXō′Lac, a′lta Lō′itt LEmcā′mama-ikc!" TakE ā′yō gēkXulā′
these people, now they come your fathers!" Then he went down

23 ayuqunā′ititam. Nixā′latck ka′nauwē, näkct LEkⁿ nä′xax. A′lta
he went and lay. He rose whole, not broken he got. Now

24 Lap atci′tax tqā′cōciniks.
find he did them the boys.

Ō, pāL gē′kXulē. A′lta atcLō′skam Ltcuqᵒ. A′lta pō′pō atci′tax
O, full below. Now he took it water. Now blow he did them

26 ka′nauwē. A′lta nōxo-ina′Xit ka′nauwē a′lta. TakE atctō′lXam:
all. Now they stood up all now. Then he said to them:

27 "TgEt¡'ō′kti mcgiEkEnā′-oi." A′lta aLkLō′skam Lqā′nakc. A′lta
"Good you watch her." Now they took them stones. Now

ayōē'wilX. Ayō'yam k"cā'xalē. A'lta atcō'lXam Uq¡'ō'nExōn: "Ō², 1
he went up. He arrived above. Now he said to her to Uq¡'ō'nExōn': "Oh,

gā'LaK, daL¡ nēkct ōXō'La-it tikc tê'lXEm, ēka mtāx. Nxē'lutcX 2
aunt, look! not they are dead those people, thus you did them. I saw them

gō gē'kXulē, ē'ka a'lta lē'lē gē'kXulē nkäx. OXuiwā'yul 3
at below, thus now long below I was. They dance

ka'nauwē, ōkulā'lam; ēLukuma ōxusgā'liL; iqā'lExal ōxusgā'liL. 4
all, they sing; itlukum they play; disks they play.

Tca, a'lta mai'ka yamxalukctgō'ya!" A'lta atcā'xēna ia'koa 5
Well, now you I throw you down!" Now he placed them upright [f.] there

ōyā'kXilXtcutk. A'lta atcō'skam gō LE'kxakcō. A'lta qui'nEmī 6
his flint-pieces. Now he took her at her hair. Now five times

gō'yē ā'tcax. A'lta Laxª nē'xax itcā'wan. A'lta atcā'xalukctgō. 7
thus he did her. Now break did her belly. Now he threw her down.

A'lta nuqunā'-ititam gē'kXulē. A'lta atkLō'skam Lqā'naqc. 8
Now she went and lay below. Now they took them stones.

A'lta LEmE'nLEmEn ā'qxax. A'lta aqiXE'kXuē ē'tc'aLᵉa 9
Now in small pieces she was done. Now it was thrown away her flesh

ka'nauwē qā. Aqē'xalukctgō itcā'ᶜowit iaua' Naᵉē'lim; aqē'xalukctgō 10
every where. It was thrown away her leg here [to] Nehelim; it was thrown away

LE'kxakcō, aqōXō'kXuē tqā'lēwanEma iaua' k"cāla'. 11
her hair, they were thrown away her ribs there up river.

Translation.

There were five brothers who had one younger sister. When she was grown up the grizzly bear carried her away. One year her brothers did not find her. Then her elder brother went to search for his younger sister. He went some distance and met a pheasant (?). He shot it and hung it on to the branch of a tree. He went on and found a house. He opened the door and saw an old man and a boy inside. He entered. Then the child jumped up and said: "Louse me, uncle!" He took the child and loused it. He found a louse and squeezed it. Immediately the old man bit his neck and cut off his head. Then the old man and the boy carried his body into the woods and hid it. The bear's wife and his daughter had gone digging gamass (camass) at that time.

Now four [brothers] only remained. One day the next eldest went. He also found a pheasant. He shot it and hung it on to the branch of a tree. He went a long distance and found a house. He opened the door and saw an old man and a boy inside. Then he entered. The boy jumped up and said: "Uncle, louse me!" He did so and found a louse. He squeezed it; then the old man bit his neck and cut off his head. Then the old man and the boy carried his body into the woods and hid it. The two women had again gone digging gamass. Then the daughter said to her mother: "Come, let us go home; somebody arrived at our house." The mother replied: "Wait a while." After some time the two women went home. Then the girl smelled blood in the house and knew at once what had happened. She grew angry and struck her father and her brother with a firebrand.

Now three [brothers] only remained. One day the next brother said: "I will go next." He went a long distance and he also found a pheas-

ant. He shot it and hung it on to the branch of a tree. He went on and found a house. He opened the door and found an old man and a boy inside. He entered and shared the fate of his brothers. Then the girl said: "Come, let us go home; somebody arrived at our house." Her mother replied: "Wait a while." Then she said to her: "Have you no relatives?" She replied: "You have five uncles." Then the two women went home. She became angry and struck her father and her brother.

Now it became day and one more made himself ready. He took his arrows and he also went. He went a long distance; then he found a pheasant. He shot it and hung it on to the branch of a tree. He went on and found a house. Then he opened the door and saw an old man and a boy inside. He entered. The boy jumped and said: "Louse me, uncle." He did so and found a louse. He squeezed it. Then the old man bit his neck and cut off his head. Then they carried the body inland and hid it. The girl [who was digging gamass with her mother] said: "Come, let us go home; somebody arrived at our house." But her mother replied: "Wait a while." Then they went home. They opened the door and she smelled the blood. She became angry and struck her father and her brother.

Now one only remained. He cried the whole night. When it became nearly daylight he fell asleep. He dreamt: "When you will go you will meet a pheasant. Do not shoot it. A monster carried away your younger sister and killed all your elder brothers. When you will go you will find a house. Do not enter at once. When you see two persons in there stay at the door." Now it became day. He awoke and continued to cry. Then he took his arrows and went. He went a long distance and saw a pheasant. He did not shoot it. He went on and found a house. He opened the door. There was an old man and a boy inside. Then he stayed at the door. He remained there a long time. Then the girl spoke and said to her mother: "Come, let us go home; somebody arrived at our house." Her mother replied: "Let us turn back!" Then they went home. They reached their house and opened the door. Now there was a person. They entered. Then the girl grew angry. In the evening the man said to his younger sister: "All our brothers came here;" and she told her daughter: "All your uncles came here." [The daughter replied:] "You did not believe me." [Her uncle asked:] "What shall we do with the old man and the boy? Shall we kill them? [She replied:] "Yes; they shall die." Then the man said: "I will go and get pitchwood." He went and brought pitchwood into the house. Then the old man said: "What do you intend to do with that pitchwood?" "We shall use it to make fire in winter." Now they remained there a long time. [One night] he spoke to the old man a long time. When it became nearly day [the old man] fell asleep. Then he said to his sister: "Arise! now we will burn them." She arose and left the house. Her daughter also arose and went out. Then he set

fire to the pitchwood. He went out. Now the house began to burn The old man said: "Heh! brother-in-law! Rise! We are going to be burnt." He arose and found that the door was locked. Now he himself and his son were burnt.

Then she searched for her uncles. She found them in the woods and carried them to the water. She blew some water on the bodies. Then they all arose. They went home. They went a long distance and came to a lake. They bathed in the lake. Now the woman [their sister] dived and said: "Shall I dive?" The brothers replied: "Yes, dive!" "Do I look pretty in this lake?" "Yes, you look pretty in the lake." She dived again. "Shall I dive?" "Yes, dive." "Do I look pretty in this lake?" "Yes, you look pretty in the lake." Then she dived again. After she had dived three times hair began to grow on her. She said again: "Do I look pretty in this lake?" "Oh, no! you do not look pretty in this lake." "Eh, why did you not tell me before?" Now she had dived five times, and she remained always in the lake and became a monster. They took only their niece along. They arrived at their house and stayed there. Now all the people wanted to marry the girl, but the brothers did not give her away. Finally a chief married her and she remained with him.

Now, Blue-jay was discontented because she never laughed. After a time she said [to her husband]: "I am getting tired. Go far away, then I shall laugh." "No, no, don't laugh!" After some time she said again: "I am getting tired." Then her husband replied: "Well, then laugh now." She said: "I will laugh because Blue-jay makes me tired. Go into the woods! Lie down on your knees and elbows and close your ears." Then early in the morning she went to bathe. She took a comb and combed herself. Then she went out. Now she said: "Where are you, Blue-jay? Now I shall laugh. Haha-heh! Blue-jay!" Then she devoured all her husband's people. In the afternoon she came to herself and vomited all the bones. She searched for her husband but did not find him. Then she searched for him among the bones of all these people. She found him, but his legs up to the knees were gone. Then she put him into a basket and moved a short distance. She made a house and lived there. After some time she fell sick and gave birth to two boys. When her children became older she said to them: "Do not go there up the river; you must go only down the river." They obeyed. When they became older the elder one said to his brother: "Let us go there [up the river]." One day they went and found the ground strewn with bones of people. "Oh, come, let us go home!" They reached their home and the elder one said: "These poor people! How may they have died?" Now they grew up. One day they bathed; now they missed a comb. The elder one said: "O, brother! Perhaps we shall find a comb in that basket." "Let us take down that basket." Now they took down the basket and took out a mountain-goat blanket. Now they

found a person in that basket. [The person said:] "O my children! Your mother is bad. You see me. I am only half now! Quick! Hang me up again, else your mother will come and devour us!" They took their father and hung him up again. In the evening their mother came back. Now the boys were angry. They became young men; then they said to their father: "We will cure you." "Well," he replied. Now they took him and carried him to the river. They put him under water. Then they took their mother and transformed her into a dog.

Now the two young men [who were now called Cikta] traveled on. They came to a lake in which they saw a swan with two heads. "I will shoot that swan." "Oh, don't shoot it. Many monsters are in that lake." He, however, took his arrows and shot the swan. "I will swim across the lake and get it." He threw off his blanket, swam, and took hold of the swan. Then he disappeared under water. His elder brother cried. He picked up stones and made a fire in which he heated the stones. When they were hot he threw them into the lake and made it boil. Then the lake became dry. Then he said: "Oh, how many monsters there are!" Then he took his knife and opened their bellies. When he opened them all he said: "Oh, I cannot find my brother." He cried. Now only one small monster remained. He cut its belly and found his brother who held the swan in his hand. He carried him to the water and blew on him. Then he arose: "Oh, I told you not to swim! [I thought] you would be swallowed!"

They went on. They met a person who held his paddle in his hand and danced. "What are you doing there?" "I catch flounders." [The flounders jumped into his canoe while he was dancing.] "Come here; have you no dipnet?" "I have one." "Bring it here! Step near! Drive the flounders. Stand here! Put your dipnet into the water!" He did so and held the net under water a very long time. "Now lift it." It was nearly full. "Thus people shall always catch flounders."

Now they went on. They met a person who always made waā'waā'! "What are you doing?" "I shoot the rain." "Stay here!" Now they took his house, threw it away, and made a good house for him.[1] They said: "Stay here; henceforth people will not shoot the rain."

Then they went on. They found a country. There they bathed. Then they rubbed their arms and made people [of the dirt that they rubbed from their skin]. They blew upon them and they arose.

Now they came to Quinaielt. "Here people shall catch blue-back salmon."

They went on and found a person. [He said:] "I will sharpen my knives. When these people come who make everything good I shall kill them with these knives." Now they met him. "What are you doing, old man?" they said. "I shall kill those who make everything

[1] His house had no roof, and he protected himself by shooting at the rain.

good." "Give me your knife." He gave it. "Give me the other one." He gave it also. "Now put your head sideways." He put his head sideways. Now they fastened one knife to one side of his head. "Put your head to the other side." He did so, and they fastened the other knife to the other side. They fastened two to his head and one to his backside. "Now jump!" they said to him, and he jumped. "Turn round! You shall be called deer. You will not kill man!"

They went on and came to Uq¡ō'nexōn. "What are you doing?" they said. "I play." Then she took a child at its forearm and threw it into the depth. "Let our dogs fight together," said the two men. She replied: "Oh, their bitch is a monster. She devoured even her husband's people. She will certainly kill my bitch." "What is the name of your bitch," they said. "Her name is Head-eater. What is the name of your bitch?" "Her name is Flint-eater." Now the two dogs fought together and Cikla's bitch cut off the head of Uq¡'ō'nexōn's bitch. Then one of the young men said to her: "Now throw me down the precipice." He had said to the boys [down below]: "When she throws me down you must say 'Return to the land.'" She took him. Flint pieces stood upright [at the foot of the precipice]. She took him at his forearms. She swung him around five times; then she threw him down. She said to the boys: "Say 'Stay always away from the land.'" He, however, said to the boys: "Say 'Return to the land.'" [When throwing him down Uq¡'ō'nexōn said:] "Now come these two people, your fathers!" He fell down and lay there [at the foot of the precipice]. He arose whole. He was not hurt. He saw that down below there was a multitude of boys. He took water and blew it on all of them. Then they all arose. He said: "Watch her [when she comes down]." They took stones. He went up and arrived on the top of the rock. Then he said to Uq¡'ō'nexōn: "O, aunt, look! These people whom you threw down are not dead. I saw them down there. I was there a while. They dance and sing; they play itlukum and disks. Now I shall throw you down." Now he placed his pieces of flint upright. He took her at her hair and swung her around five times. Her belly burst. Now he threw her down. She fell and lay there. Then the boys pelted her with stones and cut her to pieces. Her body was scattered in all directions. Her legs were thrown to Nehelim, her hair was thrown inland, her ribs were thrown up the river [therefore the Nehelim have strong legs, the Cowlitz have long hair, and the tribes of the upper river have bandy legs].

2. ŌKULĀ'M ITCĀ'KXANAM.

OKULĀ'M HER MYTH.

Txēlā' itX Lquinumiks. WāX aLEᶜē'taqT Lā'wuX. ALxō'kumak·¡'-
There were five men. Every morning they left him their younger brother. They always

2 auwākuX; imō'lekuma aLkiā'wul. Pā2L tE'LaqL L!'ōlē'ma, pāL
went hunting; elks they [hunted] always made. Full their house meats, full

3 ō'pXil tE'LaqL. Ta'kE ā'yamxtc lāx° nē'xax Lā'wuX. TakE
grease their house. Then his heart lonesome he got their younger brother. Then

4 nē'k·im: "Anā'! Lō'yam ta'yax nēkct giLā'qctit k¡a Lgōxoē'lax
he said: "Ana'! he arrive oh! that not the one satiated and he eats them

5 tik L!ōlē'ma." A'lta la'kti ayā'qxoya nē'k·im; kā iō'c ka cix
these meats." Now four times his sleeps he said; where he is then noise of rattles

6 nē'xau gō iqē'pal. A'lta Lāx aLi'xax LgōLē'lEXEmk. A'lta môkst
got at doorway. Now visible it got a person. Now two

7 imō'lEkuma iLā'uk iyā'ck·¡upXEla. K·¡au'k·¡au ai'kawit ōᶜnā'LaLa.
elks his blanket his curried elkskins. Tied was to it hoofs.

8 A'lta aLō'p!'am LgōLē'lEXEmk. ALō'La-it. "Ō qāc! ō'lō gEna'xt."
Now he entered the person. He remained. "Oh, grandson! hungry I am."

9 Ayō'tXuit. TakE atcLE'lᶜēm L!'ōlē'ma; nēkct pāt ō'Xuit
He stood up. Then he gave it to him to eat meat; not very much

10 L!'ōlē'ma; ō'pXil atcLE'lᶜēm. Ayō'La-it. Nē'kXikct, ā'nqatē k·¡ē
meat; grease he gave it to him to eat. He remained. He looked, long ago nothing

11 qō'ta ktcLE'lᶜēm. WeXt atcLE'lᶜēm, a'lta mank ō'Xuit. WeXt
that what he had given him to eat. Again he gave him to eat, now a little much. Again

12 nē'kXikct, ā'nqatē k·¡ē; weXt aLktā'wilᶜ. AtcLElᶜē'mEniL aēXt
he looked, long ago nothing; again he ate it all. He gave him to eat often one

13 ōᶜō'Lax. A'lta tsō'yustē nē'xauē. A'lta aLXkō'mam Liā'xkunikc.
day. Now evening it got. Now they got home his elder brothers.

14 A'lta aLktō'kTam ōxōkuē'wall L!'ōlē'ma. A'lta aLgio'lXam
Now they carried them home fresh meats. Now they said to him

15 LTā'wux: "Qa'da amE'k·im? Qa'daqa L'Elxgā'tōm Lqctxē'Lau?"
their younger brother: "How did you say? Whence it came to us the monster?"

16 "Ā-y-ītcāmxtc lāx° nē'xax k¡a anE'k·im nikct tayax giLā'qctit
"Ah! my heart lonesome it got and I said not oh! that the one satiated

17 Lō'yamt, k¡a Lgōxoē'lax L!'ōlē'ma. AnE'k·im." "Ō mE'L¡ala,
he would arrive, and he would eat them meats. I said." "Oh, you fool,

18 LkElxuwi'lᶜaya Lqctxē'Lau!" A'lta aLklᶜēmEniL cka wāx nē'ktcuktē.
he will eat us the monster!" Now they gave him always to eat and next morning it got day.

19 A'lta aLkl'ē'mEniL cka nō'pōnEm. TakE nōxō'tctXum L¡ōlē'ma.
Now they gave him always to eat and it got dark. Then they were at an end the meats.

20 TakE nē'k·im LTā'wuX: "Ē'kta Lx Lgiā'xō Lntcā'xgacgac?
Then he said their younger brother: "What may he [will] eat it our grandfather?

21 A'lta iā'mkXa ē'ᶜcō'ma." "Ē'kta Lx niā'xo qā'cōma. A'lta iā'mkXa
Now only skins." "What may I shall eat it grandchildren! Now only

ē^{c}cō'ma ka mī'ca." "Qa'daXī aLE'k·im?" "'A'lta iā'mkXa ē^{c}cōma 1
skins and you." "How he said?" "Now only skins

ka mī'ca,' aLE'k·im." "NiXua weXt LElXam!" "Ē'kta Lx 2
and you,' he said." "Well again speak to him!" "What may

Lgiā'xō Lntcā'xgacgac" [etc., as above five times]. 3
he will eat it our grandfather" [etc., as above five times].

A'lta aLkLxtcā'maa. ALgiō'tcXEm ē^{c}cō'ma. ALgil^{c}ē'mEniL 4
Now they understood him. They boiled them the skins. They gave them always to him to eat

ē^{c}cō'ma. Lē2 nō'pōnEm. A'lta Lxoa'p aLgā'yax ilē'ē. ALgiō'lEXtcum 5
skins. Some time it got dark. Now dig they did it ground. They sharpened it

itcxā'ma. A'lta aLgē'xēna gō qigō akL'ā'yuit. A'lta ā'LŌ iau'a 6
arrowwood. Now they placed it upright at where they lay down to sleep. Now they went there

Xigō naLxoa'p aLgā'yax ilē'ē. Qā'xē gō kulā'i ka Lāx aLxā'xō. 7
where hole they made it ground. Where at far and visible they became.

A'lta aLaē'taqT ōLā'xēwicX qigō' naLxoa'p ilē'ē. ALgō'lXam 8
Now they left her their bitch where hole ground. They said to her

ōLā'xēwicX: "Manix tcimuā'amtcxōkō, wō̄ mxā'xoyē." TakE 9
their bitch: "When he asks you, wō̄, do." Then

aLa'xuwa. 10
they ran away.

A'lta q¡oa'p iktcō'ktiya takE atcLckpā'na. TakE atilgā'yuXuit 11
Now nearly it will get day then he jumped at them. Then they stuck in him

qōta tE'm^{c}EcX gō iā'wan. TakE ka'nauwē La'qLaq^{o} atē'xax, 12
those sticks in his belly. Then all take out he did them,

LE'kLEk^{u} atci'tax. TakE atcLgE'ta. Lāx^{a} nē'xax. TakE Lap ā'tcax 13
break he did them. Then he pursued them. Visible he got. Then find he did her

ōLā'xēwicX: "Qā'xēwa ā'LŌ LEmē'Xana-xē'mct?" TakE wō̄ nā'xax. 14
their bitch: "Whither went thy masters!" Then wō̄ she did.

TakE nē'xankō iā'xkēwa. NēXata'kō, nēket Lap ā'tcax ōLā'ēXatk. 15
Then he ran there. He returned, not find he did them their tracks.

TakE weXt atcō'lXam ōLā'xēwicX: "Qā'xēwa ā'LŌ 16
Then again he said to her their bitch: "Whither they went

LEmē'Xanaxē'mct!" TakE weXt wō̄ nā'xax. Iā'xkēwa nē'xankō. 17
thy masters!" Then again wō̄ she did. Then he ran.

Näkct Lap ā'tcax ōLā'ēXatk. LŌ'ni nē'xankō. TakE Lap ā'tcax 18
Not find he did them their tracks. Three times he ran. Then find he did them

ōLā'ēXatk. TakE atcLgE'ta. AtcLgE'ta, kulā'i atcLgE'ta. TakE 19
their tracks. Then he pursued them. He pursued them, far he pursued them. Then

atciktā'ōm iLā'xkun. Atciā'wa^{c}. WeXt nē'xanko. WeXt ē'Xat 20
he reached him the eldest one. He killed him. Again he ran. Again one

atcikta'ōm. WeXt atciā'wa^{c}. WeXt nē'xankō, wēXt ē'Xat atcikta'ōm. 21
he reached him. Again he killed him. Again he ran, again one he reached him.

Llā'ktiks atcLō'tēna. A'lta iā'mkXa Lā'wuX ayukō'ētiXt. A'lta 22
Four he killed them. Now only he the youngest one remained. Now

nē'qankō2. TakE ayō'Lxam. A'lta Lap atci'Lax Lq¡'ēyō'qxut 23
he ran. Then he arrived at water. Now find he did him an old man

Lxā'xp!'aōt. "Wāx nā'xa iau'a ēnatai; ēqctxē'Lau tcEn$_{4}$'wat. 24
he fished with dipnet. "Pour do me there to other side; the monster it pursues me.

Ai'aq, qā'qacqac." "Hōhū! qā'xēwaL amEnā'qacqac?" "Ai'aq, 25
Quick, grandfather." "Hōhū! where may be I your grandfather?" "Quick,

wax nā'xa, gā'tata!" "Ō, qā'xēwaL amEnā'tata?" "Wāx nā'xa 26
pour do me, uncle!" "Oh, where may be I your uncle?" "Pour do me

1 kāpxō!" "Hōhū'! qā'xēwaL amEnā'pxō?" LE'kxēamit Lkēx L^{e}a'kil
elder brother!" "Hōhū! where may be I your elder brother?" In stern of canoe there was a woman

2 gō qiX ēq¡'ēyō'qxut. PāL tEpôqc ī'LaLa. "Â wuska' wāx nā'xa
at that old man. Full boils her body. "Â [exclamation] pour do me

3 ē'qsiX!" "Hō qada nikct ā'nqatē amEnō'lXam?" A'lta wax
father-in-law!" "Hō why not before you said to me?" Now pour

4 atcā'yax iau'a ē'natai IkEnuwakcō'm. "Ai'aq māya gō tE'kXuqL.
he did him there to other side the thunderer. "Quick go to my house.

5 Iā'xkati mō'p!aya!" TakE ā'yup!, ka ma'nXi aLE'Lxam qōLa
There enter!" Then he entered, then a little it arrived at water that

6 Lq¡ēyō'qxut. "TcōXoa amE'L^{e}ElkEl iLā'anLa'wat, qitq¡'ēyō'qxut?"
old man. "Well! did you see him the one whom I pursue, together old men?"

7 "Näkct anE'L^{e}ElkEl." "Ai'aq, wāx nā'xa iau'a ē'natai!
"Not I saw him." "Quick, pour do me then the other side!

8 LamgEmō'ktia LgE'ciapōL." "Ē'kta niLgElā'xō Lciā'pōL?"
I shall pay it to you my hat!" "What shall I do with it a hat?"

9 "IamkEmō'ktia ōgu'xolē." "Ē'kta niagElā'Xo ukō'lē?" "IamgE-
"I shall pay it to you my cane." "What shall I do with it a cane?" "I shall

10 mō'ktia x·ig itcā'ōk." "Ē'kta nigElā'xō-y-iōk?" "TcōXoa
pay it to you this my blanket." "What shall I do with it a blanket?" "Well,

11 camkEmō'ktiā x·itik cLā'nict." A'lta atciē'lōt cLā'nict. A'lta gō'yē
I pay it to you this twine." Now he gave it to him the twine. Now thus

12 atc^{a}ā'yax iā'^{c}auwit. Wôk·¡ atcā'yax iā'^{c}auwit. A'lta atciō'lXam:
he did it his leg. Straight he made it his leg. Now he said to him:

13 "Nekct mankō'tXumita Xak ōmē'Xolē." A'lta nē'katē iā'^{c}auwit.
"Not make stand on me that your cane." Now he came walking across his leg.

14 Kā'tsēk qiX ē'qxēl ā'lta atca-ikō'tXumit uyā'Xolē gō iā'^{c}auwit.
Middle that creek now he made it stand on him his cane on his leg.

15 TakE atcE'xumq¡'ōya iā'^{c}auwit. A'lta ayō'Xunē ēqctxē'Lau iau'a
Then he bent it his leg. Now he drifted the monster there

16 mā'ēmē. ALō'Xunē Liā'siapōL. "Ō2kula'm ēmē'xala! Iā'xkēwa
down stream. It drifted his hat. "Okulā'm [waves] will be your name! There

17 ikxalēLa-itx, iā'xkēwa qamEltci'ınlētima. Ma'nix iā'q¡'atxal ixElā'xō
storm, there you will be heard. When bad it will get

18 igō'cax, ka LEmē'siapōL qLtcE'mlētima.
the sky, then your hat will be heard.

A'lta aci'xkō k¡a uyā'xa IkEnuwakcō'm. Acxkō'mam, a'lta
Now they two went home and his daughter the thunderer's. They two reached their house, now

20 aLxē'la-it. A'lta nikct tq¡'ēx ā'tcax uyā'k·ikala. A'lta Lōnas
they stayed. Now not, like he did her his wife. Now I do not know

21 qa'nsix aLā'qxōya, a'lta kawē'X naxā'latck. Nāx'ō'tōm. Qē'xtcē
how many their sleeps, now early she arose. She went to bathe. Intend

22 akLq¡'ā'x Lctā'ok. ALixaniā'kuX. LēXt Liā'ok, LēXt Lga'ok
she pulled it their two's blanket. He rolled it around himself. One his blanket, one her blanket

23 ā'xka. A'lta qansi'X nixā'latck, a'lta Lōc L^{e}ā'kil, ō2, t¡ō'kti
her. Now how often he arose, now there was a woman, oh, a pretty

24 L^{e}ā'kil. A'lta asxē'la-it. Nō'pōnEm. A'lta qē'xtcē atcLq¡'ā'x
woman. Now they two stayed. It got dark. Now intend he pulled it

25 Lctā'ok. A'lta nēkct akLē'lutx. Agē'nk¡ēmenakō. A'lta lē'lē
their two's blanket. Now not she gave it to him. She took revenge on him. Now a long time

26 t'ayā' atxē'la-it. A'lta tq¡ēx agā'yax itcā'k·ikala.
good they stayed. Now like she did him her husband.

A'lta qa'nsix ē'kolē nēkElō'ya qiX eq¡'ēyō'qxut. Nē'k·im:
Now how often whale he went to take that old man. He said:

"Nixēlō'tcxa ētciqsiX!" "Näkct, näkct, näkct qa'nsix 1
"I shall look at him my father-in-law." "No, no never

aqixē'lōtcxax." Kalā'lkuilē nē'xax. "Qā'toXui nixēlō'tcxa!" A'lta 2
he is looked at." Scold he did. "Must I look at him!" Now

ayō'La-it; atcixē'lōtcx, ska ma'nx·i ka atcē'ᶜElkEl ēXt ē'kolē. 3
he stayed; he looked at him, and a little then he saw him one whale.

A'lta aya-i'La-it uyā'nXcin, ska ma'nx·i qē'xtcē atciō'latck, takE 4
Now he went into net his dipnet, and a little intend he lifted it, then

atsō'pEna x·iX ē'kolē, atcā'kpEnakō uyā'nXcin. Nē'kXikct 5
he jumped that whale, he jumped out of it his dipnet. He looked

iau'a mā'Lxolē. Nau'i-y-ī'gilgct nē'xax. ALōitXuā'yutcō Lqā'kxul. 6
there inland. At once lightning it got. It rained down hail.

WeXt ē'kun nē'tē ē'kolē. TakE weXt atciō'tipa. Take weXt 7
Again one more came whale. Then again he dipped him up. Then again

qē'xtcē atciō'latck. TakE weXt atcā'kpEnakō uyā'nXcin. A'lta 8
intend he lifted him. Then again he jumped out of it his dipnet. Now

niXE'LXa, a'lta Lqā'kxul aLi'xax. A'lta nē'xkō, nēXkō'mam. 9
he grew angry, now hail it did. Now he went home, he reached his home.

Nau'i atcā'xalukctgō uyā'nXcin. Atcō'pa iā'qsiX, atcō'skam 10
At once he threw it down his dipnet. He went out his son-in-law, he took it

uqō'LXatsX. A'lta ā'yō gō tqā'nakc. A'lta Lē'el ā'tcax 11
coal. Now he went to a rock. Now black he made it

ōyā'tspux. A'lta itcxā'x nē'xax, ikā'amtq nē'xax. À2lta 12
his forehead. Now wind it got, southwest wind it got. Now

atctō'pēwē tā'yaqL iq¡'ēyō'qxut. Qē'xtcē atctūkolā'kux, ā'nqatē 13
he blew them away his house the old man's. Intend he fastened them on roof, long ago

atctupē'XoXoē. "Ō, āc, ē'XtkinEmam imē'k·ikal. Miōlā'ma 14
he had blown them away. "O, daughter, go and look for your husband. Tell him

wu'xē a'lta tcinxēlā'tcaya." A'lta nō'ya uyā'xa. Lap agā'yax 15
to-morrow now he shall look at me." Now she went his daughter. Find she did him

itcā'kXikala: "O, imē'qsiX tā'yaqL LE'kLEkᵘ nē'xax. Ixā'xo-il 16
her husband: "Oh, your father-in-law his house broken became. He said much

wu'xē a'lta mixēlā'tcxaya." A'lta atcLō'skam Ltcuqº, nixEmē'nakō. 17
to-morrow now you shall look at him." Now he took it water, he washed his face.

A'lta Lō nē'xauē. A'lta aci'xkō -y-uyā'kXikal. A'lta ackLukōlā'kō 18
Now calm it got. Now, they two went home his wife. Now they two fastened boards on roof

tE'LaqL. "Wu'xē nai'ka-y-i'qsiX nō'Lxaiē. MEnxēlō'toxaiē." 19
their house. "To-morrow I father-in-law! I shall go to water. You shall look at me."

Nē'ktcuktē, takE ā'yuLx ēiā'qsiX, ska ma'nx·i ka nē'tē ēXt 20
It got day, then he went to water his son-in-law, and a little then he came one

ē'kolē. TakE ayayi'La-it uyā'nXcin. A'lta atciō'latck. A'lta 21
whale. Then he went into net his dipnet. Now he lifted him. Now

atcē'xalukctgō mā'Lxôlē qiX ē'kolē. "Hōhō'! itci'qsiX, t'ā'qēa 22
he threw him down inland that whale. "Hōhō! my son-in-law, just as

nai'ka itci'qsiX." TakE nē'Xkō iā'qsiX. "Ē'ka nai'ka itci'qsiX 23
I my son-in-law." Then he went home his father-in-law. "Thus as I my son-in-law

ka ā'nqatē ngoLē'lEXEmk." 24
then long ago [when] I got a person."

A'lta agā'wan naxā'lax uyā'kXikal. Lē'lē ka nakxa'tō. Smôkst 25
Now pregnant she got his wife. Long then she gave birth. To two

aksaxu'to. A'lta atciō'lXam iā'qsiX: "Ai'aq, ai'aq, Lgā'lEmam 26
she gave birth to two. Now he said to him his father-in-law: "Quick, quick, go to take them

LLēq¡'am; ka nitsEnō'kstX atgE'yēmōcXam." Ā'2yōptck 27
wolves: when I small they played with me." He went inland

1 atcugō'lEmam smô'kst cLē'q¡'am. Atci'ctitk^{u}ɪ smô'kst cLē'q¡'am.
he went to take them two two wolves. He carried them two here two wolves.

2 Aci'tk^{u}L¡am gō tE'LaqL, atcilXā'kXuē qiX iq¡'ēyō'qxut. A'lta
He carried them home to his house, he threw them down before him that old man. Now

3 acgiā'qcimEnīL, acgixk¡ayō'kux. "AtgEnxLE'lXta-it! ai'aq, ai'aq,
they two bit him much, they two pulled him often. "They forgot me! quick, quick,

4 cE'k^{u}ɪa!" TakE atci'ctuk^{u}ɪ; weXt atcalō'kctxam. A'lta weXt
carry them two!" Then he carried them two; again he went and carried them two back. Now again

5 aLxē'la-it. IūLqtē aLxē'la-it. "Ai'aq, ai'aq, skā'lEmam s'i'ɪsxut
he stayed. A long time he stayed. "Quick, quick, go and take them two two black bears

6 sgE'xēmusXEma." TakE ā'yū iā'qsiX. TakE atci'kɪam ēi'tsxut.
my two playfellows." Then he went his son-in-law. Then he carried him the black bear.

7 Ā'yup!, atcilXā'kXuē. TakE atciū'cgam ēq¡'ēyō'qxut qōcta
He entered, he threw him down. Then he took him the old man those two

8 s'i'tsxut. A'lta tE'qtEq asgā'yax iau'a, acgixa'lukctgux, iau'a
two black bears. Now clap they two did him there, they two threw him down, there

9 acgixa'lukctgux. "Ai'aq, ci'k^{u}ɪa, ci'k^{u}ɪa; a'lta ckinXE'LEluX."
they two threw him down. "Quick, carry them two, carry them two; now they two do not know me."

10 A'lta atcalō'kctxam iā'qsiX atci'ctuk^{u}L. NiXkō'mam iā'qsiX.
Now he carried them two on his back his son-in-law he carried them two. He arrived at his house his son-in-law.

11 A'lta weXt aLxē'la-it. A'lta atciō'lXam iā'qsiX: "Ai'aq,
Now again they stayed. Now he said to him to his son-in-law: "Quick,

12 ai'aq, skā'lEmam scā'yim." A'lta a'yō iā'qsiX atcikō'lEmam
quick, go and take them two two grizzly bears." Now he went his son-in-law he went and took them two

13 scā'yim. A'lta ā'yō iā'qsiX: "Ayamtgā'lemam!" A'lta
two grizzly bears. Now he went his son-in-law: "I come to fetch you two!" Now

14 atci'ctukɪ atcō'k^{u}ɪam gō tE'LaqL. Aia'skōp!. TakE
he carried them two he carried them to the house to his house. He entered. Then

15 atcilXā'kXuē iā'qsiX. Â! a'lta ackiō'pēqLa iā'qsiX. PāL ka'nauwē
he threw them down to his father-in-law. Â! now they two scratched him his father-in-law. Full all

16 ā'yaL^{ɛ}a L^{ɛ}ā'owilkt. "Â, ci'k^{u}ɪa i'qsiX! A'lta ckinxE'LElux."
his body blood. "Â, carry them two son-in-law! Now they two do not know me."

17 A'lta atci'ctukɪ iā'qsiX atcaalō'kctqam. A'lta weXt aLxē'la-it.
Now he carried them two his son-in-law he carried them two on his back. Now again he stayed.

18 Lē'lē ka weXt atciō'lXam iā'qsiX: "Ai'aq, skā'lEmam skoāyawa'."
A long time then again he said to nim his son-in-law: "Quick, go and take them two two panthers!"

19 TakE ā'yō iā'qsiX. Ayū'2ptck, takE atcō'lXam: "Iamtkā'lEmam!"
Then he went his son-in-law. He went inland, then he said to them two: "I came to take you two!"

20 A'lta atci'ctōk^{u}ɪ, atcō'k^{u}ɪam gō tE'LaqL. Atcixā'lakLē, aya'skōp!.
Now he carried them two he carried them to house to his house. He opened the door, he entered.

21 TakE atcilXā'kxue iā'qsiX. A'lta acgiōpē'qLa. PāL nē'xax
Then he threw them down to his father-in-law. Now they two scratched him. Full got

22 L^{ɛ}ā'owilkt iā'qsiX ā'yaL^{ɛ}a. "Â, ci'k^{u}ɪa, ī'qsiX. A'lta ckinxE'LElux."
blood his father-in-law his body. "Â, carry them two, son-in-law. Now they two do not know me."

23 A'lta atci'ctōk^{u}ɪ iā'qsiX. Acalō'kctxam.
Now he carried them two his son-in law. He carried them on his back.

"Tca, ē'qsiX! LEx txkcalā'xōma ō'mᶜEcX." A'lta ā'cto 1
"Well, son-in-law! split we two will go and do it for us two a tree." Now they two went

iā'qsiX. A'lta tsEx askcā'lax ō'mᶜEcX. TsEx acxā'lax ō'mᶜEcX 2
his son-in-law. Now split they two did it for them two a tree. Split they two did it a tree

aci'tkum. Atciō'lXam iā'qsiX: "Ni'Xua mxal'ā'yakō. 3
half. He said to him to his son-in-law: "Well, put yourself between them.

Ayi'La-it ki a mxal'ā'yakuē!" TakE ayayi'La-it iā'qsiX. 4
Sit down in there and put yourself between them!" Then he sat down his son-in-law.

TakE atctā'wilx·t ctā'xatcaôx. TakE Lu'XLuX atci'tax ka'nauwē. 5
Then he pushed aside the two wedges. Then break he did them all.

Ayauwēā'yakuit iā'qsiX. TakE atciē'taqL, nēxkō. Iū'Lqtē 6
He enclosed him his son-in-law. Then he left him, he went home. Long

ā'yō. A'lta gō'yē atci'tax tiā'pōtē. TakE tsEx atcxā'lax 7
he went. Now thus he did them his arms. Then break he did it for him

kaX ō'mᶜEcX. TakE atcā'kxōnē ā'natai, ga-y-iō'yam gō 8
that tree. Then he carried it on his shoulder one side, then he arrived at

tE'LaqL, takE atcā'xkalukctgō. Gō2m nē'xau. TakE ayō'pa 9
their house, then he threw it down. Gum it made. Then he went out

iā'qsiX: "Ohō! ītci'qsiX, t'ā'qē nai'ka itci'qsiX." A'lta 10
his father-in-law: "Oho! my son-in-law, just as I my son-in-law." Now

aLxē'la-it. TakE ctā'qo-iL aci'xax ciā'xa. 11
they stayed. Then large [dual] they two became his two sons.

TakE atciō'lXam iā'qsiX: "Ai'aq ikō'lEmam ē'tcipki ala gō 12
Then he said to him to his son-in-law: "Quick, go and take it the hoops at

tiō'LEma ikē'x." TakE ā'yō iā'qsiX; kulā'i ā'yō. TakE ayō'yam. 13
supernatural beings it is." Then he went his son-in-law; far he went. Then he arrived.

A'lta gōyē' tixLā'kōt tê'lXEm. A'lta kā'tsEk qExukskoā'liL 14
Now thus they stood in circle people. Now in middle it was rolled often to and fro

gō qō'tac tê'lXEm. A'lta ayō'La-it, tcxap nē'xax. Nâpōnem. TakE 15
at those people. Now he stayed, hesitating he was. It grew dark. Then

atcikpā'na; qxuL atcē'lax iā'pōtē. A'lta nē'xenakō atciunkō'mit. 16
he jumped at it; hang he did it on it his arm. Now he ran, he carried it away.

A'lta atigE'ta ka'nauwē; a'lta tkēwaXE'ma atgE'tax. Qaxē'Ltxa 17
Now they pursued him all; now torches they made them. How

kulā'i aqigE'ta, takE naxa'nkikEna uyā'k·ikal. TakE akcō'lXam 18
far he was pursued, then she thought his wife. Then she said to them two

cgā'Xa: "Ai'aq, Lā'qLāq mtgE'Lax LEmtā'xqacqac." A'lta 19
her two children: "Quick, strike you two do him your grandfather." Now

ackō'cgam tE'mᶜEcX, a'lta Lā'qLāq acgE'ctax Lstā'xqacqac. A'lta 20
they two took them sticks, now strike they did him their grandfather. Now

aLxElgē'Lxal Lctā'xqacqac. Alā'xti aLxa'wīyuc. A'lta actā'auwiLxt. 21
he cried their two's grandfather. Then he urinated. Now it rained.

TakE tcXE'ptcXEp nōxôx tiō'LEma tgā'kēwaXEma. TakE 22
Then extinguished got the supernatural beings their torches. Then

nēXatgō'mam. 23
he came home.

A'lta weXt aLxēla-it iō'Lqte. A'lta weXt nē'k·im iq'ēyō'qxut: 24
Now again they stayed long. Now again he said the old man:

"Ai'aq, ai'aq, tkā'lEmam tiō'LEma tE'gaqpas." A'lta nixa'lt- 25
"Quick, quick, go to take them the supernatural beings their targets." Now he made

Xuitck. A'lta ā'yō. A'yō2; ayō'yam gō tiō'LEma. A'lta wā'qpas 26
himself ready. Now he went. He went; he arrived at supernatural beings. Now target

1 ugō'kXuiX. A'lta tcXEp nē'xax. Nâpōnem ka atctō'cgam.
they played. Now hesitating he got. It got dark then he took them.

2 Nixa'tEnkō. A'lta atgētaa tiō'LEma. Wax atgE'tax tgā'k¡ēwaXEma.
He came running. Now they pursued him the supernatural beings. Light they did them their torches.

3 A'lta nixatE'nkō hēi2! A'lta aqē'tuwa. Qaxē'2 ka naxa'ɪkikEna-y-
Now he came running hēi! Now he was pursued. Sometime then she thought

4 ūyā'k·ikala. Akcō'lXam cgā'xa: "Ai'aq, Lā'qLaq mtE'qxax
his wife. She said to them her two children: "Quick, strike you two do him

5 mtā'xqacqac. A'lta actō'cgam tE'mᶜEcX. A'lta Lā'qLāq acgā'yax
your two selves' grandfather." Now they two took them sticks. Now strike they two did him

6 Lctā'xqacqac. A'lta acixElgē'Lxala Lctā'xqacqac. A'lta akcElgē'cgam
their two selves' grandfather. Now they hurt him their [dual] grandfather Now she helped them [dual]

7 Lctā'naa. Ā'2lta nixa'wiyuc iq¡'ēyō'qxut. A'lta acta'auwilXt.
their [dual] mother. Now he urinated the old man. Now it rained.

8 TcXE'ptcXEp nō'xôx tgā'k¡ēwaXEma tiō'LEma. A'lta
Extinguished they got their torches the supernatural beings. Now

9 nixatEnkō'mam. AtctE'tkᵘɪa tE'gaq¡pas.
he came home. He carried them the targets.

A'lta aLxē'la·it iō'Lqtē. Atcō'lXam uyā'k·ilala: "A'lta nō'ya.
Now he stayed long time. He said to her to his wife: "Now I shall go.

11 Nō'ya, kulā'i nō'ya." A'lta nixa'ltXuitck. Aktō'cgam tiā'ktēma.
I shall go, far I shall go." Now he made himself ready. He took them his ornaments.

12 Atixā'lax ka'nauwē2. Atctō'cgam tiā'xalaitan mô'kcti nauwē'k¡c.
He put them on himself all. He took them his arrows two [quivers] full.

13 A'lta ā'yō. A'yō2, kulā'i ā'yō. A'lta atcika'ōm ē'lXam, qui'num
Now he went. He went, far he went. Now he reached it a town, five

14 ciā'xilxē ē'lXam. Ā'yūp! kē'mk·itē gō gitānō'kstX t!'ōL. A'lta
its blocks town. He entered the last at having smallness [pl.] house. Now

15 amô'kctiks ōxoēlā'itX tq¡'ēyō'qtiks. A'lta ā'yop! gō qōcta
two there were old ones. Now he entered at those [dual]

16 cq¡ēyō'qxut. "Ō, kulE'ts tcLXgō'mita iq¡ē'sqēs Lkā'nax." TakE
two old ones. "Oh, once more he will make him unhappy blue-jay a chief." Then

17 nēxa'nkikEna iq¡ē'sqēs: "LgōLē'lEXEmk Ltē'mam gō-y-ukō'lXul
he thought blue-jay: "A person he arrived at mice

18 tE'ctaqL." TakE ā'yō iq!ē'sqēs nigē'kctam. A'lta nau'itka
their [dual] house." Then he went blue-jay he went to see him. Now indeed!

19 Lkā'nax Lōc. TakE nē'Xtakō iq¡ē'sqēs. TakE atciō'lXam
a chief there was. Then he returned blue-jay. Then he said to him

20 iā'xak¡Emāna iq¡ē'sqēs: "Lkā'nax Ltē'mam. LEmgē'tiam.
his chief blue-jay: "A chief came. He came to play with you.

21 Wā'q¡pas mtxcgā'ma." TakE weXt nē'Xtakō iq¡ē'sqēs: "Ā
Target you two will play together." Then again he returned blue-jay: "Ah

22 tcimaXuē'mut ntcā'xak¡Emana. Wā'q¡pas mtxcgā'ma." TakE
he wishes to play with you our chief. Target you two will play together." Then

23 nē'k·im: "O." Nē'Xtakō iq¡ē'sqēs. "qiX ikā'nax nē'k·im:
he said: "Oh." He returned blue-jay. "That chief he said:

24 'O.'" TakE weXt nē'Xtakō iq¡ē'sqēs: "Ai'aq, ai'aq, mō'Lxa
'Oh!'" Then again he returned blue-jay: "Quick, quick, go to the beach

25 Lgmā'xo-ilL kā'nax." TakE atctō'cgam tiā'xalaitanEma iq¡ē'sqēs
he said often to you the chief." Then he took them his arrows blue-jay

iā'xak¡Emana. TakE ā'yuLx iq¡ē'sqēs iā'xak¡Emana. TakE weXt 1
his chief. Then he went to the beach blue-jay his chief. Then again

nē'xaukō iq¡ē'sqēs: "Ā takE ā'yuLx ntcā'xak¡Emana." TakE ā'yuLx 2
he ran blue-jay: "Ah then he went to the beach our chief." Then he went to the beach

qiX ikā'nax. A'lta acxE'cgam wɬq¡pas. A'lta aqā'yuL x·ix· ē'Xat 3
that chief. Now they two played together target. Now it was won from him that one

ikā'nax. Nē'k·iL iq¡ē'sqēs iā'xak¡Emana. Aqtē'xoL tiā'ktēma 4
chief. He won blue-jay his chief. They were won from him his ornaments

ka'nauwē2. Aqtē'xoL tiā'xalaitanEma. AqLē'xoL Lā'yaqsō, aqē'xoL 5
all. They were won from him his arrows. It was won from him his hair, it was won from him

ā'yaqtq, aqē'xoL iā'potē, kā'namôkst tiā'pōtē aqtē'xoL. Aqtē'xoL 6
his head, it was won from him his arm, both his arms were won from him. They were won from him

tiā'cwit ka'namôkst. A'lta aqiXgō'mit. Laq° aqLē'xax Lā'yaqsō. 7
his legs both. Now he was made unhappy. Cut off it was done his hair.

A'lta aqiupō'nit gō tXut. A'lta pō'lakli actō'iX qō'cta ckō'lXōl. 8
Now he was hung in smoke. Now dark they went [dual] always those [dual] mice [dual].

AckLē'lōkɬxax Ltcuq. Acgilcē'maɯx ka'nauwē-y- ō'pol ē'ka. 9
They two brought it to him water. They two gave him to eat every night thus.

ĒXt iqē'tāk k¡ā'ya nē'xax. AcE'k·im ciā'xa: "Qōi 10
One year nothing he got. They two said his two sons: "Let us

atxōgiō'xtkinEmam I'txam." A'lta acxā'ltXuitck. Acktō'cgam 11
we two go to look for him our [dual] father." Now they two made themselves ready. They two took them

tctā'ktēma. Acktō'cgam tE'ctaq¡pas. Acktō'cgam ctā'xalaitan. A'lta 12
their [dual] ornaments. They two took them their targets. They two took them their [dual] arrows. Now

ā'ctō. Ā'ctō, kulā'i ā'ctō. Lap acgā'yax ē'lXam. Adē'2 ia'aitcLx 13
they two went. They two went, far they two went. Find they did it a town. Ah, large

x·ik ē'lXam. "Lō'nas yaXkō'k LtxɯA'mama Lōc." A'ctop! gō qō'gō 14
that town. "Perhaps there our [dual] father is." They two entered at that [pl.]

gitanō'kstX t!'ōL. A'lta amô'kctiks ōxoēlā'-itX tq¡'ēyō'qtiks. 15
having smallness house. Now two there were old ones.

"Anā'2 qēXanā'Xēmct! qā'xēwa amtē'mam?" "Ā, ē'ntam 16
"Anah! our [dual] two chiefs! whence did you [dual] come?" "Ah, our [dual] father

ntgiō'xtkin." "Kulē'tc tcuXgō'mita tkanā'Xēmct iq¡'ē'sqēs. 17
we two search for him." "Once more he will make two unhappy chiefs blue-jay.

Ā'nqatē Lē'Xat LkɯA'nax aLtē'mam. AqLXgō'mit; gō tXut aLupō'nit. 18
Long ago one a chief he came. He was made unhappy; in smoke he put him up.

Qēnē'qctxEn nE'tāika; ntkLElcē'mEniL° Ltcuq; nLgilcē'mEniL 19
We two made him happy we two; we two give it to him to eat water; we two give it to him to eat

iLxɯA'lEmax. A'lta k¡ē siɯA'xôst; Lk¡'ō'pLk¡ōp aci'xax." Lä2 ka 20
food. Now nothing his eyes; sunk they got." Some time then

nixa'nkikEna iq¡ē'sqēs: "TakE aLtē'mam Lkā'nax gō-y-ukō'lXul 21
he thought blue-jay: "Then it came a chief at the mice

tE'ctaqL." TakE nē'xankō, nigē'kctam iq¡ē'sqēs. A'lta amô'kctikc 22
their [dual] house" Then he ran, he went to see blue-jay. Now two

tkanā'xēmct ōxoēlā'itX. TakE nē'Xtakō iqē'sqēs. TakE atciō'lXam 23
chiefs there were. Then he returned blue-jay. Then he said to him

iā'Xak¡Emana: "Amô'kctikc ōxoēlā'itX tkanā'xēmct gō ckō'lXul 24
to his chief: "Two there are chiefs at the two mice

1 tE'ctaqL. Cogē'tiam." "O," nē'k·im iā'xak¡Emana iq¡ē'sqēs. TakE
their [dual] house. They two came to play." "Oh," said his chief blue-jay's. Then

2 weXt nē'Xtakō iq¡ē'sqēs. "Ā tcimtaXuē'muL ntcā'xak¡Emana.
again he returned blue-jay. "Ah, he wishes to play with you two our chief.

3 Wā'q¡pas mcxcgā'ma." Nēkct qā'da acgiō'lXam. TakE weXt
Target you will play together." Not [any] how they two spoke to him. Then again

4 nē'xankō iqē'sqēs. Atciō'lXam iā'xak¡Emana: "Mō'Lxa!" Lō'ni
he ran blue-jay. He said to him his chief: "Go to the beach!" Three times

5 nē'Xtakō iqē'sqēs. Nēkct qa'da aqiō'lXam. Gō la'kti nē'Xtakō
he returned blue-jay. Not [any] how was spoken to him. There four times he returned

6 ka atcā'yukct qiX iXgE'c°ax. Aqā'yukct iqē'sqēs.
then he looked at him that youngest one. He was looked at blue-jay.

Nau'i aLE'XLXa ka'nauwē Lā'yaqsō. Nē'Xtakō, nixilkɥē'tckō
At once it caught fire all his hair. He returned he told him

8 iā'xak¡Emana: "A, ōxoē'ma tkanā'ximct tgatē'mam. Aqā'nukct
his chief: "Ah, others the chiefs they came. I was looked at

9 x·ix· ō'kuk, kā'nauwē alE'XLXa LE'kxaksō. Mā'Lxa acgEnō'lXam."
that there, all it caught fire my hair. Go [dual] to the beach they two said to me."

10 Lä2, a'lta a'ctōLx. A'lta ōxoē'neXat tā'yaq¡pas: "Q'axtcī'Lx
Some time now they two went to the beach. Now they stood in the ground his targets: "How bad

11 tik tE'q¡pas!" Lu'XLuX acgE'tax qō'ta tE'q¡pas. Acguxō'kXuē.
these targets!" Pull out they two did them those targets. They two threw them away.

12 "x·itē'k tE'ntaq¡pas nE'taika tgt¡ō'kti." Acgō'Xuina tE'ctaq¡pas.
"These our [dual] targets our [dual] good." They two placed them in ground their [dual] targets.

13 Lgā'kt¡'ōma qō'ta tE'q¡pas. A'lta aLxE'cgam wā'q¡pas. A'lta
They shone those targets. Now they played target. Now

14 aqā'yuL iq¡ē'sqēs iā'xak¡Emana. Aqtē'xoL iā'xak¡Emana iq¡ē'sqēs
it was won from him blue-jay his chief. They were won from him his chief blue-jay

15 tiā'ktēma ka'nauwē. A'lta aqtē'xoL tiā'lXama ka'nauwē2. Acgā'yuL
his ornaments all. Now they were won from him his people all. They two won from him

16 Lctā'mama. Aqā'yuL iqē'sqēs. A'lta aLiXā'mōtk Lā'yaqsō.
their [dual] father. He was won from him blue-jay. Now he betted it his hair.

17 AqLē'xoL Lā'yēqsō. NiXā'mōtk ā'yaqtq, niXā'mōtk tiā'pōtē.
It was won from him his hair. He betted it his head, he betted him [them] his arms.

18 Aqtē'xoL tiā'pōtē. AtiXā'mōtk tiā'c°ōwit. Aqtē'xol ka'nauwē.
They were won from him his arms. They betted them his legs. They were won from him all.

19 A'lta aqō'cgam lakt uk¡unā'tan. Aqa-ilā'wit gō-y-uyā'ts¡puX
Now they were taken four potentilla roots. They were put into him at his forehead

20 uk¡unā'tan. Aqō'cgam uguē'luXtcutk, aqa-ilā'wit ya'kwa ka'nauwē
the potentilla roots. They were taken pieces of flint, they were put into him here all

21 ā'yaL°a. AqLō'cgam ptciX LE'LuwElkLuwElk. PtciX aqā'yax
his body. It was taken green mud. Green it was made

22 iā'wan; ptciX aqā'yax iā'kōtcX.
his belly; green it was made his back.

A'lta aqiuXtkē'mit: "IkaLē'nax imē'xala. Nä'kct muXugō'mita
Now he was thrown into the water and he swam: "Green sturgeon your name will be. Not you will make them unhappy

24 tkanā'xēmct." Aqiū'cgam iqē'sqes. Aqē'xalukctgō: "Iq¡'ē'sqēs
chiefs." He was taken blue-jay. He was thrown away: "Blue-jay

imē'xala. Näkct qa'nsiX muXugō'mita tkanā'xēmct. Ka'nauwē 1
your name will be Not ever you will make them unhappy chiefs. Every

i'kta, ma'nix i'kta iā'q¡atxala ixā'xō, mxā'xo-ilma wa'tsEtsEtsE- 2
thing, if thing bad will get, you will always say wa'tsetsetse-

tsEtsEtsE! Ō LEmtā'xauyam! Ka'nauwē i'kta ā'LqĪ mtgiā'xo 3
tsetsetse! Oh, your [dual] pity! Every thing later on you two will eat it

it¡'ō'kti. Ka'nauwē tkōxoē'ma mtkta'xō." TakE aciū'cgam 4
good. All berries you two will eat them." Then they took him

Lctā'mama. A'lta acgā'yuk^{u}ɪ gō Ltcuq. A'lta pō'pō acgā'yax; 5
their [dual] father. Now they two carried him to water. Now blow they two did him;

nē'k·ikct. A'lta aLi'xkō. 6
he saw. Now they went home.

Translation.

Once upon a time there were five brothers. The four older ones went hunting elk every day and left the youngest one at home. Their house was full of meat and of tallow. Once upon a time the youngest brother felt lonesome, and said: "O, I wish he would come, the Glutton, and eat all the meat." Four days he continued to say so, then he heard a noise like the shaking of rattles at the door. Now a person appeared who was so large that his blanket consisted of two elk-skins. It had a fringe of elk-hoofs. He entered, sat down, and said: "O, grandson, I am hungry." The boy arose and gave him some meat and tallow. When he looked the stranger had eaten it all. He gave him more, and when he looked again it had all disappeared. The whole day long he gave him meat and tallow. In the evening his brothers came home and brought a fresh supply of meat. When they saw what had happened they said to him: "What did you do? How did the evil spirit come here?" The boy replied, "I felt lonesome, and said: 'O, I wish he would come, the Glutton, and eat all the meat.'" "Oh, you fool, certainly the monster will eat us." They fed him all night until sunrise. They continued to feed him the whole day. Then the meat was at an end. The youngest brother said to the monster: "What will our grandfather eat next? There are only skins left." The monster replied: "What shall I eat, grandchildren, now there are only skins and you." "What does he say?" "'Now there are only skins and you,' he says." "Speak to him again." "What will our grandfather eat next? There are only skins left." The monster replied: "What shall I eat, grandchildren, now there are only skins and you." "What does he say?" "'Now there are only skins and you,' he says." "Speak to him again." "What will our grandfather eat next? There are only skins left." The monster replied: "What shall I eat, grandchildren, now there are only skins and you." "What does he say?" "'Now there are only skins and you,' he says." Now they began to understand him. They boiled skins and gave them to him. For a long time he continued to eat and it grew dark again. Then they dug a

hole in the ground, sharpened some arrow-wood, which they placed upright at the place where they used to sleep, and then escaped through the hole which they had dug. At a distance from the house they came out of the hole. They left their bitch at the entrance to the hole and said to her: "If the monster asks you which way we have gone, point with your head another way and call 'Wo'." Then they ran away.

When the day began to dawn the monster awoke and made a jump at where he believed the brothers to be; then he fell on the sharp sticks which pierced his belly. He pulled them out of his body, broke them, and saw that the brothers had escaped through the hole. He followed them, and when he came to the outlet of the hole, he found the bitch. He asked: "Which way went your masters?" She replied: "Wo," pointing with her head in a direction which they had not taken. He pursued them. But after a while, when he did not find their tracks, he turned back. Then again he said to the bitch: "Which way went your masters?" She replied: "Wo," pointing with her head in a direction which they had not taken. He pursued them, but he did not find their tracks and turned back. Three times he pursued them, then he found their tracks which he followed. He followed them a long distance, and finally overtook the eldest brother. He killed him. He ran on and overtook the next one, whom he also killed. He ran on and killed one more. Thus he overtook and killed the four eldest brothers. Now the youngest only was left. He fled, and arrived at a river where he found an old man, the Thunderer, who was fishing with a dipnet. He said, "Take me across; the monster pursues me. Quick, quick, grandfather!" "Hohoo, who is your grandfather?" "Quick, quick, take me across, uncle." "Hohoo, who is your uncle?" "Take me across, elder brother." "Hohoo, who is your elder brother?" In the stern of the canoe there was an old woman whose body was full of scabs. Now the young man said, "O, please take me across, father-in-law." "Ho, why did you not say so before?" Then he took him across. "Quick, quick, go to my house and enter!" Then he entered and the old man stayed in his canoe. After a little while the monster arrived at the river and said to the old man, "Did you see the one whom I pursue?" "I did not see him." "Quick, quick, take me across; I will give you my hat in payment." "What shall I do with a hat?" "I will give you my cane." "What shall I do with a cane?" "I will pay you with my blanket." "What shall I do with a blanket?" "I will give you this twine." This he accepted. Then the Thunderer stretched his leg across the river, and said: "Walk across over my leg, but take care that you do not strike it with your cane." Now the monster walked over his leg. When he was in the middle of the river he struck it with his cane. Then the Thunderer bent his leg, the monster fell into the water and drifted down toward the sea. His hat fell down, and drifted down after him. Then the Thunderer said: "Ōkulā'm

(noise of surf) will be thy name; only when the storm is raging you will be heard. When the weather is very bad your hat will also be heard."

Now the Thunderer and his daughter went home. They lived there for some time. The young man did not like his wife. After several days she arose early and went to bathe. When she tried to touch her husband he rolled his blanket about himself. They had each a separate blanket. After several days he rose, then he saw that she had become a beautiful woman. Now they continued to live there. It grew dark. Now when he tried to touch her she rolled her blanket around herself. She took revenge on him. But after awhile they began to like each other.

The Thunderer used to go whaling every day, and the young man said: "I shall look on when my father-in-law goes whaling." "No, no; nobody ever looks at him when he goes whaling." He got angry and said: "I must see him." Now after awhile he looked at him. Soon he saw a whale which went into the dipnet which the Thunderer held. The latter lifted it, but the whale jumped over the rim of the net. The Thunderer looked toward the land, and at once there was thunder, lightning, and hail. Another whale entered his dipnet and he lifted it, but when he did so the whale jumped out of the net. Then the Thunderer got angry, and it began to hail and to storm. He went home and threw down his dipnet. Then his son-in-law left the house, took some coal, and went to a rock. He blackened his forehead and soon a southwest wind arose which blew away the old man's house. He tried to fasten the boards to the roof, but was unable to do so. Then the Thunderer said to his daughter: "Oh, child, go and look for your husband. Tell him to-morrow he may look at me when I go whaling." His daughter went and found her husband. She said: "Oh you destroyed your father-in-law's house. He says to-morrow you may look at him when he catches whales." Then the young man took some water and washed his face. It became calm. He went home with his wife and helped the old man fasten the boards to the roof. He said to his father-in-law: "To-morrow I shall go down to the beach and you shall see me catching whales." On the following morning they went down to the beach together. After a little while a whale entered the dipnet. The young man lifted it and threw the whale ashore. Then the Thunderer said: "Hohoo, my son-in-law, you are just as I was when I was a young man."

Now the Thunderer's daughter became pregnant. After awhile she gave birth to two children. Then the old man said to his son-in-law: "Quick, quick, go and catch two wolves; I used to play with them when I was young." He went to the woods and caught two wolves which he carried to his father-in-law's house. He threw them down at his father-in-law's feet and they bit him all over and hauled him about. He cried: "Oh they have forgotten me; quick, quick, carry them back." The

young man took them and carried them back. After awhile the Thunderer said: "Go quick and catch two bears; I used to play with them when I was young." Then his son-in-law went and caught two black bears. He carried them to the house of his father-in-law and threw them at his feet. Then they took hold of him, struck him with their paws, and threw him about in the house. "Oh," he cried, "carry them back, carry them back, they do not remember me." The young man carried them back. Again after awhile the Thunderer said: "Go quick and catch two grizzly bears; I used to play with them when I was young." The young man went into the woods, and when he found the grizzly bears he said: "I came to carry you along." He carried two of them to his father-in-law's house. He entered and threw them at the feet of his father-in-law. Oh, now they scratched him all over so that his body was full of blood. "Oh, carry them back, carry them back, my son-in-law, they have forgotten me." Then his son-in-law carried them back. Then after some time the old man said: "Go quick and catch two panthers; I used to play with them when I was young." Then the young man went into the woods and [when he met the panthers] he said: "I come to take you along." And he carried two of them to his father-in-law's house. He opened the door, entered, and threw them at his father-in-law's feet, Then they scratched him all over, and his whole body was full of blood. "Oh," cried he, "carry them back, carry them back, they do not know me any more." Then the young man carried them back.

[After awhile the Thunderer said:] "Come, son-in-law, let us go and split a log." They went and split a log in half. He said to his son-in-law, "Crawl in there and stem your arms against the log." The young man sat down in there. Then the old man knocked aside the wedges and broke them all. The tree closed over his son-in-law. He left him and went home. He went a long distance. The young man, however, kept the log apart with his elbows and broke it. He carried it home on his shoulder. He came home and threw it down in front of the house. When his father-in-law heard the noise he went out and [on seeing the young man] said: "Oh, my son-in-law, you are just as I was when I was young." They remained there and the children grew up.

Then his father-in-law said to him: "Oh, go to the supernatural people and bring me their hoops." The young man went, a long time he went, and finally he reached the country of the supernatural people. They stood in a circle, the hoop was being rolled to and fro in the circle. He was afraid to approach them any nearer and stood aside. But when it grew dark he made a jump and caught the hoop by pushing his arm through it. Then he ran away, carrying the hoop. The supernatural people lit their torches and pursued him. They pursued him a long distance; then his wife thought of him and told

her children, "Now whip your grandfather." They took a stick and whipped him; then he cried and urinated. It began to rain and the torches of the supernatural people were extinguished. Thus he reached home.

After a while the old man said again, "Now go and bring the targets of the supernatural people." He made himself ready and went. After a long time he reached the country of the supernatural people. They were shooting at targets. He was afraid, but when it was dark he took the targets and ran away. Then the supernatural people lit their torches and pursued him. He came running, heh! He was pursued. After some time his wife thought of him and told her children, "Now whip your grandfather." They took a stick and whipped him; their mother helped them. Then the old man urinated, and it began to rain. Thus the torches of the supernatural people were extinguished, and the young man reached home carrying the targets.

After awhile he said to his wife, "Now I shall leave you." He made himself ready, put on all his dentalia and took two quivers full of arrows. Then he went. After awhile he reached a large town which consisted of five rows of houses. The last house was very small. This he entered and found two old women [the mice. When they saw him they said:] "Oh, now Blue-Jay will make another chief unhappy." Then Blue-Jay thought, "A person came to the house of the mice." He went to see and, indeed, there was a chief in the house. Then Blue-Jay went back to his chief and said: "A chief has arrived; he wants to have a shooting match with you." Then he went back to the stranger and said: "Our chief wants to play with you. You will have a shooting match." He said: "Oh." Blue-Jay ran back [to his chief and said]: "That chief said 'Oh.'" He went back again: "The chief says to you you shall come down to the beach quickly." Then Blue-Jay's chief took his arrows and went down to the beach. Blue-Jay ran back [to the stranger and said]: "Our chief went down to the beach." Then the other chief went down to the beach Now they shot at the targets. The other chief lost and Blue-Jay's chief won. He lost all his dentalia. He lost his arrows. He lost his hair. He lost his head. He lost both his arms. He lost both his legs. Then they made him miserable. They cut off his hair and hung him up in the smoke. But at night the two mice always went and gave him water and gave him to eat. Every night they did so.

One year he had been away. Then his sons said, "Let us look for our father." They made themselves ready, put on their dentalia, took their targets and their arrows. Then they went, they went a long distance; they found a town, oh, a large town. [They said:] "Perhaps here we shall find our father." They entered that small house. There were two old women [who said]: "Oh, chiefs, where did you come from?" "We search for our father." "Oh, Blue-Jay will make miserable two more chiefs. A long time ago a chief came and they made him mis-

erable and put him into the smoke. But we always gave him water; we always gave him food. He has lost his eyes."

After some time Blue-Jay thought that a chief must have arrived at the house of the mice. He ran there to look and he found two chiefs. Then he went back and said to his chief: "Two chiefs have arrived; they stay at the house of the mice; they came to play with you." "Oh," replied Blue-Jay's chief. He ran back [to the house of the mice, and said to the strangers]: "Our chief wants to play with you. You will have a shooting match." They did not say anything. Then Blue-Jay ran back and said to his chief: "Go down to the beach!" Three times Blue-Jay went back. But they did not speak to him. When he went there the fourth time the younger brother looked at him. He looked at Blue-Jay. At once all his hair began to burn. Then he returned and told his chief, "O, these strangers are more powerful than we are. They looked at me and my hair caught fire. They tell you to come down to the beach." After a little while they went down to the beach. Two targets were stuck into the ground. [They said:] "How bad are these targets!" and they pulled them out and threw them away. "Here, our targets are good." They put their targets into the ground. Their targets were shining. Then they began to shoot. Now Blue-Jay's chief lost. He lost all his dentalia. He lost all his people. They won their father from him. They won Blue-Jay. Now they staked his hair and they won it. They staked his head, they staked his arms. They won his head and his arms. They staked his legs; they won it all. Then they took four potentilla roots and put them on to the forehead [of Blue-Jay's chief]. They took pieces of flint and put them all over his body. They took green mud and painted his belly and his back green. Then they threw him into the water, and said: "Green Sturgeon shall be your name; henceforth you shall not make chiefs miserable." They took Blue-Jay, threw him away, and said: "Blue-Jay shall be your name; henceforth you shall not make chiefs miserable. You shall sing 'Watsetsetse-tsetse,' and it shall be a bad omen." [Then they turned to the mice and said:] "Oh, you pitiful ones, you shall eat everything that is good. You shall eat berries." Then they took their father and carried him to the water. They blew on him and he recovered his eyesight. Then they returned home.

3. ANĒKTCXŌ'LEMIX ITCĀ'KXANAM.

ANĒKTCXŌ'LEMIX HER MYTH.

Cxēlā'-itX ēXt iLā'lXam. Ayō'maqt iLā'xak¡Emana. TakE 1
There were two one their town. He was dead their chief. Then

ctā'qoaiL ciā'xa, ā'ēXat ōᵉō'kuil, ē'Xat ē'kXala. Wāx ēlagē'tEma 2
large [dual] his two children, one a girl, one a boy. Every morning sea-otters

tgiā'wul tê'lXEm. A'qxēamē LiĀ'wuX guā'nEsum. Pō'lakli 3
they always did [hunted] them the people. In stern of canoe his younger sister always. At dark

tsXī acgō'mamX. Qui'nEmī ā'cto mā'Lnē ka pōXᵘ nē'xauē. 4
then they two arrived at their house. Five times they two went sea-ward then foggy it became.

AkLuwā'luqL qō'La Ltcuq. MEL¡ aLE'xax LE'kxaksō ka 5
She swallowed it often that water. Wet it got her hair and

akLuwā'luqL qō'La Ltcuq. Iō'Lqte nōxoē'la-it qōtac tê'lXEm. 6
she swallowed it often that water. Long time they stayed those people.

Ā'2lta agā'wan naxā'lax. Iā'nēwa iq¡ē'sqēs ka xāx ā'tcax. 7
Now pregnant she became. First blue-jay and observe he did her.

"Wu'ska! nēkct nā mcā'xaxōmē? TakE agā'wan atcā'lax 8
"Heh! not [interrogative particle] you observe her? Then her pregnancy he made it on her

LiĀ'wuX." "Hō'ntcin! k·¡ā ixā'xoiē, iq¡ē'sqēs," nē'k·im skā'sa-it. 9
his younger sister." "Don't! quiet become, blue-jay," he said robin.

Mcōk¡'uē'mactā'mita cilxā'xak¡Emana." "Hō'ntcin! ia'xka 10
You make them [dual] ashamed our two chiefs. "Don't! he

iLalē'xgEqun. Iā'nēwa ka i'kta ilā'xo-ita." Lä2 ka iā'qoa-iL 11
the eldest one. First then every-thing he will know." Some-time then large

itcā'wan nixā'lax. "Wu'ska! lxkTā'yōwa!" nē'k·im iq¡ē'sqēs. "TakE 12
her belly became. "Heh! We will move!" he said blue-jay. "Then

anxEmā'tcta-itck. TakE agā'wan atcā'lax itcā'lē. Lxkc'itā'qTa, 13
I got ashamed. Then her pregnancy he made it on her her brother. We will leave them [dual],

lxkTā'yōwa." Alā'xti ka'nauwē nau'itka aqigEmiLō'lExa-it iq¡ē'sqes. 14
we will move." Then all indeed he was believed blue-jay.

Wext ā'cto LiĀ'wuX. Pō'2lakli acgō'mam. A'lta k¡am tê'lXEm, 15
Again they [dual] went his younger sister. At dark they two came home. Now nothing people,

k¡am t!ōLē'ma ka'nauwē. "Ō takE taL¡ aqE'txLayū. Ia'xka 16
nothing houses all. "Oh, then look! we are deserted. He

iq¡ē'sqēs iā'xaqamt. Wu'ska, ōxanigu'Litck! La'ksta amē'wan 17
blue-jay his advice. He! tell me! who your pregnancy

aLgamā'lax?"- "K·¡ē nikct tEnē'txix. Iā'ma qēa ē'Xti ā'txō, ka 18
made it on you?" "Nothing not I know. Only when once we two went, then

qeā pōXᵘ nē'xau, ka anLuwā'luqL qōLa Ltcuq. Ia'xkatik ē'mᶜalqT 19
when foggy it was. then I swallowed it often that water. That this qualmish

atcā'nax." TakE acgō'xtkin ōᵉō'lEptckiX. Ka'nauwē Ltcuq 20
he made me." Then they two searched for it fire. All water

wā'xwax aqLā'kxax ōᵉō'lEptckiX. Gō kE'mk·itE tE'kXaqL 21
pour it was done the fire. Then last her house

ōctā'Laq ōk¡unō' ka ā'xka ka wiXt k·¡ē tE'kXaqL. Ka 22
their [dual] aunt the crow then her then also nothing her house. Then

1 cxuwā'yul ka L¡äk nā'xax ō'ᶜō'lEptckiX. "Qāxē x·iau L¡äk
they two walked about and crackle it did the fire. "Where this crackle

2 nā'xax?" atcō'lXam Liā'wuX. Lä2 ka weXt L¡äk nā'xax. Mô'kcti
it does?" he said to her his younger sister. Some time then again crackle it did. Twice

3 L¡äk nā'xax ō'ᶜō'lEptckiX. A'lta LE'kLEk acgā'yax ilē'ē. A'lta
crackle it did the fire. Now burrow they two did it the ground. Now

4 Lap acE'kxax ō'otcō. A'lta kā'tsEk gō-y- ō'otcō-y akē'x
find they two did it a shell. Now in middle in the shell was

5 ō'ᶜō'lEptckiX. "Ō LāL'xauyam txā'Lak. Ā'qka taL¡ a'kXotk Xak
fire. "Oh, pitiful she our [dual] aunt. She took! she put into that

6 ō'ᶜō'lEptckiX." A'lta nacXE'lgiLx. Wāx nē'ktcuktē.
fire." Now they [dual] made fire. Next morning it got day.

A'lta acgE'tax t!'ōL. ALksō'kxōL! t!'ōL, itanū'kstX t!'ōL. A'lta
Now they two made it a house. They finished it, the house, its smallness house. Now

8 ia'xkati asxē'la-it. Lä2 asxē'la-it ia'xkatē; ka nē'katxa, maLnā'
there they two stayed. Some time they two stayed there; then it grew windy, from sea

9 nē'katxa. Kawē'X ka nixā'latck. Ā'yōLx. A'lta x·itik tE'cgan
it grew windy. Early then he rose. He went to the beach. Now there cedar planks

10 tgE'xEniptcgEt; itca'LElam kaX ōmā'p; iLā'LElXamE'mtga
they drifted ashore; ten these planks; ten each

11 Lgå'nEXama. Ā'yōptck. Atcō'lXam Liā'wuX: "Lap anE'tax
fathoms. He went up from the beach. He said to her his younger sister: "Find I did them

12 tE'cgan, iLaLElXamE'mtga Lgā'nEXama." A'lta a'ctōLx Liā'wuX.
boards, ten each fathoms." Now they two went to the beach his younger sister.

13 Ā'lta acktōLā'taptck, ka'nauwē acktōLā'taptck. Ā'lta acgE'tax
Now they [dual] pulled them ashore, all they [dual] pulled them ashore. Now they two made it

14 tā'qoa-iL t!'ōL. A'lta acxē'la-it ia'xkate. A'lta ē'tcatc!a ayaxā'lax
a large [pl.] house. Now they two stayed there. Now her sickness came on her

15 Liā'wuX. A'lta nakxa'tōm; LE'kXala akLaxô'tom.
his younger sister. Now she gave birth; a male she gave birth to it.

A'lta nē'k·im itcā'xk¡un: "Ē'ktaLx ēō'k Lgiā'xō?" Kawē'X
Now he said her elder brother: "What may blanket she will make it?" Early

17 ā'yuLx. Lap atcā'yax môkct ilagē'tEma, kEnE'm ilagē'tEma. "Ō
he went to the beach. Find he did them two sea-otters, small sea-otters. "Oh,

18 Lā'xauyam LgE'LatXEn ēō'k Lgiā'xō." Atcio'kctEptck gō
his poverty my nephew blanket she will make it." He carried them up from the beach to

19 mā'Lxôlē. Atcō'lXam Liā'wuX: "Lap anā'yax ilagē'tEma." Ō
inland. He said to her his younger sister: "Find I did them sea-otters." Oh,

20 k¡wa'nk¡wan nā'xax Liā'wuX.
glad she became his younger sister.

"Ē'ktaLx agiā'xoLk LE'tcx·imcq Lgā'wuX?" Kawē'X nixā'latck.
"What may she makes soup my younger sister?" Early he rose.

22 Ā'yōLx. A'lta igē'pix·L iuqunā'-itX. Atcā'yaxc, hē! ka'nauwē
He went to the beach. Now a sea-lion it lay there. He cut it, heh! all

23 atcā'yaxc. A'lta acgiutcXā'mal. A'lta ka'nauwē LᶜaLā'ma ayō'Lx,
he cut it. Now they two boiled it. Now all days he went to the beach,

môkct ēlagē'tEma L¡ap atciā'x. A'lta pāL nō'xôx tE'ctaqL 1
two sea-otters find he did them. Now full it became their [dual] house

ēlagē'tEma. Wāx nē'ktcuktē ā'yōLx. 2
sea-otters. Every morning it got day he went to the beach.

A'lta yuqunā'-itX ē'kōlē. Nē'xankō mā'L'xôlē: "Ā, ē'kolē' x·ix·ī'x· 3
Now there lay a whale. He ran inland: "Ah, a whale this

yuqunā'-itX!" "Ō, aqtxēt!'ē'mam pō'lakli. E'wa ē'natai x·ik 4
lies there!" "Oh, food is sent to us at night. Thus on the other side this

ē'maL x·i aqtxet!'ē'mam. Ia'xkēwa taL¡ Xōk q¡'at aqā'nax ēwa 5
ocean this food is sent to us. There look! those love I am done thus

tiō'LEma. Nitē'mam Liā'mama x·ix·ī'k ik'ā'sks. Ai'aq ē'xca 6
the supernatural beings. He came his father this boy. Quick cut it

ka'nauwē x·iau ē'kolē!" TakE atcā'yaxc, ka'nauwē atcā'yaxc 7
all this whale!" Then he cut it, all he cut it

itcā'xq'un. TakE acgiō'kXuiptck. Ka'nauwē acgiō'kXuiptck. 8
her elder brother. Then they two pulled it ashore. All they two pulled it ashore.

A'lta naxE'ltXuitck ōk¡u'nō. Kcūkctama cgā'tgēu. A'lta 9
Now she made herself ready the crow. She wanted to go to see them her sister's children. Now

nai'kōtcti ō'k¡u'nō. Ā2qxulkt ōk¡u'nō. Q¡'oā'p naigō'tctamē; a'lta 10
she went across the crow. She cried the crow. Nearly she got across; now

agō'ēkEl t!'ōL. Agō'ēkEl tXut. Nō'ya, nō'ya, nō'ya. Q¡'oā'p 11
she saw it a house. She saw it smoke. She went, she went, she went. Nearly

naxā'-ikElai. K^{u}cā'xali Lōc Lkā'nax gō tE'LaqL Lō'kōc. "Ō 12
she landed. Above there was a chief on his house he was on it. "O,

Lgā'xauyam Ltxā'Lak." TakE naigā'tctamē. Ayaxalgu'Litck 13
pitiful [f.] our [dual] aunt." Then she came across. He told her

Liā'wuX. TakE agē'ElkEl ē'kolē ōk¡u'nō, ē'kolē tiā'L^{c}ulēma. 14
his younger sister. Then she saw it the whale the crow, a whale its meats.

Iā'xkēwa nōya ōk¡'u'nō. Agixk¡'ā'kux a'lta ē'L^{c}ulē. "Mä2t," takE 15
Then she went the crow. She pulled it now the meat. "Come," then

atcō'lXam itcā'tgeu. "Mä'tptcga, mä'tptcga. I'kta migElā'xō 16
he said to her her nephew. "Come inland, come inland. What are you going to do with it

iā'atcEkc?" TakE nā'k·im: "Ō kā'ltac niō'kuman." TakE nō'ptcga 17
its stench?" Then she said: "O, to no purpose I look at it." Then she went inland

ōk¡u'nō! Nō'ptcga; a'lta pāL ē'kolē ī'Xuc gō wē'wuLē. Nau'i 18
the crow! She went inland; now full whale it was on ground in interior of house. Immediately

gō qōLa Lk'āsks qē'xtce akLō'cgam. ALgE'tsax qōLa Lk'āsks. 19
to that boy intending she took it. He cried that boy.

"Lmē'laqst x·iLa k¡'oa's tLxā'Lxaut." TakE aqLā'lot Ltcuq. 20
"Your tears these afraid they make him." Then she was given water.

TakE naxEmē'nakō. TakE weXt qē'xtcē akLō'cgam. WeXt 21
Then she washed her face. Then again intending she took him. Again

aLgE'tsax: "Āyō ōmē'Lōtk Xau k¡'oa'c qLxā'xau." AkLō'cgam 22
he cried: "Ayo your breath that afraid makes him." She took it

Ltcuq, agā'yutcktc ī'tcacqL. WeXt akLō'cgam, weXt aLgE'tcax. 23
water, she washed inside her mouth. Again she took him, again he cried.

TakE agō'lXam ugō'tgēu: "Mxä'LōX na LgōLē'lEXEmk? 24
Then she said to her her niece: "You think [int. part.] a person?

Ēwa taL¡ tiō'LEma Lk'āsks. Ia'xkēwa weXt aqēntā'lot, 25
Thus look the supernatural being's child. There also it was given to us [dual],

ia'xkēwa x·ix· ē'kōlē āqēntE'l^{c}ēm." TakE nā'k·im ō'k¡'unō': 26
there that whale it was given to us to eat." Then she said the crow:

"Ha^{c}-ōm!" Aqā'2-lEqēx ōk¡'unō'. Aqā'l^{c}ēm, naxLxā'l'Em. ALā'xōLx. 27
"Oh!" It was boiled for her the crow. She was given to eat, she ate. She finished.

A'lta na'xkō. AgE'tōkᵘɪ môkct tgitē'tcxala. Agauwē'k·itk gō
Now she went home. She carried them two pieces of blubber. She put them into in
Lgā'cguic. Nō'ya, nō'ya, nō'ya; nai'kōtctē. Q¡'oa'p agiā'xōm
her mat. She went, she went, she went; she went across. Nearly she reached it
ē'lXam; a'lta nagE'tsax. A'lta akcXɪā'tal cgā'tgēu.
the town; now she cried. Now she wailed for her sister's children.
"CEgEtgē'u, cEgē'tgēu, cEgē'tgēu! Lalā'Xuks nōxō-ilā'wulXLE'mX!
"My sister's children, my sister's children, my sister's children! Birds fly up often!
Utcaktcā'ktcinikc namᶜē'mō!
Eagles chew you!
"CEgEtgē'u, cEgē'tgēu, cEgē'tgēu! Iqonēqonē'tcinikc nāᵘmᶜēmōm!
"My sister's children, my sister's children, my sister's children! Gulls chew you!
"CEgEtgē'u, cEgē'tgēu, cEgē'tgēu! Iqoalē'Xoatcinikc nāmᶜēmō'm!
"My sister's children, my sister's children, my sister's children! Ravens chew you!
CEgEtgē'u, cEgē'tgēu!"
My sister's children, my sister's children!"
Q¡'oā'p agiā'xōmē. Iō2c iq¡'ē'sqēs kᵘLā'xanē. Q¡'oā'p agiā'xōmē
Nearly she arrived. There was blue-jay outside. Nearly she arrived
ka wiXt nagE'tsax:
then again she cried:
"CEgEtgē'u, cEgē'tgēu, cEgē'tgēu! Lalā'Xuks nōxō-ilā'wulXLE'mX!
"My sister's children, my sister's children, my sister's children! Birds fly up often!
Uk¡'ōnō'tcinikc nāᵘmᶜēmō'm!"
Crows chew you!"
TakE nēxE'lqamX iqē'sqēs: "Ā -y-ā'xp!Ena uk¡'ōnō'ya. Nēkct tcī
Then he shouted blue-jay: "Ah, she named the crow. Not [int. part.]
nimcā'xaxōmē? Iā! Āxp!Ena-y ōk¡'u'nō!" TakE naxkō'mam,
you notice? Iā! She named the crow!" Then she came home,
naxā'ēgilaē. TakE nōptcga. A'lta ā'tgep! tê'lx·Em ka'nauwē gō-y-
she landed. Then she went up from water. Now they entered the people all at the
ōk¡'unō' tE'kXaqL. AqaXuā'tcagā'lEmam. A'lta naxkᵘɪē'l ōk¡'unō'.
crow her house. The people went to ask her. Now she said much the crow.
Nā'k·im ōk¡'unō': "Anigō'tctamē; pāL tElalā'Xukc kcxē'lax cgā'tgēu.
She said the crow: "I got across; full birds eating them two my [dual] sister's children.
Ka'nauwē tElalā'Xukc ō'tāmᶜō." Iā'nēwa ka iqē'sqēs ayō'pa.
All birds chewed them." First then blue-jay went out.
Ayoxō'La gō t!'ōL. Iā'xkati ayō'la-it. K'ā nā'xax ōk¡'unō'.
He went around at house. There he stayed. Silent she became the crow.
CXā'lak itcā'pɪ'au kā'sa-it. Tqui'numiks tga'a ōk¡'unō'. A'lta
They sat at opposite sides of fire her dead husband's brother robin. Five her children the crow. Now
naxa-iyi'lkᵘɪē itcā'pɪ'au. Cau'cau naxayi'llkᵘɪē. Iqauwē'tsEtk
she told him much her dead husband's brother. Low voice she told him much. He listened
iqē'sqēs; gō kᵘLā'xanī iō'c q¡'oāp t!'ōL. TakE Laqu agā'yax
blue-jay; there outside he was near house. Then take out she did it
tgākᵘtca-it. A'lta Lqō'pLqōp agā'yax. AgiLE'lᶜēm tga'a. Agēlᶜēm
the food she carried home. Now cut to pieces she did it. She fed them her children. She fed him
itcā'pɪᶜau. TakE ayanᶜō'LuXuit ugō'xō, axgē'sax ugō'xō. TakE
her dead husband's brother. Then it choked her her daughter, the youngest her daughter. Then
ā'yōp! iqē'sqēs. T¡'Eq atci'Lax Lgā'paa. L¡'ōx ayuLā'taxit qix.
he entered blue-jay. Slap he did it her nape. Coming out it flew out that

ē'kolē. Atciō'cgam iqē'sqēs. Ayō'pa iqē'sqēs: "Ā, nikct tcē 1
whale He took it blue-jay. He went out blue-jay: "Ah, not [int.
[meat]. part.]

nimcā'xaxomē? GEnE'lcēm ok¡'unōyā'!" Atcixōnēman qōtac tê'lx·Em 2
do you notice? She fed me the crow!" He showed it to those people
them

qix· ē'kolē. Tlō'nkXa t!'ōLē'ma atcixō'nēma, ka atciā'owilc. Lä 2 3
that whale. Three only houses he showed it to them, then he ate it. Some time

nō'pōnEm. Ō'lo getā'xt kā'nauwē qōtac tê'lX·Em. A'lta nixkuɪē'l 4
it got dark. Hungry they were all those people. Now he said much

iqē'sqēs: "Ō ilxā'xak¡Emāna ē'kolē pāL tā'yaqL. E'wa taL¡ 5
blue-jay: "Oh, our chief whale full his house. Thus look

tiō'LEma q¡'āt ā'xkax Liā'wuX k¡a atcinE't!'euL ilxā'xak¡Emana." 6
the supernatural beings love they did his younger her sister and he invited me our chief."

Aqā't!'ēuL ōk¡'unō' k¡a kā'sa-it. A'lta nō'pōnEm, ka mE'nx·i ka 7
She was invited crow and robin. Now it grew dark, then a little while then

LāX nē'xax iqē'sqēs. Atciū'ktcan iā'lEkōtitk. "Txō'kst'itā kā'sa-it! 8
visible he became blue-jay. He took in hand his quilt. "We two will sleep robin!

Kwa'nEsum tsEs anE'xax pō'laklī." TakE nē'k·im kā'sa-it: "Yä2, 9
Always cold I get at night." Then he said robin: "Yä,

x·lx·ē'kik. Tcx·ä nā'mkXa anxō'kstitX, ka wiXt aqangā't!'ōm. 10
this one. Then I alone I sleep, then again people come home.

Ia'xkati x·ia mxō'kctit gō tgE'uit!" A'lta nixō'kstit iqē'sqēs gō 11
There here sleep at my feet!" Now he slept blue-jay at

tiā'ōwit, gō nuXumā'kXit tiā'ōwit kā'sa-it. A'lta nixEllkɪā'ta-it 12
his feet, at their end [of] his feet robin. Now he was awake

iqe'sqēs. Ā'lta ikā'nim acgā'yax kā'sa-it k¡'a ōyā'pɪ'au. Q¡'oāp 13
blue-jay. Now canoe they two made it robin and his dead brother's wife. Nearly

iktcō'ktiya ka iaō'ptit iq¡ē'sqēs. A'lta aLā'kilōya ā'llta. ALktō'kuē 14
it got daylight then he slept blue-jay. Now they went to the canoe now. They carried to the canoe

Lā'xamōt. A'lta atcō'cgam itsā'k¡'esiL ōē'kutEqlix·, atcō'cgam 15
their property. Now he took it a sharp branch, he took it

kā'sa-it. Atcuqoā'na-it ēwa tiā'owit iqē'sqēs ōē'kutEqlix·. A'lta 16
robin. He put it into the ground thus his feet blue-jay's the branch. Now

aLē'kXōtctē kā'sa-it k¡a ōyā'pɪ'au ōk¡'unō'. ALlcē'taqL iqē'sqēs. 17
they went across robin and his dead brother's wife the crow. They left him blue-jay.

Nixa'll'ōkō iqē'sqēs kawī'X: "Mxa'll'ōkō kā'sa-it!" Atcē'kɪtuq. 18
He awoke blue-jay early: "Awake robin!" He kicked him.

Nau'i Lxoā'p ā'Lix Lā'yapc iqē'sqēs. Na-ilgā'Xit kaX ōē'kut¡Eqlix·: 19
At once hole became his foot blue-jay's. He struck it that branch:

"Anā'! LEkXEpsā'! Ā'nqatē tāL¡ Xūk aLEncē'taqL." A'lta 20
"Ana! my foot! Long ago see! here they left me." Now

nē'Xkō iqē'sqēs gō tiā'ā. 21
he went home blue-jay to his children.

ALigō'tctamē ōk¡'unō'. Nau'i ā'LōptcK gō t!'ōL. "Ai'aq, 22
They got across the crow. At once they went up from the beach to the house. "Quick,

lxigō'tctaē," nē'k·im iqē'sqēs. A'ltā nōxuē'tXuitck tigō'tctaē 23
we will go across," he said blue-jay. Now they made themselves ready they wanted to go across

ka'nauwē. TakE atē'kXōkctē. Kā'tcEk qix· ē'maL ka nē'katxa; 24
all. Then they went across. Middle that bay then it grew windy;

hEmm. LēqS nuxō'La-it tê'lx·Em. TakE w·iXt nuXō'takō. 25
humm. Almost they died the people. Then again they returned.

Qoā'nEmi LcaLā'ma nuXōtā'lEkɪ ka takE atigō'tctamē. A'lta 26
Five times days they always turned and then they got across. Now

1 atci'LōtK, LkāpA aLi'xax. ALōgōtgē'kxo-it tê'lx·Em; takE tsEs
it snowed, snow it became. They were covered the people; then cold

2 nō'xôx tê'lx·Em. AcLE'nk¡'ēmEnakō iLā'Xak¡Emāna. TakE
they became the people. He took revenge on them their chief. Then

3 ā'yuptck iq¡ē'sq¡ēs. Qē'xtcē atciō'lXam kā'sa·it: "Anxatā'laqɪ,
he went up from shore blue-jay. Intending he said to him [to] robin: "Open me,

4 kā'sa-it. TakE tsEs anE'xax. Nē't!'ēm, kā'sa-it; takE ō'lō
robin. Then cold I got. Bring me food, robin; then hunger

5 anō'mEqt." K¡ē kā'sa-it, "Ai'aq, kā'sa-it, sE'tk^{u}tpa c'E'mtgict."
I die." Nothing robin. "Quick, robin, put them two out of house the tongs."

IxEltcXā'mal kā'sa-it. Ikolē' atciutcXā'mal. "Wu'ska, kā'sa-it,
He boiled much robin. Whale he boiled it much. "Oh! robin,

7 sE'tk^{u}tpa cta c'E'mtgict." TakE atcō'cgam s'E'mtgEst kā'sa-it.
put them two out of house those tongs." Then he took them [dual] tongs robin.

8 TakE L¡'EmE'n atci'ctax. TakE atcō'ktpa. A'lta atsō'mēqL iqē'sqēs
Then soft he made them [dual]. Then he put them out of house. Now he licked them blue-jay

9 qō'cta c'E'mtgict. "Kā'sa-it, kā'sa-it, ē'lXam ilxā'Xak¡Emāna,
those tongs. "Robin, robin, say to him our chief,

10 na-ilō'ta-y-ōgE'xa. TcEnxElā'qɪa." "Yä2, i'kta qtciēgElā'xō,
I shall give him my daughter. He shall open me." "Yä, what shall be done with her,

11 imcā'xak¡Emāna ūyā'xa x·au aqā'uXuwā'kuX?" TakE nē'xanko
your chief his daughter that one she is demanded?" Then he ran

12 iqē'sqēs mā'Lnē. TakE atciō'lXam iLā'xak¡Emāna: "ĀqāuXuwā'kuX
blue-jay to the beach. Then he said to him their chief: "She is demanded

13 ōmē'Xa, k¡a nai'ka weXt ōgu'xa aqāuXuwā'kuX." Näkct
your daughter, and my also my daughter she is demanded." Not

14 qa'da nē'k·'im iLā'Xak¡Emāna iqē'sqēs. WēXt nē'xankō mā'Lxôlē
anyhow spoke their chief blue-jay's. Again he ran upland

15 iqē'sqēs: "Kā'sa-it! Tcinā'xo-il intsā'Xak¡Emāna, tca-ilō'ota-y-uyā'xa."
blue-jay: "Robin! He says our chief, he will give her to him his daughter."

16 Qoä'nEmi ā'yūL iqē'sqēs. TakE nē'k·im iLā'Xak¡Emāna. A'lta
Five times he always went blue-jay. Then he spoke their chief. Now

17 atcō'tXuitck uyā'Xa. Atctā'lax tgā'ktēma ka'nauwē2· Atsō'tXuitck
he made her ready his daughter. He put them on her her dentalia all. He made her ready

18 uyā'Xa iqē'sqēs. Nē'xankō wiXt mā'Lxôlē iqē'sqēs: "Kā'sa-it,
his daughter blue-jay. He ran again upland blue-jay: "Robin,

19 takE anō'tXuitck ōmē'wulx." "Yä2," nē'k·im kā'sa-it, "Qādoxo-y-
then I made her ready thy niece." "Yä," said robin, "Shall

20 ōyū'sEmat giakEna'oi." TakE ā'tcukɪ iLā'Xak¡Emāna uyā'xa.
her chamber she will look after it." Then he carried her their chief his daughter.

21 A'lta aqaLxā'laqɪ.
Now it was opened.

Nē'ktcuktē; a'ltā k¡ä kaX ō^{cō}'kuil iLā'Xak¡Emāna uyā'lē. "TaL¡
It got day; now nothing that woman their chief his sister. "Look,

23 aqatgā'lEmam, ē'wa tiō'LEma kāx qōLa Lk¡āsks." TakE aLxLē'la-it,
they came and took her, thus the supernatural beings where that child." Then they stayed,

24 t!'ōLē'ma aLgE'tax ā'llta.
houses they made them now.

TakE agiupā'yaLx ik¡Enā'tan ōk¡'u'nō. Ē'xo-ē agiupā'yaLx. A'lta
Then she gathered much potentilla roots. the crow. Many she gathered them. Now

26 nai'kōtctē. TakE nō'yam gō tiō'LEma. TakE ā'tgaLx ka'nauwē,
she went across. Then she arrived at supernatural beings. Then they went to the beach all,

27 aqēyō'kuman itcā'k¡anatan. Ā'ēXt ōguē'mEskōtit tgā'kciū, LēXt
they were searched her potentilla roots. One [a plant] its root, one

LE'mōksin LÄ'ksiū L¡ap aqLÄ'x iä'xkatix·; ka aqLELÄ'tcax. TakE 1
[a plant] its root find it was done there; then it was eaten. Then

wa'xwax aqä'yax itcä'k¡Enatan ōk¡'u'nō. Nōptcga-y- ōk¡'u'nō. A'lta 2
pour out they were done her potentilla roots the crow's. She went up the crow. Now

agō'lXam ugō'tgēu: "Mxä'LuX na tê'lx·Em ka ä'mitk^{u}ɪ ik¡'Enä'tan? 3
she said to her her niece: "You think [int. part.] people then you bring them potentilla roots?

MLōpia'Lxa LMō'ksin. Mōpiä'Lxa ōguē'mskōtit tgä'kciū. Ka'nauwē 4
Gather it [a plant]. Gather it [a plant] their roots. All

gē'taq¡EsEma mtōpiä'Lxa. Manix weXt mtiä'ya itsanō'kstX 5
good smelling ones gather them. When again you will come a small [f.]

ōLk¡E'nLk¡En nai'ka mani'tk^{u}ɪa, ōk¡ōnä'tan ä'luc." A'lta agō'lXam 6
oyster basket me bring her [it] to me, potentilla root it is in it." Now she said to her

ugō'tgēu ok¡'u'nō: "MLō'k^{u}ɪa XōLa LgE'wisX; LÄ'mitkEn 7
her niece the crow's: "Take it this dog; thy granddaughter

LÄ'XēwusX. Ma'nix q¡'oä'p mxigē'layaiē ka mLōlä'ma: 'Ē'cgam 8
her dog. When nearly your land then say to it: 'Take it

ē'kolē, Q¡'aci'nEmicLx!'" Nä'k·im ōk¡'unō': "Ha''ō." TakE nä'xkō-y- 9
a whale, Q¡'aci'nEmicLx!'" She said the crow: "Yes." Then she went home

ōk¡'unō'. Nō'ya, nō'ya-y- ok¡'u'nō. Ka kulä'yi agLō'lXam 10
the crow. She went, she went the crow. Then far she said to it

LgÄ'XēwisX: "Ē'cgam ē'kole, Q¡'aci'nEmicLx. Nau'itka na 11
her dog: "Take it a whale, Q¡'aci'nEmicLx. Indeed [int. part.]

imē'kickElēL ē'kolē?" TakE aLxä'latck, ōgō'qxoiam Laqanä'itX. 12
you a catcher [of] whale?" Then it rose, in stern of canoe it stood.

TakE LÄxa nē'xax ē'kolē. TakE aLgä'yaqs. A'lta lä'xElax nē'xax 13
Then visible became a whale. Then it bit him. Now roll it did

itcä'xEnēma. "Q¡'uL ē'cgam, q¡'uL ē'cgam, ē'kolē, Q¡'aci'nEmicLx!" 14
her canoe. "Fast take it, fast take it, the whale, Q¡'aci'nEmicLx!"

A'lta kwac nä'xax ōk¡'u'nō: "Yä2c ē'xa ē'kolē, Q¡'aci'nEmicLx!" 15
Now afraid she became the crow: "Let alone do it the whale, Q¡'aci'nEmicLx!"

A'lta yāc aLgä'yax ē'kolē. A'lta aLxagō'kctit. Naxä'ēgēlai 16
Now let alone it did it the whale. Now it lay down to sleep. She landed

ōk¡'u'no. TakE akLōnä'xLatck LgÄ'xēwisX. NaxE'nkōn, kä'nauwē 17
the crow. Then she lost it her dog. She ran about, all

t!'ōLē'ma akLō'xtkin. Näkct L¡ap agE'Lax. Näkct naxLxä'lEm 18
houses she searched for it. Not find she did it. Not she ate

ka naō'pōnEm. Tq¡ēx agE'Lax LgÄ'XēwisX. 19
then it got dark. Like she did it her dog.

Qoä'nEmi tiayä'kXōyaē, a'lta weXt naxa'lk¡ēwul. AgōpÄ'yaLx 20
Five times their sleeps, now again she dug many things. She gathered it

ōguē'mskotit tgä'kcēu. AkLōpÄ'yaLx LEmō'ktcin LÄ'kcēu. Ka'nauwē 21
[a plant] its roots. She gathered it [a plant] its roots. All

aktōpÄ'yaLx gē'taq¡sEma. A'lta itsanō'kstX ōLk¡'E'nLk¡En agiä'lōtk 22
she gathered them good smelling ones. Now its smallness an oyster basket she put into it

ik¡'Enä'tan. WēXt nai'kutctē ēwa tiō'LEma. Nō'yam gō tiō'LEma. 23
potentilla roots. Again she crossed thus supernatural beings. She arrived at the supernatural beings.

AtagÄ'luLX tiō'LEma ka'nauwē. A'lta aLE'tax ka'nauwē; aLE'tax 24
They went to the beach the supernatural beings all. Now they were eaten all; they were eaten

a'lta. Iä'xkatē mÄ'Lnē ka aqtä'wulᵉ. A'lta yä'mkXa ik¡'Enä'tan 25
now. There at beach then they were eaten. Now only they potentilla roots

agä'yustX. AgE'LᵉElkEl LgÄ'XEwucX. Ä'nqatē iä'xkatē wē'wuLē 26
she carried them. She saw it her dog. Long ago then in house

Lkēx: "Mxä'LuX na tê'lx·Em LgÄ'XēwisX? ALE'xatgō, aLE'xatgō," 27
it was: "You think [int. part.] people their dog? It returned, it returned,"

1 agoʻlXam ugōʻtgēu: "Qaʻdaqa amLōʻlXam ka māʻLnē ka
she said to her to her niece: "Why did you say do it when at sea then

2 Lgiūsgāʻma ēʻkolē? Gōʻnitci kwac amEʻxax. QiāʻX q¡oāʻp ilēʻē tcx·ī
it shall take it the whale? Therefore afraid you became. If near land then

3 pōs amLōʻlXam aLgiōʻcgam. MxEʻLaX na guāʻnEsum aqLEmāʻlōt?
[if] you say to it it takes it. You think [int. part.] always it was given to you?

4 ALEʻxatgō, aLEʻxatgō. Tatc¡ amLōʻXtkin. WēXt mLōʻkᵘɪa
It returns, it returns. See! you searched for it. Again you will carry it

5 mXgōʻya. Manēx amLōnāʻxLatcgō, näkct mLōʻxtkinEma. Kaltāʻ2c
you will go home. When you have lost it not you shall search for it. Only

6 aqamEʻlɛ̄m ka amEʻLokᵘɪ." Nāʻk·im ōk¡ʻuʻnō: "Haʻʻō." TakE nāʻxkō
you were given food then you carried it." She said the crow: "Yes." Then she went home

7 wiXt ōk¡ʻuʻnō. AgEʻLukᵘɪ qōLa Lgēʻwisx. "Manix mLōʻkᵘɪa
again the crow. She carried it that dog. "When you will carry it

8 qiāʻX q¡ʻoāʻp ilēʻē tcXī amLōʻlXam: 'Eʻcgam ēʻkolē, Q¡aciʻnEmicLx!'"
if near land then you say to it: 'Take it the whale, Q¡aciʻnEmicLx!'"

9 TakE nāʻxkō. Gōʻqxóiam akLaqāʻna-it Lgāʻxēwucx. Āʻctō2; q¡oāʻp
Then she went home In stern it lay her dog. They two went; near

10 ēʻlXam! "Ēʻcgam ēʻkolē, Q¡aciʻnEmicLx!" Näkct aLgiōʻcgam.
the town! "Take it the whale, Q¡aciʻnEmicLx!" Not it took it.

11 AkLōʻcgam Ltcuq. Wāx akLEʻLgax: "Ēʻcgam ēʻkolē, Q¡aciʻnEmicLx!
She took it water. Pour she did it on it: "Take it the whale, Q¡aciʻnEmicLx!

12 Nauʻitka na nēmēʻkickEliL?" Q¡oāʻp ilēʻē takE wiXt akLoʻlXam:
Indeed [int. part.] you a catcher?" Near land then again she said to it:

13 "Ēʻcgam ēʻkolē, Q¡ʻaciʻnEmicLx!" ALxāʻlatck q¡ʻoāʻp ilēʻē. Aʻlta
"Take it the whale, Q¡aciʻnEmicLx!" It rose near the land. Now

14 aLgiōʻcgam ēʻkolē. Aʻlta wiXt lāʻxElaxu nēʻxax itcāʻxEnēma.
it took it the whale. Now again rock it did her canoe.

15 "Ē2t¡ʻōʻcgam ēʻkolē, Q¡aciʻnEmicLx. Q¡ʻuL ēʻcgam ēʻkolē,
"Hold it fast the whale, Q¡aciʻnEmicLx. Fast hold it the whale,

16 Q¡ʻaciʻnEmicLx." Ēʻ XtEmaē ayāʻxElEmamakuX: "Yāc ēʻxa ēʻkolē,
Q¡aciʻnEmicLx." Sometimes she did not say to it right: "Left alone do it the whale,

17 Q¡ʻaciʻnEmicLx!" Aʻlta ayūʻXtkē ēʻkolē iauʻa māʻLxôlē. Tca!
Q¡aciʻnEmicLx!" Now it swam the whale then landward. Ah!

18 aʻlta āʻtgELx tēʻlx·Em. Kaʻnauwē āʻtgELx. Aqāʻyaxs ē kolē.
now they went to the beach the people. All they went to the beach. It was cut the whale.

19 Atgāʻyaxs tgāʻcōlal ōk¡ʻuʻno. Aʻlta aqiōʻXuiptcḱ kaʻnauwē ēʻkolē.
They cut it her relatives the crow's. Now it was carried up from the shore the whole the whale.

lōʻLqtē aLxēʻla it. TakE nēʻk·im iLāʻxak¡Emāna: "Āʻnlaxta nōʻya.
A long time they stayed. Then he said their chief: "I desire I go.

21 Nōʻkctama Lgāʻwux." Aʻlta nōxuitXuitck tiāʻlXam, pāL ēXt
I shall go to see her my younger sister." Now they made themselves ready his people. full one

22 iāʻqoa-iL ikaniʻm. Aʻlta āʻtgē. Atigōʻtctamē gō tiōʻLEma. TakE
large canoe. Now they went. They came across to the supernatural beings. Then

23 nēʻk·im iLāʻxak¡Emāna: "Qāʻt¡ucXEm! qElxuk'uwāʻkcta." Nauʻitka-y·
he said their chief: "Take care! we shall be tried." Indeed!

24 aʻlta ikāʻpa; pāL ikāʻpa qīgō māʻLnē. AtctōʻlXam tiāʻcōlal: "Aʻ LqI
now ice; full ice there at sea. He said to them his relatives: "Later on

25 tcaX lxaalōʻLxax." Aʻlta tsEs ikēʻx iqēʻsqēs. Nēʻk·im iqēʻsqēs:
we go up." Now cold he was blue-jay. He said blue-jay:

26 "Ka näkct tsEs nkāʻtkēX. Aʻlta wiXt nakɪāʻ-ita." AtcōʻpEna
"Then not cold I got. Now again I stay in the canoe." He jumped

27 iqēʻsqēs. L¡lEʻpL¡lEp āʻyū. TakE naLxEʻlqamx LgōLēʻlEXEmk
blue-jay. Under water he went. Then it shouted a person

ē'wa mā'Lxôlē: "Ē2hēhiū! Lxuwā'ᵉ ōᵉē'cᵉēc." TakE ayaā'lōLx 1
thus landward: "Ehehiu! he killed himself blue-jay." Then he went up

iLā'xak¡Emāna. Atciū'cgam qix· ikā'pa ka atciXE'kXuē. "Ēhēhiū'4," 2
their chief. He took it that ice then he threw it away. "Ehehiu!"

takE naLxē'tqamX LgōLē'lEXEmk, "qantsi'x· tiō'LEma itā'Xaqa 3
then it shouted a person, "how the supernatural beings their ice

qax·iXE'kXuē." "'Ä'2hēhēio'2,' msE'xatx. AniXE'kXuē qēwā 4
it is thrown away." "'Ehehiu!' you say. I throw it away that

anuqunā'itix·it." A'lta ā'Lōptck. AcLō'lXam iLā'xak¡'Emāna: 5
making me fall." Now they went up. He said to them their chief:

"Näkct ai'aq mcō'p!a! Ā'Lqē qixEta'qLa." A'lta -y-ēXt iōc 6
"Not quick enter! Later on it will be opened." Now one there was

igē'piXL k¡a ē'nōL. A'lta ia'koa ē'natai igē'piXL iōc. ALxēnā'xit 7
sea-lion and sea-cow (?). Now here on one side sea-lion there was. They stood

gō iqē'pal. A'lta tsEs ikē'x iqē'sqēs. Atcō'pEna, nē'skōp! iqē'sqes. 8
in the doorway. Now cold he got blue-jay. He jumped, he ran into the house blue-jay.

Wā4, acgā'yaqs; qalā'tcx·i Laq aqē'cxax. A'lta aya'ckōp! 9
Wa, they two bit him; almost not take out he was done. Now he entered

iLā'xak¡Emāna. Atciō'cgam ia'koa-y- ēXt, ia'koa-y- ēXt kanā'mtEma. 10
their chief. He took him here one, here one in both hands.

A'lta atcXE'kXuē. "Ēhehiū'," naLxE'lqEmX LgōLē'lEXEmk. 11
Now he threw them away, "Ehehiu," it shouted a person.

"'À 2hēhiō',' msE'xatx. AntcXE'kXuē acgā'naqs." A'lta ā'Lōp! 12
"'Ehehiū',' you say. I throw them two away them two who bit me." Now they entered

ka'nauwē, gō wē'wuLē aLxē'la-it. K¡am tê'lx·Em. A'mkXa kaX 13
all. in interior of house they stayed. No people. Only she that

uyā'lē iLā'xak¡Emāna. "I'kta Lx āqilxangē'waL¡'amita, kā'sa-it?" 14
his sister their chief. "What may be given to us to eat, robin?"

"Hō'ntcin ēmilq¡'ēlatcXita," nē'k·im kā'sa-it. TakE nē'k·im iqē'sqēs: 15
"Don't! be quiet!" he said robin. Then he said blue-jay:

"Ä'kaLx ntcā'xak¡Emāna guā'nEsum tumm uyā'qXalEptckiX." 16
"Thus may our chief always noise his fire."

ĒXtka-y- ē'mᵉEcX yuqunā'itX gō wē'wuLē. TakE naLxE'lqamX 17
One only log there lay in the interior of the house. Then it shouted

LgōLē'lEXEmk: "SEkEmā'Lx siā'mist asx·Elā'qs." A'lta aLa'cgEmaLx 18
a person: "Come down to the fire his mouth splitting wood [dual.]" Now it came down to the fire

iLā'mict iū'kt¡it. A'lta ts¡E'xts¡Ex aLgā'yax x·-ix· ē'mᵉEcX. 19
its mouth long. Now split it did it that log.

"Kā'sa-it," takE nē'k·im iqē'sqēs, "qē'wa itxā'qacqac k¡a wiXt 20
"Robin," then he said blue-jay, "that our grandfather and again

iā'qacqac iā'laitix·." "TEnlā'xo-ix na tgE'eltgēu? Mā'mka 21
his grandfather his slave." "I know them [int. part.] my slaves? You only

tEmē'ltgēu." TakE nacxE'lgiLx. A'lta tXut nō'xôx. "CikEmā'Lx, 22
your slaves." Then they made fire. Now smoke it got. "Come down to the fire,

ēXtē'kc." "Kā'sa-it," takE atciō'lXam iq¡'ē'sq¡ēs, "ia'xka qēwa 23
smoke-eater." "Robin," then he said to him blue-jay, "he that

itxā'laitix·. Qēwa nai'ka atcnō'stXulalEma-itx, k¡a mai'ka 24
our [dual] slave. That me he always carried me, and you

ktcmōptcā'lalEma-itx." "Tenlā'xo-ix na tgE'eltgēu? Mā'mka 25
he always led you by the hand." "I know [int. part.] my slaves? You only

tEmē'eltgēu." TakE ā'LELx, gōyē' iā'qa-iL iLā'wan. TakE aLō'La-itX 26
your slaves." Then he went down to the fire, thus large his belly. Then he stayed

gō kā'tcEk t!'ōL. TakE ā'Lax llll, aLktā'wulᵉ tXut. Tuwā'X nō'xôx 27
in middle of the house. Then he did llll, he ate it the smoke. Light it became

1 t!ōL. TakE aqcō'cgam cᶜamē'kcucX. A'ltā iaqkEnā'itX ēXt-
the house. Then it was taken a small canoe. Now there lay one

2 iā'kiLq¡ᵘp. "Kā'sa-it," takE nē'k·im iqē'sqēs, "q¡'axtsē-y- i'kta
cut. "Robin," then he said blue-jay, "too little what

3 x·ix· aqilxElā'xō. Ā'Lqē LxEnukstā'ya." "CikEmā'Lx siā'mEstk
this we shall eat. Later on I shall not have enough." "Come down to the fire his mouth [dual]

4 sxElgē'xs." Ā'LiLx LgōLē'lEXEmk. Iā'k¡ēsiL iLā'mict. A'lta
cutting meat." He went down to the fire a person. Sharp [m.] its mouth. Now

5 aLxa'lgixc, aLxa'lgixc, aLxa'lgixc. Pā2L acE'xax qōcta sᶜamē'kcuc.
it cut meat, it cut meat, it cut meat. Full got [dual] that [dual] small canoe.

6 TakE pō aqE'ctāx qōcta sᶜamē'kcuc. TakE ayūgō'Litx·it iā'qoa-iL
Then blown it was on them [dual] that [dual] small canoe. Then he made it stay large

7 x·ix· ikanī'm; pāL ē'kolē. A'lta aqiō'tcXam ē'kolē. A'lta q¡oā'p
that canoe; full whale. Now it was boiled the whale. Now nearly

8 ayō'ktcikt ē'kolē. TakE aLō'pa ka'nauwē, takE atcō'cgam ō'pakuē.
it was finished the whale. Then they went out all, then he took them reeds.

9 TakE atcaLā'lax gō-y- L'LaLqL ēwā'-y- ōLā'pōtc Lāx ō'pakuē
Then he put into them in their mouths thus their anus out reeds

10 kanauwē'tiks k!a iqē'sqēs. TakE aLo'p!'am, a'Lōp! weXt. Iā'xkati
all persons and blue-jay. Then they came in, they entered again. There

11 aLō'La-itX, ia'xkati LE'kLEk aLgiā'x ilē'ē. A'lta aLxLxā'lEm.
they remained, there burrow they did it the ground. Now they ate.

12 ALgiā'wulᶜax, nau'i yawa Lā'xa nē'xax ēwa-y- uLā'pōtc, ka'nauwē-y-
They swallowed it, immediately there visible it became thus their anus, all

13 ē'ka. Atciā'wulᶜ iqē'sqēs. Ayō'tXuit. Iawā' yuqunā'itX uyā'potc.
thus. He swallowed it blue-jay. He stood up. There it lay its anus.

14 "Tca! kā'sa-it! x·ix·ī'x· ēwa-y- ōgu'pōtc ayō'lEktcū." Aqiō'cgam
"Look! robin! this thus my anus it fell down." He was taken

15 iqē'sqēs iā'potē, aqā'yukᵘɪ kᵘLā'xani. Laq aqā'ēxax kaX ō'pakuē.
blue-jay his arm, he was carried outside. Out they were done these reeds.

16 A'lta wiXt a'ctōp! iā'xak¡Emāna. Gōnitsē Lōni atcLō'tipa ka
Now again they two went in his chief. Therefore [?] three times he dipped and

17 ayā'qstē. A'lta nōxo-iLxā'lEm qōtac tê'lx·Em. MEnnx· nē'xax qix·
he was satiated. Now they ate those people. Little got that

18 ē'kolē. TakE atctō'ktcpa tiā'lEXam. A'lta Lu'XLuX atcō'xōx
whale. Then he took them outside his people. Now pull out he did them

19 ka'nauwē'2 ō'pakuē. A'lta wiXt ā'tgEp!. A'lta weXt noxo-iLxā'lEm,
all the reeds. Now again they entered. Now again they ate,

20 cka q¡'oē'L atgE'qcte, ka atgiā'wulᶜ itā'tcXemal. TakE
and in right way they became satiated, then they ate all what they had cooked. Then

21 naLxE'lqamX LgōLē'lEXEmk! "Ē2hēhiū'2! qantsī'2x·Lx· tiō'LEma
it shouted a person! "Ehehiu! how then the supernatural beings

22 itā'tcXEmal k¡a aqē'tctXōm." A'lta iqē'sqēs nē'k·im: "Qa'da Lx
what they had boiled and it is finished." Now blue-jay he said: "How then

23 pōs nēkst aniō'tctXōm qix· aqēnElᶜē'm?"
if not I finish it that I was given to eat?"

A'lta aLxē'la-it gō wē'wuLē. A'lta ayō'pa iqē'sqēs, k¡'Ex ikē'x.
Now they stayed in the interior of the house. Now he went out blue-jay, over-satiated he was.

25 A'lta gō'yi nē'xax iqē'sqēs. A'lta Lᶜē'caLx acLpä'Ll. A'lta
Now thus he did blue-jay. Now [a berry] all red. Now

26 nixLxā'lEm iqē'sqēs. "LXuä'2, ōᶜē'sᶜēs, qantsī'2xLx tiō'LEma
he ate it blue-jay. "Lxuä! blue-jay, how then the supernatural beings

itā'ētitk k¡a agxē'tx." A'lta nē'k·im iq¡ē'sqēs: "'Ä2hähähäyō'' 1
their excrements and he eats them." Now he said blue-jay "'Ehehiu!'

msE'xatx. Lnxä'lax na? Ka'ltas nLō'kuman Lik Lᶜē'caLx." 2
you say. I eat [int. part.]? Only I look at them these berries."

Kā aLxēlā'-it. TakE Lāx aLi'xax LgōLē'lEXEmk. "Ā, 3
Then they remained. Then visible it became a person. "Ah,

mcktē'mEnᶜa. Qamcaxoē'mōL." "TcXä2, antcktē'mEnᶜa-itx gō 4
you dive! It is desired a game with you." "TcXä2, we always dive in

intcā'lEXam," nē'k·im iqē'sqēs. "Ka'nauwē LᶜaLā'ma 5
our town," he said blue-jay. "All days

anktctē'mEnᶜa-itx." "Mxä'LuX na-y- ē'ka gō ilxā'lEXam?" akLō'lXam 6
we always dive." "You think [int. part.] thus as in our town?" she said to them

uLā'cinEma-iL, "mxä'LuX na-y- ē'ka lxai'ka? NōguL¡ē'mEnᶜax 7
their woman married among a foreign tribe, "you think [int. part.] thus as we? They dive

amô'kctiks, Lā'xka aLō'mEqtx, Lā'xka aqLō'LᶜAx." TakE agiō'lXam 8
two, that one is dead, that one he has lost." Then she said to him

iqē'sqēs: "Â, iqē'sqēs, ikLe'mEnᶜ." TakE ā'yuLx, iq¡'ē'sqēs, 9
blue-jay: "Â blue-jay, he is a diver." Then he went to the beach, blue-jay,

atcuXō'kXuē tLā'Xilkuē gō Ltcuq. A'lta cXumgē'tga 10
he threw them away their bushes in the bottom of the canoe into water. Now they two played together

ōk¡'ōnasi'si k¡a iqē'sqēs. A'lta ackL¡ē'mEnᶜ. Atcō'pcut uyā'tamq¡'aL 11
[a bird; diver] and blue-jay. Now they two dived. He hid it his club

iqē'sqēs. A'lta ackL¡ē'mEnᶜ, ē 4. Nē'ntctXōm iq¡'ē'sqēs. LāXa 12
blue-jay. Now they two dived, eh! His breath gave out blue-jay. Visible

nē'xax gō qō'ta tLā'Xilkuē. NigE'LōtK gō qō'ta tgē'lEkuēl; 13
he became at those their bushes in the bottom of the canoe. He breathed at those bushes in the bottom of the canoe;

weXt niktē'mEnᶜ. Atcō'lXam ō'k¡'ōnasi'si: "Mōc na?" "Nōc," 14
again he dived. He said to her the diver: "You are there [int. part.]?" "I am,"

agiō'lXam. Lē'lē ka wiXt nē'ntctXōm. WiXt Lāxa nē'xax 15
she said to him. Long then again his breath gave out. Again visible he became

gō qōta tLā'Xilkuē. TakE la'kti LāXa nē'xax. A'lta tEll 16
at those their bushes in the bottom of the canoe. Then four times visible he became. Now tired

nē'xax iqē'sqēs. A'lta atcō'kctam ōk¡'ōnasi'si. A'lta agiā'qct ilē'ē, 17
he became blue-jay. Now he went to look for her the diver. Now she bit it the ground.

A'lta sānpōt. LāqU ā'tcax ōyā'tamq¡'aL. AtcagE'lltcim yukpā'. 18
Now she closed her eyes. Out he did it his club. He struck her right here!

Kā ōxoēlā'-itix· tê'lx·Em ka aLuXuā'nitck LgōLē'lEXEmk: "La'xka 19
Where they were people then it drifted a person: "That one

ēcᶜē'c," nELxE'lqamX LgōLē'lEXEmk. Iâ2c gō tgē'lEkuē, Mank 20
blue-jay," shouted a person. He was at the bushes in the bottom of the canoe. A little

lē'lē ka atcō'pEna iqē'sqēs mā'Lxôlē "Ēhēhiū'2, qantsī'2x·Lx 21
long while then he jumped blue-jay ashore. "Ehehiu! how then

tiō'LEma ō'tak¡'anasi'si ka aqaxā'tkakō!" "'Ä2hähähiū'2' 22
the supernatural beings their diver then he is beaten!" "'Ehehiū''

msE'xax, tcx·ī antskL¡ē'mEnᶜax gō intsā'lEXam," nē'k·im iqē'sqēs. 23
you say, then we dive in our town," he said blue-jay.

TakE wiXt Lāx aLi'xax LgōLē'lEXEmk. "Qamcaxoē'mōL, mcō- 24
Then again visible it became a person. "It is desired a game with you, you

ē'walx·tEma." TakE nē'k·im iqē'sqēs: "Ka'nauwē LᶜaLā'ma 25
will climb up." Then he said blue-jay: "All days

1 antcō-ē'walx·tema-itx gō intcā'lEXam." TakE akLō'lXam
we always climb up in our town." Then she said to them

2 uLā'cinEma-iL: "Mcxä'Lax na -y- ē'ka natē'tanuē? Ikā'pa
their woman married to a foreign tribe: "You think [int. part.] thus as Indians? Ice

3 aqexē'nxax ka ya'xka aqikɪXēwulXaX. Manix aLuē'luktcax
is placed upright and that they climb it. When one falls down

4 Lu'kLuk aLxā'x ka aqLō'LᶜAx." TakE aqiō'lXam iqē'sqēs:
broken he gets and he has lost." Then he was spoken to blue-jay:

5 "Qā'doXuē iqē'qēs iō'iwulx·ta." TakE aqiō'tXEmt ikā'pa, gō
"Must blue-jay he goes up." Then it was placed upright the ice, to

6 igō'cax qoä't ā'yaLqt. TakE nēXE'k·il iqē'sqēs; nix·Lx·ā'nakō
sky thus long. Then he tied the blanket around his waist blue-jay; he put it on

7 iā'itcxōt. TakE naxE'ltXuitck ō'ts!'ikin. Ā'lta actōiLxē'wulx·.
his bearskin blanket. Then she made herself ready the chipmunk. Now they [dual] went climbing up.

8 A'ctō, ā'ctō, ā'ctō, ā'ctō. Kulā'yi kᵘcā'xali actō'yam. TakE tEll
They went, they went, they went. Far up they [dual] arrived. Then tired [dual] went,

9 nē'xax iqē'sqēs. Ayō'kux mank kᵘsā'xali ka wiXt atciucgā'maxē.
he became blue-jay. He flew a little up and again he took hold of it.

10 TakE tEll nē'xax. AtciagEnā'nakō-y- ōyā'tuwanXa. A'lta sā'npōt,
Then tired he got. He looked back to her the one he was racing against. Now she closed her eyes,

11 guā'nEsum ō'itEt, ka nikct tEll agā'tkax. Atcō'gam takE
always she came, and not tired she became. He took it then

12 uyā'tamq¡'aL, yukpā' atcā'owilX. TakE nōē'luktcū ō'ts!'ikin. Ka
his club, right here he struck her. Then she fell down the chipmunk. And

13 yukuguē'kxamt tê'lx·Em. TakE aqā'LᶜElkEl LgōLē'lEXEmk
they looked up the people. Then it was seen a person

14 Lōē'luktcūt. "Lā'xka ē'cᶜēc. TakE naLkᵘtcuwā'mam." TakE
falling down. "That one blue-jay. Then she fell down." Then

15 naLxE'lqamX LgōLē'lEXEmk: "Ē2hēhiū'2, qantsi'2x·Lx tiō'LEma
it shouted a person: "Ehehiû! how then the supernatural beings

16 ō'tats!'ikin aqaxā'tgagō." "'Ē2hēhiū',' msE'xatx. Tcx·ī na
their chipmunk is beaten." "'Ehehiû!,' you say. Then [int. part.]

17 antcukuLxē'wulx·La-itx gō intcā'lEXam?" TakE môkct ēlā'kētēma
we climb always in our town?" Then two sea-otters

18 atcā'yul iLā'Xak¡Emāna.
he won them their chief.

A'lta wiXt mankx aLxē'la-it. TakE wiXt aLtē'mam
Now again a little they stayed. Then again it came

20 LgōLē'lEXEmk: "Qamcaxoē'mōL. Wā'q¡pas qamcaxoē'mōL."
a person: "It is desired a game with you. Target it is desired a game with you."

21 "Tcx·ī' na wā'q¡pas ntsxcgā'liL gō intcā'lEXam ka'nauwē
"Then [int. part.] target we always play in our town all

22 LᶜaLā'ma," nē'k·im iqē'sqēs. TakE akLō'lXam uLā'cinEma-iL:
days," he said blue-jay. Then she said to them their woman married among a foreign tribe:

23 "Mcxä'2LuX na -y-ē'ka natē'tanuē? Têlx·ā'm aqōxoēlā'-itEmitx
"You think [int. part.] thus as Indians? People are placed

24 amô'kctiks, ē'wa ē'natai Lē'Xat, ēwa ē'natai Lē'Xat. Lā'xka
two, thus at one side one, thus at other side one. That one

25 Lā'nēwa aLō'mEqt, Lā'xka aqLō'L¡Eq." Aqiō'lXam iqoa-inē'nē:
first dead, that one has lost." He was spoken to the beaver:

26 "Mai'ka qEmuLā'ētEmita." Aqō'cgam utcā'la, aqa-igE'kxōl
"You you are made to stand up." It was taken a grindstone, it was put on him

27 iā'wan utcā'la. Ē'wa iā'kōtcX aēXt, ē'wa iā'wan aē'Xt.
his belly the grindstone. Thus his back one, thus his belly one.

AqēuLā'ētamit ē'wa ē'natai iqō'LqōlalĒ. A'lta acktō'cgam 1
He was made to stand up thus on one side loon. Now they two took them

ctā'xalaitan. Iā'maˢ aqē'lax iqoa-inē'nē. LuX nuLā'tax·it ōkulai'tan. 2
their [dual] arrows. Shooting him he was done the beaver. Broken it fell down the arrow.

Iā'maˢ aqē'lax iqō'LqōlalĒ. Ūhū'2 nē'xax. WiXt iā'maˢ 3
Shooting him he was done the loon. Uhû'2 he made. Again shooting him

aqē'lax iqoa-inē'nē. Hä nē'xax. LuX nuLā'taXit kaX ōkulai'tan. 4
he was done the beaver. Hä he made. Broken it fell down that arrow.

Iā'maˢ aqē'lax iqō'LqōlalĒ. Ūhū'2 nē'xax. Iā'xkēwa ka nicilgā'kxo-it 5
Shooting him he was done the loon. Uhû'2 he made. There then he fell on his back

ayō'maqt. "Ēhēhiū'2, qantsī'x·Lx tiō'LEma Lgā'lalax aqLxā'tgagō!" 6
he was dead. "Ehehiû', how then the supernatural beings their bird he is beaten!"

"'Ehēhiū'2,' msE'xatx," nē'k·im iqē'sqēs; "tcx·ī na wā'q¡'pas 7
"'Ehehiû'", you say," he said blue-jay; "recently [int. part.] target

ntsxsgā'liL gō intcā'lExam?" 8
we always play in our town?"

A'lta wiXt aLxē'la-it, mank iō'Lqtē aLxēla-it. TakE wiXt Lāx 9
Now again they stayed, a little long they stayed. Then again come out

aLi'xax LgōLē'lEXEmk. TakE, "Āqamcaxoē'mōL, mcxalō'tga 10
it did a person. Then, "It is desired a game with you, you will sweat

ōqolō'tqan." TakE nē'k·im iqē'sqēs: "Ka'nauwē LᶜaLā'ma 11
sweat house." Then he said blue-jay: "All days

antcxalō'tcElxēma-itx gō intcā'lEXam." TakE akLō'lXam 12
we always sweat in our town." Then she said to them

uLā'cinEma-iL: "Tqānā'ks aqauwē'kiLXaX. AtgE'ckō-itxax ka 13
their woman married among a foreign tribe: "Rocks are heated. They get warm and

yā'xkati atgE'p!x. Tā'cka nuxō'La-itx tā'cka aqtō'Lᶜax." A'lta 14
there they enter. Those they are dead those have lost." Now

nē'k·im iLā'xak¡Emāna: "Qa'doXuē lxō'Lxaiō." A'lta aqauwē'kiLX 15
he said their chief: "Must we go into the cave." Now they were heated

qō'tā tqā'naks. TakE atqE'cko-itx. Môkct Lxoa'p qō'ta tqā'naks. 16
those rocks. Then they got warm. Two holes those rocks.

A'lta ēXti naLxoa'p ā'Lōp! La'ska. A'lta ēXti naLxoa'p ā'Lōp! 17
Now one hole they entered they. Now one hole they entered

tiō'LEma. A'lta aqiō'xōpō. TakE atciō'cgam ikā'pa atciōtcē'na gō 18
the supernatural beings. Now it was shut. Then he took it ice he laid it under them in

qō'ta tqā'naks. A'lta ia'xka aLigā'la-it. Cka ma'nx·i ka dEll, dEll, 19
those rocks. Now it they stood on it. And a little and noise of bursting,

qoä'nEmi dEll nē'xau. TakE aqiuxō'laqT tqā'naks. AqiLxā'laqL 20
five times noise of bursting it was. Then they were opened the rocks. It was opened

iqē'sqēs Lā'nēwatiks; Lka'nauwētiks iLā'Xanatē. Aqiōxō'laqL 21
blue-jay first; all of them they were alive. It was opened

tiō'LEma. Aqoä'nEmiks nuxō'La-it. WeXt nē'k·iL. "Ēhēhiū'2! 22
the supernatural beings. Five of them were dead. Again they won. "Ehehiû'

qantsi'x·Lx tiō'LEma aqōxō'tgagō!" "'Ēhēhiū',' msE'xatx! Tcx·i 23
how then the supernatural people are beaten." "'Ehehiû',' you say. Then

antsxalō'tElkEma-itx gō intcā'lEXam." 24
we always sweat in our town."

TakE atciō'lXam iā'kxix: "Tca! ikolē'ma wax lxLigElā'xō."
Then he said to him to his brother-in-law: "Come! whales pour we will do them."

2 TakE akLō'lXam uLā'cinEma-iL: "Qā'd'ōcXEm, mcXEna'oi.
Then she said to them their woman married among a foreign tribe: "Take care, look out!

3 Amcgiūk¡'oē'masamita imcā'xak¡'Emāna ka mcā'k¡lEmatckō-y- a'lta."
You will make him ashamed your chief and you do the last now."

4 Agiō'lXam itcā'xk¡'un: "A'lta pō'2lakli, wāx aqE'Lax." Iō'kuk
She said to him her elder brother: "Now dark, pour it is done." Then

5 agā'yutk iqē'sqēs gō itcā'XEmalap!iX. Ia'koa ē'natai agā'yutk
she put him blue-jay in her armpit. There on other side she put him

6 kā'sa-it, ia'koa tc¡iqi'nk¡ēama agā'yutk. "Nēkct qa'nsix
robin, there on right side she put him. "Not [any] how

7 mgē'ma 'Ēhēhiū'!' Manix yamō'tga, nēkct qa'nsix mtgē'kcta
you say 'Ēhehiū!' When I hold you, not [any] how you [dual] look

8 amtkanamtEmô'kct." A'lta ā'LōLx pō'lakli gō qix· ē'maL.
both of you." Now they went to the beach at dark to that bay.

9 Agiō'lXam itcā'xk¡'un: "La'kt ēkolē'ma iō'ya, näkct milkē'k^{u}ca.
She said to him her elder brother: "Four whales they go, not harpoon them.

10 Ē'Laquinum ē'kolē iō'ya, tcx·ī amLē'lukc^{c}ax." TakE nōxuinā'Xit
The fifth whale goes, then harpoon him." Then they stood

11 tiō'LEma. AkLō'cgam Lk¡ē'wax kaX uyā'lē, agigElgē'cgam
the supernatural beings. She took it a torch that his sister, she helped him

12 itcā'xk¡'un. TakE nELxE'lqamX LgōLē'LEXEmk: "Yūyayūyā'4!
her elder brother. Then it shouted a person: "Yuyayuyā!

13 Ē'min^{c}a ē'kolē x·iau iō'ya," Lē'Xat qō'La LgōLēlEXEmk nELxElqamX.
[A fish] whale that he goes," one that person shouted.

14 Lä'lē ka weXt nELxE'lqamX: "Yūyayuyā',-y- itā'mEla-y-
Some time then again it shouted: "Yuyayuyā', albatross

15 ē'kōlē x·iau iōyā'! AmckLxē'latck LEmcātcō'L." Qē'xtcē nē'k·ikst
whale that he goes! Raise them your harpoon shafts!" Intend he looked

16 iqē'sqēs. TcXup tcXup tcXup tcXup tcXup aLE'xax Lā'k¡ēwax.
blue-jay. Flicker it did the torch.

17 Gōyi' agā'yax iqē'sqēs: "Nēkct Lgā'tgilkct." TakE weXt
Thus she did him blue-jay: "Not look." Then again

18 nELxE'lqamX LgōLē'lEXEmk: "Yuyayuyā', ēmō'lak ē'kolē
it shouted a person: "Yuyayuyā', elk whale

19 x·iau iōyā! MckLxē'latck LEmcātcō'L." WēXt naLxE'lqamX
that he goes! Raise them your harpoon shafts!" Again it shouted

20 LgōLē'lExEmk: "Yūyayuyā', imō'k^{u}tXi-y- ē'kolē x·iau iōyā'.
a person: "Yuyayuyā', sperm whale that he goes!

21 MckLxē'latck LEmcātcō'L." TakE agiō'lXam uyā'lē:
Raise them your harpoon shafts!" Then she said to him his elder sister:

22 "Qā't'ōcXEm! A'lta ia'xka itiā'ya." TakE wiXt nELxE'lqamx
"Look out! Now he he will come." Then again it shouted

23 LgōLē'lEXEmk: "Yūyayūyā', tiō'LEma itā'kolē x·iau iōyā'!"
a person: "Yuyayuyā, the supernatural beings their whale that goes!"

24 Qē'xtcē nē'ki·kst iqē'sqēs; tcXup tcXup tcXup tcXup aLE'xax
Intend he looked blue-jay; flicker it did

25 Lā'k¡'ēwax. "Qantsī'x·Lx AnēktcXō'lEmiX Lgā'k¡'ēwax ka
the torch. "How may AnēktcXō'lEmiX her torch and

26 aLxat^{c}mā'nEnuk$_{\text{T}}$." A'lta nē'k·im qō'La LgōLē'lEXEmk:
it always flickers." Now he said that person:

27 "Yūyayuyā'; tiō'LEma itā'kolE x·iau iōyā'!" Agiō'lXam
"Yuyayuyā; the supernatural beings their whale that goes!" She said to him

28 itcā'xk¡'un: "A'lta ia'xka itiā'ya." AtcLē'lukc itcā'xk¡'un.
her elder brother: "Now that one he will come." He harpooned it her elder brother.

Atcē'xalukctgō mā'LxôlĒ: "Ēhehiū'2, qantsī'x·Lx tiō'LEma itā'kolē 1
He threw it down landward: "Ehēhiū, how then the supernatural beings their whale

ka aqēLxatēmā'ptck." TakE nē'k·im iqē'sqēs: "Ēhēhiū'!" TcXup 2
and it is thrown ashore." Then he said blue-jay: "Ehehiū'." Extinguished

ā'Lax LĀ'k¡ēwax. L¡la'pL¡lap ā'yō iqē'sqēs. TakE ayō'XōnĒ 3
it became the torch. Under water he went blue-jay. Then he drifted away

iqē'sqēs WeXt aLE'k·iL. Nä'k·iL weXt iLā'xak¡'Emāna. 4
blue-jay. Again they won. He won again their chief.

A'lta aLi'xkō. AkLō'lXam uLā'cinEma-iL: "x·ix·ī'k ē'Lan 5
Now they went home. She said to them their woman married among a foreign tribe: "This rope

mcgīakXat¡'ō'ya! Manix mcigō'tctamai, k¡'au mcgiā'xo kā'sa-it 6
coil up in canoe! When you will get across, tie do to it robin

iā'ōk." A'ltā aqē'Lgax ēitcxā'x qigō aLi'xkō. A'lta aqcā'kXatEq 7
his blanket." Now it was made against them a storm where they went home. Now it was put on the edge of the canoe

gō LiĀ'aLxap'ukc ikanī'm, ka aqē'Lgax ēitcxā'x; Lē2qc puc aLxE'la-it 8
on its gunwale canoe, and it was made against them a storm; almost if they were dead

ka aLigō'tctam. 9
and they came across.

Translation.

There was a town the chief of which had died. His two children were grown up; one was a girl and one a boy. Early every morning the people went out to hunt sea-otters. The girl was always in the stern of the canoe. At dark they returned home. Five times they had gone hunting, then it grew foggy. Her hair became wet and she swallowed the water which dripped down from her hair. A long time the people remained there. Then she became pregnant. Blue-Jay was the first to observe it. He said: "Don't you notice it? He made his sister pregnant." Robin said: "Be quiet, Blue-Jay, you will make our chief's children ashamed." "Ha, he is the elder of us two and he ought to know better than I." After some time she became stouter. "Heh, we will run," said Blue-Jay. "I am ashamed because her brother made her pregnant. We will leave them; we will move!" Then, indeed, the people believed Blue-Jay. Again the brother and sister went hunting sea-otters. In the evening they came home. Now there were no people and no houses. "Lo, they deserted us. Blue-Jay advised them to do so." Then the brother continued: "Tell me who made you pregnant?" She replied, "I do not know. Once when we went out hunting sea-otters a mist came up and I swallowed the water which made me qualmish." Then they searched for fire. But the people had poured water into all the fires. The last house was that of their aunt, the Crow. It also was taken away. They walked about and there they heard the crackling of fire. The brother said to his sister: "Do you hear the fire?" After awhile it crackled again. They found the place from where the sound appeared to come. They dug into the ground and found a shell. In the shell there was burning coal. "Oh," they said to each other, "our aunt pitied us; she put the fire into the shell for us." Now they started a fire. The next day they

built a small house. There they lived for a long time. One day a sea breeze arose. Early in the morning the man rose and went down to the beach. There he found ten cedar planks, each ten fathoms long, which had drifted ashore. He went up to the house and said to his sister: "I have found ten planks, each ten fathoms long." They went to the beach, hauled them up to their house, and the brother made a large house. Then the brother said: "What kind of a blanket will you make for your son?" In the morning he went down to the beach and there he found two small sea-otters. He said: "Oh, my poor nephew, this will be your blanket." He took them up to the house and said to his sister: "I found these sea-otters." Then she was very glad. The brother said: "What soup are you going to make for your son?" In the morning he arose and went down to the beach. There he found a sea-lion. He skinned it and cut it, and then they boiled it. Every day he went down to the beach, and every time he found two sea-otters. And their house was full of sea-otter skins. One morning he went to the beach; there was a whale. Then he ran back to his sister and cried: "A whale is on the beach!" His sister said in reply: "Every night the people on the other side of the ocean send us food. Those supernatural people love me. My boy's father came. Now cut the whale." Then he skinned it and cut it and they carried up the meat.

Now the Crow made herself ready to look for her nephew and her niece. She launched her canoe and paddled across, wailing all the time. When she had almost crossed the bay she discovered a house and saw smoke rising. She went on. When she was near the shore she saw a chief sitting on the roof of the house. [The latter said to his sister, when he saw the Crow coming:] "Our aunt who pitied us is coming there." She arrived and saw the whale on the beach. She [was very hungry,] went to the whale and pulled at the meat. Then her nephew said: "Come up to the house; why do you touch that rotten meat?" She replied: "Oh, I only looked at it," and went up to the house. She entered and saw that it was full of whale meat. She went right up to the child [and wanted to take it in her arms], but the child began to cry. The sister said: "Oh, he is afraid of your tears." They gave her water and she washed her face. Then she tried again to take him, but still he cried. The sister said: "He is afraid of your breath." Then she took water, cleaned her mouth and took him again, but still he cried. Then the sister said to her aunt: "Do you think he is a human being? Look here, he is the son of a supernatural being. They gave us that whale to eat." "Oh," said the Crow. They boiled whale meat for her and she ate it. After she had finished eating she went home. They gave her two pieces of blubber which she put into her mat.

The Crow went across the bay; and when she approached the town she cried: "O, my sister's children, my sister's children, birds flew up

from you many times; eagles were eating you. O, my sister's children, my sister's children, gulls were eating you. Ravens were eating you, O, my sister's children." Now she came still nearer the town. Blue-Jay was sitting outside and saw her coming. When she had nearly arrived she cried again: "O, my sister's children, my sister's children, birds flew up from you; crows were eating you." Then Blue-Jay shouted: "Do you not notice? She names the Crow; she names the Crow." Now she landed and went up to the house. Now all the people came into the Crow's house. They asked her how she had found her sister's children. She replied and told much. "I went across and I found their bodies full of birds which ate them. All kinds of birds ate them." After she had finished, Blue-Jay was the first to leave the house. He went to the rear of the house, where he stayed. Now, the Crow was silent. Robin, who was her deceased husband's brother, remained with her. They sat on opposite sides of the fire. She had five children. Then she told him everything in a low voice, and Blue-Jay listened outside. She pulled out the food which she had carried home, cut it to pieces, and gave it to her children and to Robin. Her youngest daughter choked [when eating the blubber]. Then Blue-Jay, who had been peeping through the chinks of the wall, entered and slapped her nape. The piece of whale meat flew out of her mouth. Blue-Jay took it up, went out, showed it to the people, and said: "Do you see? The Crow fed me." He went to three houses showing it around, then he ate it. After some time it grew dark. The people were very hungry.

Then Blue-Jay said to the chief of the town: "O, chief, the house [of the young man whom we deserted] is full of whale meat. A supernatural being loved his sister. He invites me, and he has invited the Crow and Robin." Late in the evening Blue-Jay came out of the house, took his large blanket [and went to his elder brother, Robin,] saying, "Robin, let us sleep under one blanket; I always get cold." Robin replied: "Ya-a, I always sleep alone, and do not want anyone with me; sleep there at my feet." Now Blue-Jay lay down at Robin's feet. Blue-Jay remained awake. When it was nearly morning Blue-Jay fell asleep. Now Robin and Crow made a canoe [ready]. Then Robin and the Crow went to their canoe and carried their property into it. Now Robin took a sharp stick and put it in the ground at Blue-Jay's feet. Then Robin and the Crow went across to the young man and to his sister, and left Blue-Jay alone. Early in the morning when he awoke, he said: "Wake up, Robin," and kicked him; but his feet struck the stick, and he hurt himself. "O, my feet!" he cried. "They left me here alone." Then he went home to his children. Crow and Robin crossed the bay and went up to the house of the young man.

Early next morning Blue-Jay said: "Now, let us all go across." They made themselves ready and went across. When they were in the middle of the bay a heavy gale arose, and the people almost died. They

had to turn back. Five days [they tried to cross the bay], but every time they were driven back. Then they got across. Now it began to snow, and the people were covered with snow. They became very cold. Thus their chief took revenge upon them. Then Blue-Jay went up to the house. [He found a knothole and called to Robin, who was in the house:] "Robin, open for me, I am cold. Bring me food, Robin, I am starving." Robin did not reply. "Robin, take the tongs and put some food through this hole." Robin was boiling meat. Then he took the tongs and put them into the boiling kettle. He pushed the tongs through the knothole. Blue-Jay [was so hungry that he] licked the fat off from the tongs. He said: "Robin, Robin, tell the chief that I will give him my daughter in marriage, but let him open the door." "Ya-a," said Robin; "What shall he do with her? He wants your chief's daughter [not yours]." Then Blue-Jay ran down to the beach and said to his chief: "The young man asks for your daughter and for my daughter." The chief did not reply, and Blue-Jay ran back to the house and said: "Robin, the chief says he will give him his daughter." Five times Blue-Jay ran down to the beach and back to the house. Then his chief spoke; he made his daughter ready, and put on her dentalia, and so did Blue-Jay. Once more he ran up to the house and said: "Robin, I have made my daughter ready." "Ya," replied Robin; "She shall look after the chamber." Now they brought the chief's daughter up to the house and they opened the door.

On the following morning the sister had disappeared. Lo! The supernatural beings had taken her and her child away. The people remained in this place and made new houses.

Once upon a time the Crow gathered many potentilla roots [put them into her canoe] and crossed the sea. When she arrived at the country of the supernatural beings they all came down to the beach. They searched among her roots and found one ōguē'mEskōtit and one LE'mōksin among them. These they ate, and threw away the Crow's potentilla roots. Then she went up to the house and met her niece, who said: "Do you think they are men, that you bring them potentilla roots? Gather ōguē'mEskōtit and LE'mōksin. When you come again bring all kinds of nice smelling roots, and bring one small basket of potentilla roots for me." Then she said to her: "Take this bitch along; it belongs to your grandson. When you come near the shore say: 'Catch a whale, Q¡acī'nEmicLX.'" "Yes," said the Crow, and then she went home. When she was in the middle of the ocean she said to the dog: "Catch a whale, Q¡acī'nEmicLX. Do you know indeed how to catch whales?" Then the bitch who lay in the stern of the boat arose. A whale came up. She bit it. Then the canoe rocked violently. "Hold it fast, Q¡acī'nEmicLX." Then the Crow became afraid and said: "Let go, let go, Q¡acī'nEmicLX." Then she let go the whale and lay down to sleep. The Crow landed [and when she arrived], she had

lost her dog. She ran about and searched for it in all the houses, but did not find it. Then she [was very sad and] did not eat because she liked her dog.

The Crow stayed here five days, and then again she gathered many roots of plants. She gathered ōguē'mEskōtit and LE'mōksin. She gathered all kinds of nice smelling roots. She put potentilla roots into one small basket. Then she crossed again to the country of the supernatural beings. Then they all came down to the beach. They [took the nice smelling roots and] ate them right there at the beach. She carried the potentilla roots up to her niece. Now she saw her dog, which was in the house. [Her niece said:] "Do you think this is a common bitch? She returns. Why did you say in the middle of the ocean: 'Take the whale!' Therefore you became afraid. You must not say so until you are near the shore. Do you think they gave her to you as a present? She always returns. You will take her again when you go home. Do not search for her when you have lost her. She provides you with food when you are going." The Crow replied: "Yes." And when she went back she carried that bitch along. "When you approach the land say: 'Catch a whale, Q¡acī'nEmicLX.'" Then she went home. The dog lay in the stern of the canoe. When they were near the town the Crow said: "Catch a whale, Q¡acī'nEmicLX." She did not move. Then the Crow took some water, poured it over her and said: "Catch a whale; are you indeed able to catch a whale?" When they were quite near the shore she said again: "Catch a whale, Q¡acī'nEmicLX." Then she arose and caught a whale. Again the canoe rocked. She said: "Hold it fast, Q¡acī'nEmicLX." Sometimes she did not say it right and cried: "Let go the whale, Q¡acī'nEmicLX." Then the whale drifted ashore. The people went down to the beach and cut the whale. They carried the meat up to house.

After some time the chief said: "I desire to go and see my sister." Now the people made themselves ready and started in a large canoe. When they came near the country of the supernatural beings their chief said: "Take care, they will test us." [When they had gone a little farther] the whole sea was covered with ice. He said to his people: "We will land after a while." Now Blue-Jay became very cold, but he said: "I never get cold, I will stay in the canoe." He jumped into the water and sank out of sight at once. Then a person shouted on shore: "Ehehiu, [Blue-Jay] killed himself." Then the chief arose in the canoe; he took the ice and threw it away. Then that person shouted: "Ehehiu, how he threw away the ice of the supernatural beings." "'Ehehiu,' you say, I threw it away; what made me fall down?" [said Blue-Jay]. Then they went up to the house. The chief said: "Do not enter at once. After a while they will open their house." Now there was a sea-lion and a sea-cow (?), one at each side of the door. They stood in the doorway. Now Blue-Jay became very cold. He tried to jump into the house and the animals bit him. They had almost been unable

to recover him. Then the chief stepped up and he took one sea monster in each hand and threw them away. "Ehehiu," shouted the person ["how he throws away the sea lions of the supernatural people"]. "'Ehehiu', you say; I threw away those who bit me," said Blue-Jay. Then they all entered the house and stayed there. There were no people in it except the chief's sister. [Blue-Jay said to his brother Robin:] "What will they give us to eat, Robin?" "Oh, be quiet," replied Robin. Then said Blue-Jay: "Our chief's fire makes noise just as this here." There was only one log in the house. Then the person shouted: "Come down to the fire you who splits wood with his beak." Then a being came out [from under the bed] with a long beak who split the log. "Robin," said Blue-Jay, "that was our great-great-grandfather's slave." "I do not know that he was our slave; you alone have slaves." Then a fire was made and the whole house was full of smoke. The person shouted: "Come down to the fire, Smoke-eater." "Robin," said Blue-Jay, "he also was our (great-great-grandfather's) slave; he always carried me on his back and led you by the hand." "I do not know that he was our slave; you alone have slaves." Then the smoke man came down and [they saw that] he had an enormous belly. He stepped into the middle of the house and swallowed all the smoke. The house became light. Then they brought a small dish and one cut of meat was in it. "Robin," said Blue-Jay, "that is too little; that is not enough for all of us; I certainly shall not get enough." Then a person shouted: "Come down to the fire you who cuts whale with his beak." Then a person came to the fire with a very sharp beak, who began to cut meat. He cut and cut until the whole dish was full. Then he blew upon it and it became a large canoe full of meat. They boiled it, and when it was nearly done they all went out and their chief took reeds. These he put into their mouths [and pushed them right through them] so that they came out at the anus. They all did so, also Blue-Jay. Then they entered again and sat down. They made small holes where they sat and began to eat. They swallowed the meat and it went right out at the anus. Blue-Jay arose and there lay his anus. "Look here, Robin, my anus fell down right here!" Then the people took him by his arms, carried him out of the house, and pulled the reed out of his mouth. Then the chief and Blue-Jay entered again; he took three spoonfuls and he had enough. Then the people continued to eat and the whale meat became less and less. Then they went out, took out the reeds and reentered. They continued to eat. Now they ate in the right way and finished all they had boiled. Then a person cried: "Ehehiu, how they eat all the meat of the supernatural beings!" Then Blue-Jay said: "Did you think I could not finish what you gave me to eat?"

Now they stayed in the house. Blue-Jay went out. He was oversatiated. He looked and saw a patch of kinnikinnik berries. He began to eat them, when a person called: "Oh, Blue-Jay eats the excre-

ments of the supernatural people;" whereupon Blue-Jay said: "'Ehehiu', you say; do you think I eat them? I merely look at your kinnikinnik berries."

They stayed there. After awhile a person came out of the house and said: "They wish to play with you; you will dive." Blue Jay said: "We always dive in our country." "Do you think they do as you are accustomed to?" said the woman. "When they dive the one dies and the other one has won." She said to them: "Blue-Jay shall dive." Blue-Jay went down to the water and threw the bushes out of his canoe into the water. Then he and the diver fought against each other. They dived. Blue-Jay hid his club under his blanket. They jumped into the water and after awhile Blue-Jay's breath gave out. He came up and hid under the bushes which he had thrown out of his canoe. There he breathed and dived again. He said to the diver: "Where are you?" "Here I am," she replied. After awhile his breath gave out again. Once more he came up under the bushes. Four times he did so, and then he became tired. He went to look for the diver. He found her biting the bottom of the sea. She had her eyes closed. Blue-Jay took his club and hit her on the nape. The people saw something floating on the water and then a person said: "There is Blue-Jay." He was, however, in the bushes which he had thrown out of his canoe. After a little while Blue-Jay jumped ashore and a person shouted: "Ehehiu, how Blue-Jay won over the diver of the supernatural beings." "'Ehehiu', you say; we always dive so in our country," said Blue Jay.

Then again a person stepped out and said: "They want to play with you; you will climb up a tree together." Then Blue-Jay said: "We climb every day in our country." But the young woman remarked: "Do you think they are just like Indians? They will place a piece of ice upright, then you will have to climb up the ice. When a climber falls down he breaks to pieces and the other one wins." Then they said to Blue-Jay: "You shall climb up." They placed upright a piece of ice which was so long that it reached to the sky. Blue-Jay made himself ready and tied his bearskin blanket around his belly. [The supernatural beings sent a] chipmunk who made himself ready [to climb up the ice]. They began to climb, and when they had reached a certain height Blue-Jay grew tired. [Then he let go of the ice] and flew upward. [When he had rested] he again took hold of the ice. Then he grew tired again. He looked back to the one with whom he was racing and saw her climbing up with her eyes shut. She did not grow tired. Then Blue-Jay took his club [from under his blanket] and struck her on the nape. The chipmunk fell down. The people looked up and saw a person falling down. "Ah, that is Blue-Jay! There he falls down." [But when they saw the chipmunk] a person shouted: "Ehehiu, how they won over the chipmunk of the supernatural beings."

"'Ehehiu', you say; we always climb in our country." Then their chief won two sea-otters.

Then they stayed awhile longer. Then again a person came out and said: "They want to have a shooting match with you." Blue-Jay said: "We have shooting matches every day in our country." The young woman said: "Do you think they are like Indians? They place people against each other. One stands on one side, the other on the other. [They shoot at each other,] the one dies, and the other wins." Then they said to the Beaver: "You stand up [on our side]." They took a grindstone and tied it to his belly. They took another one and tied it to his back. The supernatural beings made the loon stand up on their side. Then [the beaver and the loon] took their arrows and the loon shot at the beaver. The arrow broke and fell down. Then the beaver shot at the loon. "Uhū," said he when he was struck by the arrow. Then the loon shot again. "Ha," he said, and the arrow broke and fell down. Then he shot again at the loon. "Uhū," he said, then fell on his back and died. "Ehehiu! How they won over the bird of the supernatural people." Blue-Jay spoke: "You say 'ehehiu'; we have shooting matches in our country every day."

They stayed there some time longer. Then again a person came out of the house and said: "They want to play with you; you will sweat in the sweat house." Blue-Jay spoke: "We always sweat in our country." Then the young woman said: "They always heat caves, and when they are hot, they enter them. The one party will die, the other will win." Then their chief said: "We must go into the cave." Now the supernatural beings heated the caves. They got hot. There were two caves in a rock. [The chief and some of his people] went into one, the supernatural beings went into the other. Then the caves were closed. The chief, however, took some ice and put it under their feet. They stood on it. After a little while a sound was heard like the bursting of a shell that is being roasted. Five times that sound was heard. Then the caves were opened; first that of Blue Jay's people—they were all alive; next that of the supernatural beings—five of them were dead. They had won again. "Ehehiu! How they won over the supernatural beings." "'Ehehiu', you say," replied Blue-Jay, "we use the sweat house every day in our country."

Now the chief's brother-in-law said: "Let us catch whales." The sister told him: "Take care; they will try to put you to shame. This is their last attempt at you." In the evening they went to catch whales. She took Blue-Jay and put him into her right armpit. Then she took Robin and put him into her left armpit [and told them]: "Now I shall keep you here; do not say 'ehehiu,' do not look!" Then in the evening they all went down to the beach. She said to her elder brother: "Four whales will pass you, but do not throw your harpoon; when the fifth comes, then harpoon it." Now the supernatural people stood there. The young woman took a torch in order to help her brother.

After a while a person shouted: "Yuyayuya, a flatfish whale comes." [The chief did not stir.] After a while a person shouted: "Yuyayuya, an albatross whale comes; raise your harpoons." Blue-Jay tried to look [from under the arms of the woman]. At once her torch began to flicker, and she pressed Blue-Jay, saying: "Do not look!" Then again a person shouted: "Yuyayuya, an elk whale comes; raise your harpoons." [The chief did not stir.] Next a person shouted: "Yuyayuya, a sperm-whale comes; raise your harpoons." Then the sister said to him: "Now, look out; now the real whale will come." Then a person shouted: "Yuyayuya, the whale of the supernatural people comes." Blue-Jay tried to look [from his hiding place]. Then the torch of the young woman began to flicker and was almost extinguished. The people said: "Why does AnēktcXō'lEmiX's torch always flicker?" The person shouted once more: "Yuyayuya, the whale of the supernatural people comes." Then AnēktcXō'lEmiX said to her brother: "Now the real whale will come." The chief harpooned it and threw it ashore. "Ehehiu! How they threw ashore the whale of the supernatural people." Blue-Jay replied: "Ehehiu," and at once the torch was extinguished, and Blue-Jay [fell down from the armpit of the woman and] was drowned. He drifted away. Thus they won again. Their chief won again. Then they went home. AnēktcXō'lEmiX said: "Coil up this rope in your canoe; when you get across tie Robin's blanket to it." [Then they started. When they were in the middle of the ocean the supernatural people] created a strong gale against those going home. Now they tied [Mink] on to the gunwale of their canoe [thus making it higher and preventing its being swamped]. They almost perished; finally they reached their home [safely. Then they tied Robin's blanket to the rope. AnētcXō'lEmiX pulled it back, and when she found the blanket at the end of the rope she knew that her brother had reached home safely].

4. IGUĀ'NAT IĀ'KXANAM.

THE SALMON HIS MYTH.

Iō'c ē'Xat iLā'Xak¡'Emāna, ōᶜō'kuil uyā'Xa. Ēwā' qē'xtcē
There was one their chief, a woman his daughter. Thus intending

2 aqēxEmElā'luX. Näkct atsō'tx. A'lta atcLuqoā'na·it imō'lak
they wanted to buy her. Not he gave her away. Now he put down elk

3 Liā'atcam: "Ma'nix La'ksta tc¡Ex LkLā'xō Lik LᶜE'tcam, Lgucgā'ma
its antlers: "When who break he will do it these antlers, he shall take her

4 ōgu'Xa." A'lta aqō'xōqtc tê'lXEm, tā'nēwatikc ōxōwā'yōl.
my daughter." Now they were invited the people, first the walkers.

5 Ka'nauwē aqō'xōqtc. Ā'tElaxtikc ktgE'kal. Ka'nauwē2 aqō'xōqtc
All they were invited. Then they the fliers. All they were invited

6 ktgE'kal. TakE aqō'lXam ōts!Emō'ēkXan. "Mā'nēwa ts¡Ex
the fliers. Then she was told the snail. "You first break

7 LE'xa!" Nō'ya ōts!Emē'nkXan. Qē'xtcē akLō'cgam. Nēkct ts¡Ex
do it!" She went the snail. Intending she took it. Not break

8 aLE'xax. Aqiō'lXam ik¡ā'ōtEn! "Ā'mElaxta tc¡Ex LE'xa!"
it did. He was told squirrel: "You next break do it!"

9 A'lta tc¡Ex atci'Lax ik¡ā'ōtEn cka mEnK aLxElE'l. Aqiō'lXam
Now break he did it squirrel and a little it moved. He was told

10 ēnanā'muks: "Ā'mElaxta tc¡Ex LE'xa!" Ā'yuLx ēnanā'muks.
the otter: "You next break do it!" He went to the middle of the house the otter.

11 NaxLō'lExa·it kaX ōᶜō'kuil: "Â, qō iā'xka tc¡Ex tclEtx!" Q¡āt
She thought that woman: "Â, will he break he does it." Love

12 agā'yax. AtcLō'cgam, qē'xtcē tc¡Ex atci'Lax. Näkct tc¡Ex aLE'x.
she did him. He took it, intending break he did it. Not break it did.

13 Āyō'ptck weXt. A'lta a'ēlaxta ēᶜē'na ā'yuLx. Gōyä'2 iā'qa·iL
He went up again. Now he next the beaver he went to the middle of the house. Thus large

14 iā'wan. TakE nē'k·im iqē'sqēs: "LE ia'xka x·ix·ī'x· giā'ts¡axan
his belly. Then he said blue-jay: "LE he this with large belly

15 ts¡Ex tclā'xō." AtcLō'cgam ēᶜē'na qō'La Lᶜatcā'ma. LēqS tc¡Ex
break he will do it." He took them the beaver those antlers. Almost break

16 atcE'Lax ka weXt tEll nē'xax. Ā'yuptck ēᶜē'na. A'ēlaxta
he did it and again tired he got. He went up the beaver. Next

17 ēlē'q¡am ā'yuLx. AtcLō'cgam, LēqS ts¡Ex aLE'xax. TakE
the wolf went to the middle of the house. He took it, almost break it did. Then

18 wiXt tEll nē'xax. Ā'yuptck ēlē'q¡am. Ā'ēlaxta ii'tcxōt ā'yuLx.
again tired he got. He went up the wolf. Next he the bear went to the middle of the house.

19 AtcLō'cgam qō'La Lᶜatcā'ma ii'tsxōt. LēqS ts¡Ex atci'Lax. Tä2ll
He took them those antlers the bear. Almost break he did them. Tired

20 nē'xax ii'tsxōt.
he got the bear.

Gō Lē'Xat LōC LgōLē'lEXEmk; ka'nauwē iō'L¡aqLa ē'LᶜaLᶜa;
There one it was a person; all sore his body;

LE'Laqcō ka'nauwē LŌL¡aqLa. TakE nē'k·im iqē'sqēs: "Ē'kta 1
his hair all sore. Then he said blue-jay: "What

qtcē'tuwa x·ix·ī'x· ka'nauwē ā'yaL^{c}a giā'tcikc?" A'lta a'ēlaxta 2
can he do this all his body stinking?' Now next

icā'yim ā'yuLx. LēqS pus tc¡Ex atci'Lax. Ā'lta weXt tä2ll nē'xax. 3
the grizzly bear he went to the middle of the house. Almost break he did it. Now again tired he got.

A'lta iLā'xak¡Emāna a'ēlaxta ā'yuLx ik¡oayawa'. A'lta ka'nauwē 4
Now their chief he next he went to the middle of the house. the panther. Now all

nōxō'tctXom ōxōwā'yul. A'lta ā'tElaxta tgE'kal. A'lta ā'yō 5
they were at an end the walkers. Now next they the fliers. Now he went

yā'nēwa-y- ēnts^{u}X. Qē'xtcē atcLō'cgam. LēqS ts¡Ex atci'Lax. A'lta 6
first Ēnts^{u}X. Intending he took it. Almost break he did it. Now

wiXt täll nē'xax. A'lta ā'ēlaXta ipō'ēpoē ā'yuLx. NxLō'lExa-it 7
again tired he got. Now he next ipō'ēpoē he went to the middle of the house. She thought

qaX ō^{c}ō'kuil: "Ō ia'xka taya'x ts¡Ex tsLEtx." A'lta atcLō'cgam; 8
that woman: "Oh. he if break he would do it." Now he took it;

näkct qa'da aLE'x. Ā'yōptck. Ā'cElaXta cE'nqētqēt ā'ctōLx. 9
not [any] how it did. He went up. Next he [dual] the sparrow hawk [dual] he went [dual] to the middle of the house.

LēqS ts¡Ex aLgE'ctax. A'lta ā'ctōptck cE'nqētqēt. A'lta ā'ēlaxta 10
Almost break he did it. Now he [dual] went up the sparrow hawk. Now he next

it'ē't'ē ā'yōLx. LēqS tc¡Ex atcE'Lax, ka weXt tEll nē'xax. Ā'lta 11
the hawk he went down. Almost break he did it, and also tired he got. Now

ā^{c}laxta ō'npitc nō'Lxa. Qē'xtcē tc¡Ex agE'Lax. Näkct aLElE'll. 12
next she the chicken hawk she went to the middle of the house Intending break she did it. Not it moved.

Ā'ēlaxta iqoē'lqoēl ā'yuLx. Näkct aLxElE'll. Ā'yōptck iqoē'lqoēl. 13
Next he the owl he went down. Not it moved. He went up the owl.

A'lta ā'^{c}laxta ūtcaktcā'k nō'Lxa. AkLō'cgam, LēqS ts¡Ex agE'Lax. 14
Now next she the eagle she went down. She took it, almost break she did it.

A'lta ka'nauwē qtgE'kal nōxō'tctXōm; ka'nauwē ōXōwā'yul 15
Now all the fliers they were at an end; all walkers

nōxō'tctXōm. 16
they were at an end.

Ťak^{E} nē'k·im iqē'sqēs: "AmckLē'lot x·ix· tiā'L¡k¡ēnEma. 17
Then he said blue-jay: "You give it to him that his sores.

Ē'kta qtsē'tūwa?" TakE tā'mEnua nō'xôx tê'lx·Em. 18
What can he do?" Then giving it up they became the people.

"Ai'aq, ai'aq, mE'tXu-it," nē'k·im iqē'sqēs; "Ē'kta amē'tuwa? 19
"Quick, quick, stand up!" he said blue-jay; "What can you do?

Ts¡Ex LE'xax XōLa L^{c}Etcā'ma." Qoä'nEmi atciō'lXam. TakE 20
Break do them these antlers!" Five times he spoke to him. Then

aLō'tXuit qō'La LgōLē'lEXEmk. TakE tō'tō nē'xax. TakE tō'tō 21
he stood up that person. Then shaking he became. Then shake

atcā'yax iā'ōk. CEll, tō'tō nē'xax iā'ōk. TakE tō'tō 22
he did it his blanket. Noise of rattles, shaking it became his blanket. Then shake

atci'Lax Lā'yaqcō. TakE ā'yuLx gō kā'tsEk t!'ōL. TakE 23
he did it his hair. Then he went down to the middle of the house. Then

atcLō'cgam L^{c}atcā'ma. AcLō'cgam, tc¡Ex atcE'Lax. WeXt 24
he took them the antlers. He took them, break he did them. Again

atcLō'cgam, tc¡Ex atcE'Lax. Qoä'nEmī tc¡Ex atcE'Lax, ka 25
he took them, break he did them. Five times break he did them, and

1 atcLXE'kXuē. TakE nē'xankō cka nuguguē'qxamt tê'lx·Em.
he threw them down. Then he ran and they looked at him the people.

2 Atgiā'qamt. Mank iō'Lqtē ka nē'k·im iqē'sqēs: "A2, LōwatskÄ'
They looked at him. A little long and he said blue-jay: "Äh, they pursue her

3 Lkā'nax ā'kē." TakE aktō'cgam tgā'ktēma. Nā'xanko. A'lta
the chief's niece." Then she took them her dentalia. She ran. Now

4 aqcgE'ta. Ka'nauwē tê'lx·Em a'lta atcgE'ta. Kulā'i aqcgE'ta.
they were pursued. All people now pursued them. Far they were pursued.

5 Ē'maL atcā'yax. TakE atiga'ōm ē'maL. Iawā'2 iā'qoa-iL ē'maL.
A bay he made it. Then they reached it the bay. There a large bay.

6 TakE atigā'ōm ē'maL tê'lx·Em. A'nqatē iau'a ē'natai actō'yam.
Then they reached it the bay the people. Long ago there on the other side they [dual] arrived.

7 Cka mä'2nx·i ka wiXt atigō'ptckam ē'maL. TakE wiXt aqcgE'ta.
And a little and again they came landward of the bay. Then again they were pursued.

8 Kulā'2i weXt aqcgE'ta. Gō'yi nē'xax, nix·enā'nakō. A'lta weXt
Far again they were pursued. Thus he did, he looked back. Now again

9 q¡'oā'p tkcāxt tê'lx·Em. WeXt ē'maL atcā'yax. A'lta mank
near they overtook them the people. Again a bay he made it. Now a little

10 L¡'āp iā'qaiL ē'maL. TakE weXt atiga'ōm ē'maL tê'lx·Em.
fitting [?] middle size large bay. Then again they reached the bay the people.

11 TakE kulā'i weXt actōē'taqT. WeXt ka'nauwē atigō'ptckam
Then far again they two left them. Again all they came landward

12 tê'lx·Em. WeXt aqcā'wa. Qoä'nEma LEmā'LEma atci'Lax ka
the people. Again they were pursued. Five bays he made them and

13 tā'mEnua nē'xax. Ka'nauwē aqLgō'ptckam qō'La qoā'nEm
giving up he got. All they came landward those five

14 LEmā'LEma. TakE tEll nē'xax it¡ā'lapas ka-y- ī'pEnpEn
bays. Then tired he got coyote and badger

15 kēamt¡ā'm koā'nsum. TakE atciō'lXam iā'cikc. "TakE tEll
after always. Then he said to him to his friend: "Then tired

16 ani'xax, cīkc! Ła'da tEmē'x·ataqux tkipā'lau ntalā'xō XaXā'k
I got, friend! How your thought bewitched I shall make them on her that

17 ōgu'Xalaitan." Ta'kE nē'k·im ē'pEnpEn: "Ā'yipē." TakE pō'pō
my arrow." Then he said badger: "Well!" Then blow

18 ā'tcax uyā'Xalaitan it¡'ā'lapas: "Gō ia'yaqtq mō'ya! gō iā'yaqtq
he did on it his arrow coyote: "At his head go! at his head

19 mō'ya!" Lō'nī atcō'lXam uyā'Xalaitan: "Gō iā'yaqtq mō'ya!"
go!" Three times he said to it his arrow: "At his head go!"

20 Qoä'nEmi pō'pō ā'tcax uyā'Xalaitan. TakE atcō'Lata uyā'Xalaitan.
Five times blow he did it his arrow. Then he shot it his arrow.

21 K^{u}cā'xalē atcō'Lata. TakE nō'ya uyā'Xalaitan ha'lElElElElElE.
Up he shot it. Then it went his arrow halelelelelele.

22 Yukpā' iā'ma^{c} atcē'lax gō Liā'paa. Iā'xkēwa ayuqunā'ētix·t.
Right here shooting him he did him on him in his nape. There he fell down.

23 Lā'nēwatikc Llēq¡'ā'muks gaaLxuwā'ma. Lā'cka aLgō'cgam kaX
First they the wolves pursuers. They they took her that

24 ō^{c}ō'kuil. A'lta atgā'yax ka'nauwē qō'tac tê'lx·Em. Atgiā'wul^{c}.
woman. Now they ate him all those people. They ate all.

25 TakE aqayā'lot it¡'ā'lapas ō'pL¡ikē, ōyā'pL¡'ikē iguā'nat. TakE
Then it was given to him to coyote the bow, his bow the salmon's. Then

26 aLōē'luktcū LēXt Liā'apta; gō Lqā'naks kā'tsEk aLawiā'yakuit
it fell down one his egg; in stone middle it fell into a hole

Lia'apta gō Lqā'naks. TakE nō'Xukō tê'lx·Em, ka'nauwē 1
his egg in stone. Then they went home the people, all

nō'Xukō tê'lx·Em ka takE naxEltcā'ma ōk¡'unō'. "Aqiā'waᶜ 2
they went home the people, and then she heard about it the crow. "He is killed

ēmē'tgēu." Nō'ya-y- ōk¡'uno', ayaxa'nEx·Enēmai nagE'tsax. A'lta 3
your nephew." She went the crow, she cried while walking she cried. Now

nō'yam qīgō kaXē' aqiā'waᶜ. A'lta Lā'qLāq agE'Lax Lqā'naks. 4
she arrived where where he was killed. Now turn over she did them stones.

Ā'qxulqt. Lā'qLaq kLāxt Lqā'nakc, kLik¡'elā'lEplē. TakE Lap 5
She cried. Turn over she did them stones, she turned them over often. Then find

agE'Lax LēXt LgEmā'k·ikct. TakE agE'Luk"ɪ gō-y- ē'qxēL. 6
she did it one salmon egg. Then she carried it to a creek.

LE'kLEk agā'yau. TakE akLaLᶜEnqā'na-it gō Ltcuq. Tsō'yustē 7
Dig she did it. Then she put it into in water. Evening

ka nā'Xkō. NaXkō'mam gō tE'kXaqL. 8
and she went home. She got home to her house.

Kawī'X ka wiXt nō'ya. AkLō'qstam qō'La Lᶜā'pta. 9
Early in the morning and again she went. She went to see it that salmon egg.

A'lta Lā'qoa-iL qō'La Lᶜā'pta, mank Lō'Lqat. A'lta LE'kLEk agā'yax 10
Now large that salmon egg, a little long. Now dig she did it

mank iā'qoa-iLē. Tsō'yustē weXt nā'Xkō. NaXkō'mam. Näkct 11
a little large. Evening again she went home. She got home. Not

naō'ptit ka nä'ktcuktē. Kawī'X ka weXt nō'ya. Ā'qxulqt, nō'ya. 12
she slept and it got day. Early and again she went. She cried, she went.

Nō'yam gō qō'La Lᶜā'pta. A'lta-y- ū'LElō yuXtkē'l. Ā'lta yūL¡ mank 13
She arrived at that salmon egg. Now a small trout there swam. Now glad a little

nā'xax. A'ltā iā'qoa-iL LE'kLEk agā'yau. Tsō'yustē nā'Xkō. ME'nx·'i 14
she became. Now large dig she did it. Evening she went home. A little

naō'ptit ka nē'ktcuktē. WiXt nō'ya iLā'lakt. TakE nō'yam gō qō'La 15
she slept and it got day. Again she went the fourth time. Then she arrived at that

Lᶜā'pta. A'lta-y- ōp!ā'lō yuXtkē'l. TakE kwa'nkwan nā'xax 16
salmon egg. Now a trout swam there. Then happy she became

ōk¡'u'nō! LE'kLEk agā'yau, iā'2qo-iL iLE'kLEk agā'yau. Cka mEnx· 17
the crow! Dig she did it, a large dug hole she made it. And a little

lāx ōᶜō'Lax ka nā'Xkō. NāXko'mam. Tcx·ī nō'pōnEm 18
afternoon sun and she went home. She got home. Just it grew dark,

ka naō'ptit. Kawī'x· naxE'l'ōkō. Naxā'latck. Nō'ya wiXt; 19
then she slept. Early she awoke. She rose. She went again;

ayō'kctam kaX ōp!'ā'lō. Nō'2yam. A'lta ianō'kstX iguā'nat 20
she went to see it that trout. She arrived. Now a small salmon

yuXtkē'l. A'lta LE'kLEk agā'yau, iā'2qoa-iL LE'kLEk agā'yau. 21
swam there. Now dig she did it, a large dig she did it.

WiXt naiē'taqɪ. Pāt ōᶜō'Lax ka nā'Xkō. NaXkō'mam. Iā'miaXkēwa 22
Again she left him. Noon sun and she went home. She got home. Only of that

tgā'XatakôX. Nō'pōnEm. Kawī'X ka nō'ya. Nō'yam, a'lta iā'qoa-iL 23
her thoughts. It grew dark. Early then she went. She arrived, now a large

iguā'nat yuXtkē'l. Agiō'cgam, agē'xalukctgō mā'Lxôlē. A'lta 24
salmon swam there. She took him, she threw him down on shore. Now

Lk¡'āsks aLō'La-it, Lā'qoa-iL Lk¡'āsks. A'lta k¡wa'nk¡wan nā'xax 25
a boy there was, a large boy. Now happy she got

ōk¡'u'nō. A'lta aci'Xkō. AcXkō'mam. TakE agiō'lXam itcā'kXēn 26
the crow. Now they [dual] went home. They [dual] got home. Then she said to him her grandson

ōk¡'unō': "Amx'ō'tōL. Iō'LEma mēElkElā'ya." A'lta nix'ō'tōL, 27
the crow: "Bathe. Supernatural beings you shall see them." Now he bathed,

nix'ō'tōL, nix'ō'toL. Iā'nēwatē gō Lctuq nix'ō'tōL. ALē'Lx·ōL¡, gō-y- 28
he bathed, he bathed. The first time in water he bathed. He finished, in

1 ē'maL nix'ō'toL. Ka'nauwē Lpō'lEma nix'ō'tōL. ALE'x·ōL¡ nix'ō'tōL
bay he bathed. All nights he bathed. He finished he bathed

2 gō-y- ē'maL. A'lta gō Lpakā'lEma nix'ō'tōL. A'lta-y- iq¡'oā'lipx·
in bay. Now on mountains he bathed. Now a youth

3 nē'xax.
he became.

A'lta naxa-iyi'lk^{u}ɪēl uyā'k¡ik¡ē. Agiō'lXam: "It¡ā'lapas
Now she told him much his grandmother. She said to him: "Coyote

5 atciā'wa^{c} LEmē'mama, iā'cikc ē'pEnpEn. Qia näkct kaX ō^{c}ō'kuil
they two killed him your father, his friend badger. If not that woman

6 pōc näkct aqiā'wa^{c}. Gō Lläq¡am aLgō'cgam kaX ō^{c}ō'kuil."
[if] not he was killed. To wolves they took her that woman."

7 TakE atcō'lXam uyā'k¡ik¡ē: "Nō'ya. Niō'XtkinEmama
Then he said to her his grandmother: "I shall go. I shall go and search for him

8 it¡ā'lapas." "Näkct mō'ya, taua'lta aqema'wòôx." TakE wiXt
coyote." "Not go, else you will be killed." Then again

9 acxē'la-it uyā'k¡ik¡ē. Iō'Lqtē acxē'la-it, ka weXt naxa-ilgu'Litck:
they two stayed his grandmother. Long time they two stayed, then again she told him:

10 "Go it¡ā'lapas aqō'cgam uyā'pL¡ikē LEmē'mama." "Â, nō'yaya
"To coyote it was taken his bow your father's." "Â, I shall go.

11 Niu'XtkinEma it¡ā'lapas. TakE ō'Xuit tiō'LEma anō'ikEl."
I shall search for him coyote. Then many supernatural beings I saw them."

12 "Ni'Xua amxānitgu'Litck, ē'kta imē'yōLEma!" TakE atcō'lXam
"Well, tell me, what your supernatural beings!" Then he said to her

13 uyā'k¡ik¡ē: "Ni'Xua mE'tpa!" TakE nō'pa-y- ōk¡'u'nō. Atcō'Lata-y-
to his grandmother: "Well, come outside." Then she went out the crow. He shot it

14 uyā'xalaitan iau'a mā'Lxôlē. Ia'xkēwa nē'xLx·aē. Atcō'Lata
his arrow then inland. There it caught fire. He shot it

15 uyā'xalaitan ē'wa tEm^{c}ā'ēma. Ia'xkēwa nēXLXaē. TakE nā'k·im
his arrow then to prairie. There it caught fire. Then she said

16 ōk¡'u'nō: "Ō nau'itka taL¡ iō'LEma amē'ElkEl." Agio'lXam:
the crow: "Oh indeed lo! supernatural being you saw it." She said to him:

17 "Qā'doxē mō'ya. Qā't'ocx·Em, ēmx·Enā'oyē." Agō'n ō^{c}ō'Lax ka
"Must you go. Take care, take care of yourself." One more day and

18 nixE'ltXuitck. Atctō'cgam tiā'ktēma, atixā'lax ka'nauwē. Atcto'cgam
he made himself ready. He took them his dentalia, he put them on to himself all. He took them

19 tiā'xalaitanEma. A'lta acxē'lagux igō'cax. A'lta ā'yō. Ayō'ēpa
his arrows. Now it thundered from clear sky the sky. Now he went. He went out to it

20 tEm^{c}ā'ēma. Qoā'nEm tEm^{c}ā'ēma ayō'ēpa.
to a prairie. Five prairies he went out to them.

A'lta atcō'ikEl t!'ōL. Ā'yō, ā'yō, ā'yō. Q¡'oa'p atci'tax t!'ōL.
Now he saw it a house. He went, he went, he went. Near he got to it a house.

22 A'lta iLXgulā'magux LgōLē'lEXEmk. Ayō'tXuit gō k^{u}LĀ'xanē t!'ōL.
Now singing song of victory a person. He stood at the outside of the house.

23 A'lta ēwa' gu'latā Lē'Xat iLXgulā'magux. LāwĀ'2 atcixā'laqɪē,
Now thus at the end of the house one singing song of victory. Slowly he opened the door,

24 ayō'La-it gō iqē'p!al. K^{u}tcXä nē'xax it¡'ā'lapas. "Ia'xkayuk ayō'yam
he stood in the doorway. Sneeze he did coyote. To here he arrived

25 iguā'nat iā'xa. "Tcintuwa'^{c}ōmx qīqō'q antsauwīp'Enā'nanma-itx
the salmon his son. "He will kill me that I always jump inside

26 tE'kXEqL. Tcintuwa'^{c}ōmx." Lqā'LXatc Lē'lauit gō ciā'xôct. TakE
in house. He will kill me." Coal it was put on his face. Then

ā'yamEnuk^{u}t. Ē'pEnpEn wiXt ā'yamEnuk^{u}t. Q!'ē nē'xax iqamō'tē. 1
his face was blackened. Badger also his face was blackened. Squeak did the door.

Nē'k·ikct ē'wa iqē'p!al it!'ā'lapas. A'lta ia'xka ikē'x, qtciyā'uwa^{c} 2
He looked at thus the door-way coyote. Now he he was, whom he had killed

iōc gō iqē'p!al. TakE nigE'tsaX: "Anā' itsEsta'mXa, anā 3
there was at the doorway. Then he cried: "Anah, my dear, anah,

itsEsta'mXa;" it!'ā'lapas nē'k·im, "Aqētā'wa^{c} qēau itsE'stamX. 4
my dear;" coyote said, "He was killed that my dear.

NExōwā'yulEma-itx kLxElgā'yutsXa." TakE ā'yup!. TakE ā'yup, 5
They go from place to place those looking just like him." Then he entered. Then he entered,

iguā'nat iā'xa. Ayō'La-it gō ilEmē'tk. Â cka k!'ā mE'xax 6
the salmon his son. He stayed at the settee. Â, and silent become

it!'ā'lapas. "Näkct na tnē'txiX amiā'wa^{c} LgE'mama!" TakE 7
coyote. "Not [int. part.] I know you killed him my father!" Then

k!'ā nē'xax it!'ā'lapas. TakE ē'wa mā'Lxôlē nēxE'Lxēkō ēpEnpEn. 8
silent he became coyote. Then thus from fire he turned his face badger.

A'lta ciā'xôct Xā'Xa atci'ctax. "Ā'nēt LgE'mama ōyā'pL!ikē," 9
Now his face rub he did it. "Give it to me my father his bow,"

nē'k·im iguā'nat iā'xa. Nē'k·im it!'ā'lapas: "IamElō'ta qēstamX!" 10
he said the salmon his son. He said coyote: "I shall give it to you my dear!"

TakE ayō'tXuit it!'ā'lapas. LāQ° ā'tcax aē'Xt ōpL!ikē. Atcō'gam, 11
Then he stood up coyote. Take out he did it one bow. He took it,

gōyī' ā'tcax. LEk^{u} nā'xax. Atca-igE'ltcim, aqiā'auwilx· ō'pL!ikē. 12
thus he did it. Break it did. He struck him, he was hit with it the bow.

Acē'k!ēlapx·it. Qu'l qul qul qul tiā'^{c}wit nō'xuita. Nixā'latck 13
He fell down head-long. Qul qul qul qul his legs they shook. He rose

it!'ā'lapas. "A'nēt LgE'mama uyā'pL!ikē," nē'k·im iguā'nat iā'xa. 14
coyote. "Give it to me, my father, his bow," he said the salmon his son.

TakE nē'k·im it!'ā'lapas: "IamElō'tā qē'stamX." Lāq° ā'tcax aē'Xt 15
Then he said coyote: "I shall give it to you my dear." Take out he did it one

ō'pL!ikē wiXt. Atcayā'lot. WiXt aqa-igE'ltcim gō ciā'xôst. L'ōx 16
bow more. He gave it to him. Again he was struck with it on his face. Falling

nīcilgā'kXo-it it!'ā'lapas. Qul qul qul qul tiā'^{c}wit nō'xôx. WiXt 17
he fell on his back coyote. Qul qul qul qul his legs they did. Again

nixā'latck. "Ā'nēt, LgE'mama uyā'pL!ikē, it!'ā'lapas! QadaXē' 18
he rose. "Give it to me, my father his bow, coyote! Why

lā'xlax amEnā'xt!" Atcayā'lot a'lta iqstō'kōnkōn ā'yaqtq 19
deceive you do me!" He gave him now woodpecker its head

iak!'ō'yuL!Ema qaX ōpL!ikē'. TakE gōyē' ā'tcax; näkct LEk^{u} nā'xax. 20
glued on that bow. Then thus he did it; not break it did.

Ia'kwa' gōyē' ā'tcax qink!ēama', LEk^{u} nā'xax. Aqa-igE'ltcim 21
Here thus he did it right hand, break it did. He was struck with it

wiXt. TakE wiXt nicilgā'kXo-it it!'ā'lapas. Lā2kt LpL!i'kē 22
again. Then again he fell on his back coyote. Four bows

atci'Lōt it!'ā'lapas. Ka'nauwē LE'kLEk ā'Lax. Ā'LaquinEm a'lta 23
he gave him coyote. All broken they became. The fifth now

ā'xka iguā'nat ōyā'pL!ikē atcayā'lōt. Gō'yē ā'tcax ianwa' 24
that the salmon his bow he gave it to him. Thus he did it there

tcaq!'Etckta, Lō'nī gō'yē ā'tcax; ala'xti ya'kwa tcixqinq!ēa'ma 25
his left hand, three times thus he did it; then here his right hand

Lōni gō'yē ā'tcax; näkct LEk^{u} ā'tcax. Ō'kXuLpa Lgā'patsēu 26
three times thus he did it; not break he did it. Red shafted woodpecker its red heads

akXā'cama qaX ōpL¡ikē! TakE aqiō'lXam ē'pEnpEn: "Ā cka k¡'ā
put on by twos that bow! Then he was told badger: "Ah, and quiet
mE'xax. Nēkct na tnē'txiX ka mai'ka amē'k¡auk¡au?" Nē'k·im
be. Not [int. part.] I know and you you a murderer?" He said
ē'pEnpEn: "Näkct agE'k¡auk¡au. Ka'ltas ē'tcEmEnuk^{u}t aqēnā'lax."
badger: "Not I murderer. Only my blackened face was made me."
TakE aqiō'cgam gō LiĀ'paa. A'lta aqcō'ktcpa. A'lta aqcXE'ltcim.
Then he was taken at his nape. Now they were hauled out. Now they were struck together.
AqcXE'ltcim, aqcXE'ltcim. AcXE'La-it. Aqē'xalukctgō it¡'ā'lapas:
They were struck together, they were struck together. They were dead. He was thrown away coyote:
"It¡'ā'lapas imē'xal. Näkct tkanā'Ximct mtōtē'na." Aqē'xalukctgō
"Coyote your name. Not chiefs you will kill them." He was thrown away
ē'pEnpEn: "Ē'pEnpEn imē'xal. Näkct tkanā'Ximct mtōtē'na. Ā'mka
badger: "Badger your name. Not chiefs you will kill them. Only
ōmē'wicqc k¡oa'c xaxā'xō. Näkct q¡'oā'p amLi'tx LgōLē'lEXEmk."
your farts afraid they will be of them. Not near you will get him a person."
TakE aqcx·E'kXuē it¡'ā'lapas k¡a-y- ē'pEnpEn. TakE aqōxō'LXama
Then they were thrown away coyote and badger. Then it was burnt
tE'ctaqL.
their house.
TakE wiXt ā'yō. Ayō'ēpa wiXt tēXt tEm^{c}ā'ēma. Atcō'ēkEl
Then again he went. He went out to again one prairie. He saw it
tXut gō kE'mk·itē tEm^{c}ā'ēma. TakE ā'yō, ā'yō, ā'yō. Q¡'oā'p
smoke on end of the prairie. Then he went, he went, he went. Nearly
atctā'xom t!'ōL. A'lta LāqXulqt L^{c}ā'kil. Atcixā'laqT Lawā'4.
he reached it a house. Now it cried a woman. He opened the door slowly.
Q¡'ē nē'xax iqamō'tē. Nā'k·ikst qaX ō^{c}ō'kuil. Agē'ElkEl, ia'xka
Squeak it did the door. She looked that woman. She saw him, he
qix· itcā'kikala qix· aqiā'wa^{c}. Aia'skōp!. PāL L^{c}ōlē'ma qō'ta t!'ōL.
that her husband that he was killed. He entered. Full meat that house.
"Ā, iamEtXtki'nEmam; tXgō'ya. Nai'ka LgE'mama qiau aqitā'wa^{c}."
"Ah, I came to search for you; we two will go home. My my father that he was killed."
TakE agiō'lXam: "TqctxēLā'wuks tgEmuwa'^{c}ō." "Qā'doXoē
Then she said to him: "Monsters they will kill you." "Shall
tgEnuwa'^{c}ō." NixLxā'lEm, agiugē'waL¡'am. Gō'yē ō^{c}ō'Lax, lāx
they shall kill me." He ate. she fed him in her house. Thus the sun, afternoon
ō^{c}ō'Lax ka yō'pa. Lq¡ōp atci'Lax LiĀ'paa. Qui'nEmi Lq¡up
the sun and he went out. Cut he did it his nape. Five times cut
atci'Lax. Atcuxuk¡'uē'niyanukT qō'ta tiā'Lwulē. A'lta ā'tcax kaX
he did it. He made bundles that meat. Now he ate it that
ōpXa; pāL iā'wan nē'xax. A'lta ayō'p!am. Atctā'lot kaX ō^{c}ō'kuil
alder-bark; full his belly got. Now he came in. He gave them to her that woman
kanEm qoā'nEm nōxōk¡oē'nēyak. "Manix Ltē'mama, ēXt
together five bundles. "When they come, one
inixk¡'ē'niyak Lē'Xat mitElō'ta. Manix Lktawu'l^{c}a x·itē'k, ka
bundle to one give it to them. When they will eat it this, then
nLō'L'aya. Ma'nix xāx LgEnā'xoyē ēXt Lē'Xat mitElō'ta." A'lta
I shall win over them. When notice they will do me, one to one give it to them." Now
lā'xlax atci'Lax. Pō ā'tcax ō^{c}ō'lEptckiX. PāL tE'kEmôm nē'xax;
deceive he did them. Blow he did on it the fire. Full ashes he got;
iq¡'ēyō'qxōt nē'xax.
an old man he got.

Tsō′yustē ka qull nē′xau. ALā′cgatp! LgōLē′lEXEmk. Kā′tsEk 1
Evening and noise of falling objects became. It entered a person. In middle of

t!ōL aLE′tē. "Hômm, iguā′nat ēniLā′kux; iguā′nat ēniLā′kux; 2
house he came. "Hômm, salmon I smell it; salmon I smell it;

hômm, iguā′nat ēniLā′kux." TakE atci′LkLtuq qō′La Lqḭ′ēyō′qxōt; 3
hômm, salmon I smell it." Then he kicked him that old man;

ē′xauwitē aqē′kLtuq. Wāx aLi′xax Lᵉā′owilqt gō iā′yacqL. TakE 4
often he was kicked. Pour out it came the blood in his mouth. Then

nō′tXuit ōᵉō′kuil. Lāqᵒ agā′yax ēXt inē′xḳ′ēniak. "NgōLä′lEXEmk 5
she stood up the woman. Take out she did it one bundle. "I am a person

anE′xax. Lxpōc nēkct aLgā′icX? x·ix·ē′k aLgē′tkᵘqam x·iLa 6
I am. Do you think not my relative? This he brought it this

Lqḭ′ēyō′qxōt." "Hō! itci′kōkcin! Qā′daqa nēkct ā′nqatē amiō′lXam? 7
old man." "Hō! My sister-in-law's relative! Why not long ago you told me?

TsE′xtsEx anE′Lax LgE′kōkcin." WiXt qul nē′xau. WiXt ē′Xat 8
Hurt I did him my sister-in-law's relative." Again noise of falling objects there was. Again one

Lā′qo nē′xax. Nē′tp!a. Iō′kuk qḭ′oā′p kā′tsEk tḭ′ōL: "HEmm, iguā′nat 9
visible he became. He came in. There near middle of house: "HEmm, salmon

iā′tsEks iniLā′kux. HEmm, iguā′nat iniLā′kux." Ēwā′ atci′LqLtuq. 10
his smell I smell. HEmm, salmon I smell." Thus he kicked him.

Ēwā′ ayuLā′tax·it, ē′xoēt ayuLā′tax·it aqē′qLtuq. Wāx ā′Lxax 11
Thus he flew about, much he flew about he was kicked. Pour out it did

Lᵉā′owilqt ēwā yā′yackL. "NgōLä′lEXEmk anE′xax. Lxpōc nikct 12
the blood thus his mouth. "I am a person I am. Do you think not

aLgā′icX? x·ix·ē′k aLgē′tkᵘqam x·iLa Lqḭ′ēyō′qxōt." Agē′lōt ēXt 13
my relative? This he brought it this old man." She gave it to him one

inixḳ′ē′niak. "Ohō′, itci′kōkcin! Qa′daqa nikct ā′nqatē amEnō′lXam? 14
bundle. "Oho, my sister-in-law's relative! Why not long ago you told me?

TsE′xtsEx anE′Lax LgE′kōksin." WiXt qul nē′xau. WiXt 15
Hurt I did him my sister-in-law's relative." Again noise of falling objects became. Again

ē′Xat Lāqo nē′xax LgōLē′lEXEmk. Nē′tp!a. Kā′koa kulā′i 16
one visible he became a person. He entered. Thus far

kā′tsEk nē′k·im: "HEmm, iguā′nat iā′tsEks iniLā′kux. HEmm, 17
in middle he said: "HEmm, salmon his smell I smell it. HEmm,

iguā′nat iniLā′kux." Ēwā′ atci′LqLtuq. Ēwā′ ayuLā′tax·it, ē′xoēt 18
salmon I smell it." Thus he kicked him. Thus he flew about, much

ayuLā′tax·it aqē′qLtuq. Lᵉā′owiqt wāx ā′Lxax ē′wa yi′LackL gō 19
he flew about he was kicked. Blood pour out it did thus his mouth at

qō′La Lqēyō′qxōt. Iō′Lqtē tcaX nō′tXuit. Lāq agā′yax ēXt 20
that old man. Some time then she stood up. Take out. she did it one

inixḳ′ē′niak. Agē′lōt itcā′pōtcxan. "Ohō′ itci′qōqcin Liā′xauyam! 21
bundle. She gave it to him her brother-in-law. "Ohō! my sister-in-law's relative the poor one!

Qa′daqa nikct ā′nqatē amEnō′lXam? TsE′xtsEx anE′Lax 22
Why not before you told me? Hurt I did him

LgE′qōqcin." WiXt qul nē′xau. WiXt ē′Xat Lā′qo nē′xax 23
my sister-in-law's relative." Again noise of falling objects there was. Again one visible became

LgōLē′lEXEmk. Cka mEnx· cka nē′cgatp! ka nā′yiLa: "HEmm, 24
a person. And a little and he entered and he smelled it: "Hemm,

iguā′nat iā′tsEks iniLā′kux. HEmm, iguā′nat iniLā′kux." Ēwā′ 25
salmon his smell I smell. HEmm, salmon I smell." Thus

atci′LqLtuq. Ēwā′ ayuLā′tax·it, ē′xoēt ayuLā′tax·it aqē′qLtuq. 26
he kicked him. Thus he flew about, much he flew about he was kicked.

1 Wāx ā'Lxax Lᶜā'owilqt ē'wa iā'yackL. Iō'Lqtē nō'tXuit.
Pour out it did blood thus his mouth. Long time he stood up.

2 "NgōLä'lEXEmk anE'xax. Lxpōc nikct aLgā'icX? x·ix·ē'k aLgē'tkᵘɪam x·iLa
"I am a person I am. Do you not my relative? This he brought it this

3 x·i'La Lqᵢ'ēyō'qxōt." Agē'lōt ēXt inixkᵢ'ē'niak: "Ohō' itci'qōqcin!
old man." She gave it to him one bundle: "Ohō! my sister-in-law's relative!

4 Qā'daqa nikct ā'nqatē amEnō'lXam? TsE'xtsEx anE'Lax LgE'qōqcin."
Why not before you told me? Hurt I did him my sister-in-law's relative."

5 Atciā'wulᵉ qix· iguā'nat. A'lta iā'mkXa itcā'k·ikal. Ka mE'nx·i ka
He ate it that salmon. Now only he her husband. And a little while and

6 qull nē'xau. Tcx·ī atcixā'laqɪē, ka nā'yiLa: "HEmm, iguā'nat
noise of falling objects there was. Just he opened the door, and he smelled it: "Hmm, salmon

7 iā'tsEks iniLā'kux. HEmm, iguā'nat iniLā'kux." Ēwā' atci'LqLtuq.
his smell I smell. Hmm, salmon I smell." Thus he kicked him.

8 Ēwā' ayuLā'tax·it, ē'xoēt ayuLā'tax·it aqē'qLtuq. Wāx ā'Lxax
Thus he flew about, much he flew about he was kicked. Pour out it did

9 Lᶜā'owilqt ē'wa iā'yackL. Iō'Lqtē tcXEp nā'xax, iō'Lqtē aqLqLtu'qo-im
blood thus his mouth. Long hesitating she was, long he was kicked much

10 qō'La Lqᵢ'ēyō'qxōt. Nō'tXuit qaX ōᶜō'kuil: "NLgōLä'lEXEmk
that old man. She stood up that woman: "I am a person

11 anE'xax. Lxpōc nikct aLgā'icX? x·ix·ē'k aLgē'tkᵘɪam x·iLa
I am. Do you think not my relative? This he brought it this

12 Lqᵢ'ēyō'qxōt." Agē'lōt ēXt inixkᵢ'ē'niak. "Ohō' itci'qsiX, qa'daqa
old man." She gave it to him that bundle. "Ohō! my brother-in-law, why

13 nēkct ā'nqatē amEnō'lXam? TsE'xtsEx anā'yax itci'qsiX."
not before you told me? Hurt I did him my brother-in-law."

A'lta aLxE'lgixc, aLgā'yaxc imō'lEkuma. A'lta qē'xtcē
Now they cut open, they cut them the elks. Now intending

15 aLgilᶜē'mEniL qix· ēqᵢ'ēyō'qxōt. Näkct nixLxā'lEm. TakE nā'k·im
they gave him food that old man. Not he ate. Then she said

16 qaX ōᶜō'kuil: "Lō'nas LE'kLEk nō'xôx Lā'lēwanEma,
that woman: "Perhaps broken are his ribs,

17 qā nēkct aLxēLxE'lEmax." Wāx nē'ktcuktē. Kawī'X ka
therefore not he eats." Next morning it got day. Early and

18 aLxE'ltXuitck Llē'qᵢ'am. ALxō'kumakᵢ'auwa. A'lta nixā'latck
they made themselves ready the wolves. They went hunting. Now he rose

19 iguā'nat iā'xa. Nix'ō'tam. A'lta agilgē'xo-il qaX ōᶜō'kuil. A'lta
the salmon his son. He went to bathe. Now she boiled much that woman. Now

20 nixLxā'lEm. ALē'XōLᵢ iā'LxElEmax ka ackɪā'yōit gō ilEmē'tk.
he ate. He finished his eating and they two lay down in bed.

21 Lāx ōᶜō'Lax, takE wiXt pō'pō ā'tcax ōᶜō'lEptckiX. TakE wiXt
Afternoon sun, then again blow he did it the fire. Then again

22 ēqᵢ'ēyō'qxōt nē'xax. Tsō'yustē aLXatgō'mam; Lkanauwē'tikc
the old man he got. Evening they arrived at home; all

23 aLXatgō'mam. ALgē'tkᵘɪam imō'lEkuma. A'lta näkct
they arrived at home. They brought elks. Now not

24 aLgEqLtu'qo-im. Nâ'2-pōnEm ka aLktō'kuman tiā'xalaitanEma.
they kicked him. It grew dark and they looked at them his arrows.

25 "Masā'tsiLx tik tiā'xalaitanEma, x·ik ilxā'qōqcin!" TakE nē'k·im
"Pretty these his arrows, this our sister-in-law's relative's!" Then he said

26 qix· iqᵢ'ēyō'qxōt: "Nai'ka itci'xōtckin." "Ā, tgEtᵢ'ō'kti mtEnlā'xō!
that old man: "My my work." "Ah, good you make them for me!

Mēnlā'xō igē'lEXtcūtk." "Mai'ka imē'Xakamit. E'XtEmaē 1
You will make it for me a flint arrow head." "Your your mind. Sometimes

mâkct LEmE'nLEmEn nixā'nēxax, ē'XtEmaē ēXt LEmE'nLEmEn 2
two broken they get, sometimes one broken

nixā'nēxax." TakE atcayā'lōt ōguē'luXtcutk, qoā'nEm nats¡E'x 3
it gets." Then he gave them to him flint pieces, five pieces

ōguē'luXtcutk. 4
flint.

Nē'ktcuktē a'lta. Kawī'X wiXt ā'Lo Llēq¡ā'muks. Ā'Lo ka wiXt 5
It got day now. Early again they went the wolves. They went and again

nix'ō'tam iguā'nat iā'xa. Atciā'xōtckē igē'luXtcutk. AtcLē'kXuL¡ 6
he went to bathe the salmon his son. He worked on them the arrow heads. He finished them

ka'nauwē'2, atciā'xōtck qiX igē'luXtcutk. ĒXt Lāqu atcā'yax, 7
all, he made them these arrow heads. One take out he did it,

nixilē'maᶜ. Tsō'yustē ka wiXt aLXatgō'mam Lkanauwē'tiks. 8
he kept it. Evening and again they arrived at home all.

ALgē'Lkuɳam imō'lEkuma. ALgā'yaxc ka'nauwē imō'lEkuma. A'lta 9
They brought home elks. They cut them all the elks. Now

aLgiō'kuman qix· igē'luXtcutk. Ō, it¡ō'kti x·ik igē'luXtcutk. 10
they looked at these arrow heads. Oh, good these arrow heads.

"Ā'nqatē ka angōLē'lEXEmk," nē'k·im iq¡ēyō'qxōt "itsE't¡ōxōtskin 11
"Formerly and I was a man," he said the old one, "I a good worker

igē'luXtcutk." "Wuxī'k ā'nlaxtā minlā'xō," atciō'lXam ē'Xat: 12
arrow heads." "To-morrow me next you will make them for me," he said to him one:

"Mai'ka imē'Xakamit." TakE wiXt aqayi'ltatkc qoā'nEm 13
"Your your mind." Then again were left for him five

ōguē'luᵊXtcutk. 14
flint-pieces.

Kawī'X ka wiXt ā'Lō Llē'q¡'am. ALxō'kumak¡aua. 15
Early and again they went the wolves. They went hunting.

Lä ka nixā'latck. A'lta atciā'xôtck igē'luXtcutk. Ka'nauwē 16
Some-time and he rose. Now he made them the arrow heads. All

atcLē'kXōL¡. ĒXt nixelē'maᶜ. Tsō'yustē aLXatgō'mam. Nâ'pōnEm. 17
he finished them. One he kept. In the evening they arrived at home. It grew dark.

ALgiō'kuman igē'luXtcutk iā'xōtskin qix· iq¡ēyō'qxōt. La'ktka 18
They looked at them the arrow heads his work that old man. Four only

atcē'tElōtxax. ĒXt nixēlē'maᶜx. Nē'k·im wiXt ē'Xat: "WuXi 19
he gave them to him. One he kept. He said again one: "To-morrow

ā'nlaxta tcinlā'xoya, itci'qōqcin." WēXt atcē'ltatck qui'nEmi 20
me next he will make them for me, my sister-in-law's relative." Again he left them to him five times

nats¡E'x. Kauwī'X ka ā'Lō wiXt. ALxō'kumak¡auwa. A'lta wiXt 21
pieces. Early then they went again. They went hunting. Now again

atciā'xotckē qix· igē'luXtcutk. Ka'nauwē atcLē'kXōL¡. ĒXt 22
he worked at them those arrow heads. All he finished them. One

nixilē'maᶜ. Tsō'yustē aLXatgō'mam. Nâ'pōnEm. ALgiō'kuman 23
he kept. In the evening they arrived at home. It grew dark. They looked at it

iā'xōtckin qix· iq¡ēyō'qxōt. Ō it¡'ōkti x·ig igē'luXtcutk. "WuXī 24
his work this old man. Oh, good these arrow heads. "To-morrow

ā'nlaxta mēnlā'xo qē'qōqcin!" Aqayā'lōt quā'num nāts¡Ex 25
me next you will make it for me, my sister-in-law's relative." They were given to him five pieces

ōguē'luXtcutk. 26
flint.

Kawī'X ka aLxE'lXuitck LlĒ'q¡am. A'lta aLxō'kumak¡auwa.
Early and they made themselves ready the wolves. Now they went hunting.

2 Nixā'latck iguā'nat iā'xa. Atciā'xotskē qix· igē'luXtcutk.
He arose the salmon his son He worked at them these arrow heads.

3 AtcLē'kXōL¡ ka'nauwē qix· igē'luXtcutk. ĒXt nigilē'maᵉ. Tsō'yustē
He finished them all these arrow heads. One he kept. In the evening

4 aLXatgō'mam. Nâ'pōnEm. AtciLā'lōt la'ktka, ēXt nixilē'maᵉ.
they arrived at home. It grew dark. He gave them to him four only, one he kept.

5 O it¡'ō'kti x·ig igē'luXtcutk. "WuXī' ā'nlaxta itci'qciX
Oh, good these arrow heads. "To-morrow me next my brother-in-law

6 tcinlā'xō," nē'k·im qix· ixgē's'ax, itcā'k·ikal qaX ōᵉō'kuil. "Mai'ka
he will make them for me," he said that youngest one, her husband that woman. "Your

7 imē'Xakamt," atciō'lXam. Atcayi'ltātkc qoā'nEm nats¡E'x
your mind," he said to him. He left them for him five pieces

8 ōguē'luXtcutk.
flint.

Kawī'X ka aLxE'ltXuitck LlēqL'ā'mukc. Nixā'latck
Early and they made themselves ready the wolves. He rose

10 iguā'nat iā'xa. A'lta atciā'xôtckē igē'luXtcutk. Ka'nauwē
the salmon his son. Now he worked at them the arrow heads. All

11 atcLē'kXuL¡. ĒXt nixēlē'maᵉ. Tsō'yustē aLXatgō'mam.
he finished them. One he kept. In the evening they arrived at home.

12 ALgē'tkᵘɹam ēmō'lEkuma. Pā2L takE tE'LaqL imō'lEkuma.
They brought home elks. Full then their house elks.

13 Pō'laklī aLXatgō'mam. A'lta aLgiō'kuman iā'xōtckin qix·
At dark they arrived at home. Now they looked at it his work those

14 igē'luXtcutk: "O, itsi'qsiX! Masā'tsiLx igē'luXtcutk, it¡ō'kti
arrow heads: "Oh, my brother-in-law!" Pretty arrow heads, good

15 x·ik igē'luXtcutk." Kawī'X ka wiXt aLxē'lagutck. Ā'LŌ
these arrow heads." Early and again they rose. They went

16 aLxō'kumak¡aua. Nixā'latck iguā'nat iā'xa. Atcō'lXam qaX
they went hunting. He rose the salmon his son. He said to her that

17 ōᵉō'kuil: "Mxā'latck. A'lta nLōtē'naya." Naxā'latck qaX ōᵉō'kuil.
woman: "Rise. Now I shall kill them." She rose that woman.

18 "Qā't¡'ōcXEm!" atcō'lXam. TakE acxE'ltXuitck.
"Take care!" he said to her. Then they made themselves ready.

Lqui'numiks qō'Lac LlĒ'q¡'amuks, qoā'nEm qō'La LĀ'pLxuma.
Five those wolves, five those their wells.

20 TakE actō'paē ōyā'pɹ'au. Atcō'cgam ōyā'pL¡'ikē. Atcā'Eltē
Then they went out his dead father's wife. He took it his bow. He spanned it

21 ōyā'pL¡ikē. Gōyē' ā'tcax uyā'xalaitan ē'wa Lpakā'lēma. A'lta ē'tōL
his bow. Thus he made it his arrow thus mountains. Now hot

22 nē'xax. Q'E'cq'Ec atci'Lax lakt qō'La LpLxoa'ks. Ā'mka qix·
it became. Dry he made them four those wells. Only that

23 ixgē's'ax ōyā'pLx mEnx· LElgā'-itX qō'La Ltcuq.
youngest one his well a little there was that water.

Ka igō'cgēwal iLā'xk'un. TakE LE'ku nā'xax uyā'pL¡ikē.
And he went much the eldest one. Then break it did his bow.

25 TakE atcixE'llqLēLx: "TaL¡ ia'xka, taL¡ ia'xka igua'nat iā'xa
Then he cried much: "Lo he, lo he, the salmon his son

exā'ntsēlōlā'mit." Ā'yōLx, nē'Xkō. Ā'yuLx, ā'yuLx, ā'yuLx.
he disguised himself before us." He went to the water, he went home. He went toward the beach, he went toward the beach, he went toward the beach.

A'lta q¡'E'cq¡Ec ikē'x ā'yāmxtc. Ltcuq iō'mEqtit. Ayō'yam gō-y- 1
Now dry became his heart. Water he was thirsty. He arrived at
ōyā'pLx. Nē'k·ikst, ā'tcukct ōyā'pLx. A'lta q¡'E'cq¡Ec, axā'lōtX. 2
his well. He looked, he looked down into his well. Now dry, it was empty.
Ā'tcukct kcx·ɪEmā't Liā'wuX ōyā'pLx. Q¡'E'cq¡Ec, axā'lōtX. 3
He looked down into the next one his younger brother his well. Dry, it was empty.
ĒkXatsak Liā'wuX ā'tcukct uyā'pLx. Q¡E'cq¡Ec, axā'lōtX. Q¡oā'p 4
The middle one his younger brother he looked down into his well. Dry, it was empty. Near
ixgE'sᵉax kcx·ɪEmā't Liā'wuX uyā'pLx ā'tcukct; axā'lōtX. Ā'tcukct 5
youngest one the next one his younger brother his well he looked down into; it was empty. He looked down into
Lā'2wuX ōyā'pLx. A'lta mEnx· Lā'lōc. Atcō'pEna iau'a kē'kXulē. 6
the youngest brother his well. Now a little was in it. He jumped then down.
Atcɪā'kXamct, atcɪā'kXamct, atcɪā'kXamct. Pā2L nē'xax iā'wan. 7
He drank, he drank, he drank. Full got his belly.
Iā'maᵉ atcē'lax iguā'nat iā'xa; iā'maᵉ aqē'lax ilē'q¡am, ac iā'xkatē 8
Shooting him he did him the salmon his son; shooting him he was done the wolf, and there
ayuqunā'ētix·. Acgiō'Lata, acgiō'pcut. 9
he fell down. They hauled him out, they hid him.

Ka igō'cgēwal weXt ē'Xat [etc., as before]. . . . . A'lta mEnx· 10
And he went much more one [etc., as before]. . . . . Now a little
Lā'lōc. Atci'Lukct qō'La Ltcuq. Nigē'kxamt, nigē'kxamt, nigē'kxamt. 11
was in it. He looked at it that water. He looked, he looked, he looked.
Näkct i'kta atcē'ElkEl. TakE ayō'itcō gō qaX ōpLx. A'lta 12
Not anything he saw it. Then he went down to that well. Now
atcɪā'kXamct, atcaɪā'kXamct. Pā2L nē'xax iā'wan. Iā'maᵉ atcē'lax 13
he drank, he drank. Full got his belly. Shooting him he did him
iguā'nat iā'xa. Ia'xkatē ayuqunā'ētix·. Acgiō'Lata, atciō'pcut. 14
the salmon his son. There he fell down. They hauled him out, he hid him.

Ka igō'cgēwal wiXt ē'Xat [etc., as before]. . . . . A'lta mEnx· 15
And he went much more one [etc., as before]. . . . . Now a little
Lā'lōc. Nigē'kxamt, nigē'kxamt, nigē'kxamt. Qē'xtcē pōc ayō'itcō. 16
was in it. He looked, he looked, he looked. Intending if he went down.
A'lta wiXt nigē'kxamt, nigē'kxamt, nigē'kxamt. Ayā'xLakō qaX 17
Now again he looked, he looked, he looked. He went around it that
ōpLx. Ē'Xtī ayā'xLakō. A'lta ayā'lEtcō, ayō'itcō. Atcɪā'kXamct, 18
well. Once he went around it. Now he went into the hole, he went down. He drank,
mEnx· atcɪā'kXamct, ka wiXt nigē'kxamt. WiXt atcɪā'kXamct, 19
a little he drank, and again he looked. Again he drank,
atcɪā'kxamct. PāL nē'xax iā'wan. Iā'maᵉ atcē'lax iguā'nat iā'xa. 20
he drank. Full got his belly. Shooting him he did him the salmon his son.
Iā'xkatē ayuqunā'ētix·. Acgiō'Lata, acgiō'pcut. 21
There he fell down. They hauled him out, they hid him.

Ka igō'cgēwal wiXt ē'Xat [etc., as before]. . . . . A'lta mEnx. 22
And he went much more one [etc., as before]. . . . . Now a little
Lā'lōc. Nigē'kxamt, nigē'kxamt, nigē'kxamt. Xā'xa nē'xax, xāx 23
was in it. He looked, he looked, he looked. Observing he became, observe
atci'ctax. Qē'xtcē pōc ayōē'tcax. A'lta wiXt ayaxLā'nukL qaX 24
he did them. Intending if he went down. Now again he went often around that
ōpLx. Alā'Xti ka ayō'itcō, lē'2lē ka ayō'itcō. Atcɪā'kXamct, 25
well. At last and he went down, a long time and he went down. He drank,

1 mEnx· atcɪā'kXamct, wiXt ayō-iLxē'wulx. Alā'Xti ayō'itco wiXt
a little he drank, again he went up. At last he went down again

2 ka atcɪā'kXamct, atcɪā'kXamct, atcɪā'kXamct. PāL nē'xax iā'wan.
and he drank, he drank, he drank. Full got his belly.

3 Iā'maˢ atcē'lax iguā'nat iā'xa. Iā'xkatē ayuqunā'ētix·. Acgīō'Lata,
Shooting him he did him the salmon his son. There he fell down. They hauled him out,

4 acgiō'pcut.
they hid him.

Ka igō'cgēwal ixgē'sˢax. TakE LEkᵘ nā'xax uyā'pL¡'ikē.
And he went much the youngest one. Then break it did his bow.

6 TakE atcixE'llqēlx: "TaL¡ iā'xka, taL¡ iā'xka iguā'nat iā'xa
Then he cried much: "Lo he, lo he, the salmon his son

7 ēxā'ntselōlā'mit." A'lta nē'Lxa; neLxamm. Ā'tcukct ēgun ē'Xat
he disguised himself before us." Now he went out of the woods; he came out of the woods. He looked down into more one

8 iā'Xkun. Q¡'E'cq¡'Ec akē'x, axā'lōtX. LkE'nam Llā'ktiks
his elder brother. Dry it was, it was empty. Together four

9 Liā'xk¡uniks Lxā'lōtX Lā'pLxoakc. A'lta-y- āmka-y- uyā'pLx mEnx·
his elder brothers were empty their wells. Now only his well a little

10 Lā'luc. AtcE'L'ElkEl mEnx· Lˢā'wulqt. A'lta ayaxLā'nukL
was in it. He saw it a little blood. Now he went often around

11 uyā'pLx, ayaxLā'nukL uyā'pLx. A'lta atcō'Xtkin, nik¡'ē'x·tkin.
his well, he went often around his well. Now he searched for them, he looked about.

12 Lēqspus atcgō'tXuitX. Atcō'pEna kē'kXulē. Atcɪā'kXamct,
Almost he stepped on them. He jumped down. He drank,

13 atcɪā'kXamct, atcɪā'kXamct. TakE wiXt atcō'pEna kᵘcā'xalī. A'lta
he drank, he drank. Then again he jumped up. Now

14 wiXt nik¡ē'x·tkin, nik¡ē'x·tkin, nik¡ē'x·tkin. WiXt atcō'pEna
again he looked about, he looked about, he looked about. Again he jumped

15 kē'kXulē. Qoä'nēmi atcō'pEna kē'kXulē. A'lta atcɪā'kxamct.
down. Five times he jumped down. Now he drank.

16 Pā2L nē'xax iā'wan. Iā'maˢ atcē'lax. Atciā'k¡LEmatsk atciā'waˢ.
Full got his belly. Shooting him he did. His last one he killed him.

A'lta a'ctōLx. Atcōxō'LXam tE'LaqL. A'lta a'ctō, aci'xko.
Now they went down to the water. He burnt it their house. Now they went, they went home.

18 Ā'tcōkᵘɪ qaX ōˢō'kuil. Actigā'ōm ikani'm. A'lta actō'tctcō.
He carried her that woman. They reached it a canoe. Now they went down the river.

19 Kaxē'2 kulā'yi actō'yam atcō'lXam: "Ēē'wam tcinā'xt.
Where far they arrived he said to her: "Sleepy I get.

20 NExagō'kctita. A'lta qoā'nEm LˢaLā'ma nēkct mEna'ōtc!a."
I shall lie down in canoe. Now five days not you will awake me."

21 Ayiaxagō'kctit. A'lta ā'k¡aya nō'ya qaX ōˢō'kuil. Ayā'qxoyē,
He lay down in canoe. Now alone she went that woman. He slept,

22 mô'kctē ayā'qxoyē, a'lta pEmm tEmōtsgā'nuks gō iā'yacqL.
twice he slept, now noise of flying flies at his mouth.

23 Ayā'qxoyē, Lō'nē ayā'qxoyē. A'lta pāL acxE'l'uicā'yū. Lā'kti
He slept, three times he slept. Now full fly-blows. Four times

24 ayā'qxoyē ka naxElā'yō-y- ō'yamōa. A'lta agiā'qxōtc!. Agiō'lEl,
he slept and they moved much his maggots. Now she awoke him. She shook him,

25 agiō'lEl. Nixa'l'ōkō. Atcō'cgam: "Qa'daqa amēnā'qxōtc!?
she shook him. He awoke. He took her: "Why did you awake me?

26 Ayamō'lXam na mEna-ō'tc!a?" Atcā'xalukctgō. "O'omEn imē'xal.
I told you [int. part.] you shall awake me?" He threw her away. "Pigeon your name.

27 Näkct Lmē'k·ikal ā'Lqē Lkā'nax. Manix tcā'ko-i ka mxtcā'xa-itx."
Not your husband later on chief. When summer and you will cry much."

TakE nikL¡'ē'mEn iguā'nat. Nō'xunitak ō'omEn, qaxē'Lx ka 1
Then he dived the salmon. She drifted away the pigeon, where may be and

nuXuā'niptck. A'lta L¡ap aci'kxax cmôkst ckoalē'x·oa. Nē'k·im 2
she drifted ashore. Now find they did her two ravens. He said

qix· ē'Xat: "ĒXt itcā'xotk, ēXt itcā'melqtan. Kā'tsek Lq¡up 3
that one: "One her eye, one her cheek. Middle cut

tgā'amcukc, tqcauwē'xa." Nē'k·im qiX ē'Xat: "K·¡ē, k·¡ē, k·¡ē, 4
her intestines, we cut them in two." He said that one: "No, no, no,

k·¡ē; nai'ka ka'namôkst sgā'xost ka ēXt itcā'melqtan, ka kā'tsek 5
no; I both her eyes and one her cheek, and middle

Lq¡ōp tgā'amcukc tqcauwē'xa." "Imē'ımElaXaqamē," atciō'lXam; 6
cut her intestines, we cut them in two." "You are wrong," he said to him;

"ĒXt itcā'xot mai'ka, ēXt itcā'xot nai'ka. ĒXt itcā'melqtan 7
"One her eye you, one her eye I. One her cheek

nai'ka, ēXt itcā'mElqtan mai'ka. Kā'tsek Lq¡ōp tgā'amcukc." 8
I, one her cheek you. Middle cut her intestines."

KāyeX ackē'x ka naxā'latck. Nō'ko, akc'ē'taqL. 9
Thus they did and she rose. She flew away, she left them.

A'lta ā'yo, nik"L¡ē'mEn iguā'nat. Ayū'Xtki a'lta. Nigō'ptcgam 10
Now he went, he dived the salmon. He swam now. He came ashore

ēXt ilē'ē. TakE ā'yōptck. Ā'2yō kulā'yi. TakE nigā'ōm ē'qxēL. 11
one land. Then he went inland. He went far. Then he reached it a creek.

TakE atcō'ikEl tXut iau'a ē'natai. TakE niXxagō'mit. TakE 12
Then he saw it smoke there on the other side. Then he made himself poor. Then

iq¡ēyō'qxōt nē'xax, ka'nauwē ā'yaL'a iā'atcikc, Lā'yaqtq ka'nauwē 13
an old man he became, all his body stinking, his head all

Lā'tcikc. TakE naēxE'lqamX. "Ā, Lā'ksta x·ix·ō'La? Lgā'lEmam;" 14
stinking. Then he shouted. "Ah, who that? Go to take him;"

aLgō'LXam uLā'xk'un. Lqui'nEmiks Lxā'mEXutctikc iLā'qula. 15
they said to her their eldest sister. Five sisters their camp.

A'lta nai'kutctē uLā'xk'un. Naikō'tctam. A'lta mā'Lxôlē Lōc. "Ā, 16
Now she crossed the eldest sister. She got across. Now inland he was. "Ah,

iamtgā'lEmam; mE'Lxa." "Ā, cka aqanōctXuē'l." Nā'Xtakō, 17
I came to fetch you; come down to the water." "Ah, and carry me on your back." She returned,

nā'Xtakō. NaxaLEngu'Litck Lgā'mEXutctiks: "Ā, Lq¡ēyō'qxot, 18
she returned. She told them her sisters: "Ah, an old man,

ka'nauwē ēLaL'a iā'atcikc. ALgEnā'xo-il cka aqLō'ctXux. 19
all his body stinking. He said to me much and I should carry him on back.

Ka'nauwē'2 pāL LEmō'ckikc ēLaL'a." Nā'k·im kcx·ıEmā't: "Nai'ka 20
All full pus his body." She said the next eldest one: "I

nLugō'lEmam. Olxā'qxalptckix· LgiakEnā'oi." TakE nai'kutctē 21
go to fetch him. Our fire he shall look after." Then she crossed

akLugō'lEmam. "Ā, iamtgā'lEmam," akcō'lXam. "Ā, cka 22
she went to fetch him. "Ah, I came to fetch you," she said to him. "Ah, and

aqEnōctxō'x." TakE nō'ptcga. AkLō'cgam gō iLā'potē. Qē'xtcē 23
carry me on back." Then she went up. She took him at his arm. Intending

agē'xk'a iLā'potē. Nau'i La'qxauwilqt wāx aLi'xax. AkL'ē'taqL, 24
she pulled it his arm. Immediately his blood pour out it did. She left him,

nā'Xko. "Maniq¡'ä' taL¡ iq¡ēyō'qxot. Qē'xtcē aniō'cgam gō 25
she went home. "Too! lo! old. Intending I took him at

iLā'potē. Nau'i LA'qxauwilqt wāx aLi'xax." TakE agō'lXam 26
his arm. Immediately blood pour out it did." Then she said to her

Lgā'wuX: "Mai'ka Lgā'lEmam." TakE nō'ya ā'kXatsak. 27
her younger sister: "You go and fetch him." Then she went the middle one.

1 Naigō'tctam. "Ā iamtgā'lEmam, mE'Lxa." "Ā, cka aqanōctxō'x."
She got across. "Ah, I came to fetch you, come down." "Ah, and carry me on your back."

2 TakE nō'ptcga. Agiō'cgam iLā'pōtitk, akLō'latck. Ka'nauwē'2 wāx
Then she went up. She took it his forearm, she lifted him. All pour out

3 aLi'x[ax] Lā'qxauwilqt k¡a Lā'mōckikc. AkL'ē'taqL wiXt. TakE
it did his blood and his pus. She left him also. Then

4 nā'k·im q¡'oā'p ōxgē'sax kcx·LEmā't: "K'c nai'ka nLugō'lEmam;
she said near the youngest the next: "And I go to fetch him;

5 ōlxā'qxalptckix· LgīakEna'oi." TakE nai'kōtctē. Naigō'tctam.
our fire he shall look after it." Then she crossed. She came across.

6 "Ā, mE'Lxa, iq¡ēyō'qxōt; iamtgā'lEmam." "Ā, cka aqanō'ctxōx."
"Ah, go down to the water, old man; I came to fetch you." "Ah, and carry me on your back."

7 TakE nō'ptcga. A'lta ayaxalō'ctxamt. Mank kulā'yi agāyuk^{u}ɪ.
Then she went up. Now she carried him on her back. A little far she carried him.

8 PāL nā'xax Lᵉā'owilqt; pāL nā'xax LEmō'ckikc. AgEē'taqL:
Full she got blood; full she got pus. She left him:

9 "Maniq¡ä' taL¡ ka'nauwē iLā'atcikc. Yū'L¡aqL'Et ka'nauwē ē'LaL'a."
"Too! lo! all· stinking. Full of sores all his body."

10 TakE ōc Lā'wuX cka k¡ā ka nō'tXuit. Näkct qa'da nā'k·im. TakE
Then there was their younger sister and silent and she stood up. Not [any] how she spoke. Then

11 nai'kōtctē. TakE aLgō'lXam Lā'wuX: "Ā'xka XaX nikct itcā'yuL¡ɪ
she crossed. Then they said to her their younger sister: "She that not proud

12 ka kɪōctxō." ALgā'qxamt Lā'wuX ka naigō'tctamē. TakE nā'k·im
and she will carry him." They looked at her their younger sister and she got across. Then she said

13 uLā'xk'un: "Tc¡a." TakE ayō'tXuit. A'lta ayagā'lōLx. Tō'tō
their eldest sister: "Look." Then he stood up. Now he went to the canoe. Shake

14 nē'xax. CEll iā'ok, taL¡ īēlā'kē iā'ok. AyagE'La-it. Actigō'tctamē.
he did. Rattling his blanket, lo! sea-otter his blanket. He was in the canoe. They two came across.

15 Ō, masā'tsiLx Lkā'nax! A'lta atcō'cgam qaX ōxgē's'ax,
Oh, pretty chief! Now he took her that youngest one,

16 uyā'tcinkikala na-ēxā'lax. AtcLō'mitckiL Lkanauwē'tikc, Liā'nemckc
his head wife she was to him. He took them all, his wives

17 aLixā'lax. Altā'2 ā'mka ōxgē's'ax tq¡'ēx ā'tcax.
he made them to him. Now only the youngest one like he did her.

A'lta aLxē'la-it iā'xkatē. Ka'nauwē LᵉaLā'ma aLkɪōlā'lEpɪā-itx.
Now he stayed there. All days they went always digging roots.

19 Iā'mka aLEē'taqLax. Tcä2xLx LᵉaLā'ma aLEē'taqL, ka nā'Xko
Him alone they left him. Several days they left him, and she went home

20 ā'nēwa-y- uLā'xk'un. NaXkō'mam. A'lta k¡ē gō Lā'o-imatk. Nō'Lxa
first she the eldest one. She came home. Now nothing at their camp. She went to the beach

21 mā'Lnē. A'lta iā'qxoyō gō iLā'xanīma. Iakqanā'itx·. Lawā'
seaward. Now he slept in their canoe. He lay down. Slowly

22 agiō'tctEmt iLā'xanīma. MaLxolā'-y- ē'kxāt. A'lta atciō'pēwē
she pushed it their canoe. From land wind. Now it drifted

23 mā'Lnē. Mā2'Lnē ka nēxE'l'ōkō. Atciō'latck iā'ōk. A'lta k¡ē-y-
seaward. Seaward and he awoke. He lifted it his blanket. Now no

24 ilē'ē. Nēkct atcē'ElkEl. WeXt nixk¡ē'nyakō. Ayā'qxoya, mō'kcti
land. Not he saw it. Again he tied blanket around himself. He slept, twice

25 ayā'qxoya. NixE'l'ōkō, a'lta t¡ā'qē lā'xlax ikē'x iā'xanīm.
he slept. He awoke, now just as rock it did his canoe.

NēElkē'Elakō. A'lta gō Lux iūgō'ōX. Ayēā'lōLx. Atciusgē'wulX 1
He took off his blanket. Now at island it was on the beach. He went ashore. He hauled it up

iā'xanīm. Lāx atcā'yax iā'xanīm. A'lta iā'xkatē kē'kXulē nixō'kctē. 2
his canoe. Turned over he made it his canoe. Now there below he lay down.

Kawī'X ka LgōLē'lEXEmk aLE'tē gō Lkamēlā'lEq, tcx tcx tcx tcx 3
Early and a person came on the sand, noise of footsteps

gō Lkamēlā'lEq. Nā'wi aLigā'luptck qaxē' qigō' nikē'x. TakE 4
on the sand. Immediately she went up where there where he was. Then

aLgiō'lXam: "Amxā'latck, txgō'ya." TakE nixā'latck. Acgiucgē'wulX 5
she said to him: "Rise, let us go!" Then he rose. They pulled up

iā'xanīm ka cā'cā acgā'yax. A'lta aci'Xkō. AcXgō'mam gō qō'ta 6
his canoe and break to pieces they did it. Now they went home. They arrived at home at that

t!'ōL. A'lta pāL ēlagē'tEma qō'ta t!'ōL. A'lta agiō'pcut. Lä2 7
house. Now full sea-otters that house. Now she hid him. Sometime

ka naxatgō'mam ugō'xk'un. Mōkct itcā'ctxōl ēlagē'tEma. Kawī'X 8
and she came home her elder sister. Two her load sea-otters. Early

ka wiXt a'ctō. Ā'nēwa naxatgō'mam qaX uXgē's'ax. ĒXtka 9
and again they went. First she came home that youngest one. One only

ēlā'kē L¡ap agā'yax. TakE agō'lXam Lgā'wuX qaX uxkE'kxun: 10
sea-otter find she did. Then she said to her her younger sister that eldest one:

"Ā'nqatē taL¡ amxatgō'mam." "Aiā'q anE'Xatkō qē'wa nikct ē'kta 11
"Long ago, lo! you came home." "Quick I returned as not anything

L¡ap anā'yax." TakE naxLōlExa-it ugō'xk'un: "Qa'da ā'LqĒ nakē'x, 12
find I did it." Then she thought her elder sister: "How later on she will be,

ka nikct ē'kta L¡ap agā'yax, axā'xo-il." Wāx kawī'X ka a'ctō, 13
and not anything find she did it, she always says." Next morning early and they went,

iLā'mōkctē a'ctō. Actā'ckta, actuxōLā'kux qō'La Lux. Iā'kwa nō'ix 14
the second time they went. They searched on the beach, they went around it, that island. Here always went

qaX ā'ēXat, ianʻa taʻnata qō'ta Lux nō'ix qaX ā'ēXat qaX 15
that one, there to the other side that island always went that one that

ōxgi'c'ax. Gō ku'mk·itē qō'ta Lux ka acXā'ōmX. A'lta kulā'yi 16
youngest one. At the end of that island and they met. Now far

qī'gō acXā'omEniLx, a'lta naxtā'kōx qaX uxgE'c'ax. A'lta xāx 17
where they always met, now she returned that youngest one. Now observe

ā'kxax qaX Lgā'wuX qaX ōxgE'kXun. Ā'nēwa qaX uqgE'c'ax 18
she did her that her younger sister that eldest one. First that youngest one

naxgō'mam. Wāx kawī'X weXt ā'ctō. Nō'ya qāxē qīgō 19
came home. The next morning early again they went. She went where there where

acXā'omEniLx. K·¡ē tgā'xatk qaX Lgā'wuX. Gō kulā'yi a'lta 20
they always met. Nothing her tracks that her younger sister's. At far now

ōXutā'kot tgā'xatk. TakE pāt xāx ā'kxax. Nā'xkō, Lōn L¡ap 21
they turned back her tracks. Then really observe she did her. She went home, those find

agā'yax ēlagē'tEma. AgE'tukct ctā'Xti. A'lta ōxoē'Lk¡ik tgā'Xti 22
she did them sea-otters. She saw it their smoke. Now crooked her smoke

qaX Lgā'wuX. AgE'tukc ā'xka tgā'Xti. A'lta wuk¡ qōta tgā'Xti 23
that her younger sister. She saw it her own her smoke. Now straight that her smoke

ā'xka. A'lta pāt xāx ā'kxax. Wāx iLā'laktē ā'ctō, cka mank 24
her. Now really observe she did her. The next morning the fourth time they went, and a little

kulā'yi nō'ya qaX uxgE'c'ax ka naXā'takō. Nō'ya qaX ōxgE'kXun 25
far she went that youngest one and she turned back. She went that eldest one

1 nōxo'LakŌ qōta LuX. A'lta kulā'yi, a'lta aXLā'kōt, tgā'kipLaXat
she went around that island. Now far, now she had returned, her tracks

2 uxōtā'kōt. WiXt agE'tōkct ctā'Xti. A'lta pāt ōxuē'Lk¡ik ctā'Xti.
had returned. Again she saw it their smoke. Now really crooked their smoke.

3 TakE nā'xkō qaX ōxgE'kXun. Naxgō'mam. Ā'nqatē iō'c Lgā'wuX.
Then she went home that eldest one. She arrived at home. Already there was her younger sister.

4 AgŌ'lXam: "Ā'nqatē taL¡ amXatgō'mam." "Näkct ē'kta L¡ap
She said to her: "Already behold you came home." "Not anything find

5 anā'yax ka aiā'q anE'Xatkō." Wāx kawī'X ka wiXt ā'ctō
I did it and quick I returned." The next morning early and again they went

6 ē'LaquinEmē. A'nēwa nō'ya qaX ōxXE'kXun. Naxā'pcut,
the fifth time. First she went that eldest one. She hid herself,

7 agā'qxamt Lgā'wuX. K¡imtā' ka nō'ya. Nā'Xtakō. Nak¡'ē'Xtkin
she watched her her younger sister. Afterward and she went. She returned. She searched

8 gō Lgā'wuX itcā'lEXamitk. L¡ap agE'Lax LE'kXala, Lō'ktik.
at her younger sister her bed. Find she did him a man, he lay down.

9 "Mxā'latck," agiō'lXam, "mxā'latck. Nau'itka amtE'L¡āla. Qa'daqa
"Rise," she said to him, "rise! Indeed you two are foolish. Why

10 agEmupcō'lit?" NaXkō'mam Lgā'wuX. A'lta iō'c itcā'k·ikal.
did she hide you?" She came home her younger sister. Now there was her husband.

11 A'lta agō'lXam ugō'Xkun: "Ō nau'itka mE'L¡āla, nēkct
Now she said to her her elder sister: "Oh, indeed you are foolish, not

12 tEmē'Xatakux. Qa'daqa amīupcō'lit itxā'k·ikala? Qēc nai'ka L¡ap
your mind. Why did you hide him always our husband? If I find

13 anā'yax, pōc nikct aiamxa'pcut." A'lta atcō'cgam; ckanacmô'kct
I did him, [if] not I hid him." Now he took her; together both

14 ciā'k·ikal acixā'lax. Iō'2Lqtē iā'xkatē ayō'La-it. A'lta nē'k·im:
his wives they became. A long time there he stayed. Now he said:

15 "ikā'kXuL tcinā'xt." A'lta acgiō'lXam ciā'k·ikal cē'iuwall. A'lta
"Homesick I get." Now they two spoke to him his wives [birds]. Now

16 acgiō'tXuitck. Qoā'nEm ē'tElōc agē'lōt ā'ēXat; ō'xqun'a, wiXt
they made him ready. Five baskets full she gave him the one; the eldest one, also

17 quā'nEm ē'tElōc agē'lot; ōxgE'c'ax wiXt qoā'nEm ē'tElōc agē'lōt.
five baskets full she gave them to him; the youngest one also five baskets full she gave them to him.

18 TakE acgiō'lXam: "Wu'xi a'lta qamō'k^{u}ɪai." Nä'ktcuktē, a'lta
Then they said to him: "To-morrow now you will be carried." It got day, now

19 yuqunā'-itX gō mā'Lnē ē'kōlē, LpE'lpEl ē'kōlē. A'lta aqēā'kElkoē
there lay on the beach a whale, a red whale. Now they were carried to the canoe

20 ēelagē'tEma. A'lta aqiō'lXam: "Amxō'kctit! Nēkct mgē'kcta!"
sea-otters. Now he was told: "Lie down! Not look!"

21 Qoä'nEmī ayā'qxoyē ka nēElgē'lakō. A'lta mā'Lxolē yuqunā'-itX
Five times his sleeps and he took off his blanket. Now on shore it lay

22 qix· ē'kolē. Lq¡ōp atcā'yax qoä'nEmi iā'kiLq¡p. A'lta atciō'kXuiptck
that whale. Cut he did it five times its cuts. Now he carried them from the shore upward

23 qix· ēelagē'tEma. A'lta wiXt nē'Xtakō qix· ē'kōlē.
those sea-otters. Now again it returned that whale.

Lä 2, ka L¡ap aLgā'yax LgŌ'LĒ'lEXEmk. Iōc gō mā'Lnē. IgE'lxac
Some time and find he did him a person. He was at at beach. It lay near him

iā'kōlē, igE'lxac ēelagē'tEma. TakE atcLŌ'lXam LgōLē'lEXEmk:
25 his whale, they lay near him his sea-otters. Then he said to him to that person:

26 "Qāxē Lgā'nEmcks aLxēlā'itix·?" "Ā Lxēlā'-itix· gō tE'LaqL."
"Where my wives are they?" "Ah, they are in their house."

"Ai'aq amLōlā'ma LE'Lxa." TakE ā'lōptck qō'La LgōLē'lEXEmk. 1
"Quick tell them they come to the beach." Then he went up from the beach that person.

"Ā īmcā'k·ikal iXatgō'mam. TcEmcā'xo-il mcō'Lxa." Qōcta 2
"Ah, your husband he has come home. He says to you you come to the beach." Those

cmôkct nēkct LE'ctaqcō. Lq¡'ōp aLgE'ctax LE'ctaqcō. ALE'Lxam 3
two not their hair. Cut they did it their hair. They came down to the beach

a'lta Llā'ktikcka. K·¡ē-y- ūLā'xk'un, nēkct nā'Lxam. Aqiō'Xuptck 4
now four only. Not their elder sister, not she came down to the beach. It was carried up from the beach

qix· ē'kōlē. Aqiō'Xuptck qix· ēelagē'tEma. "Ai'aq mcgōlā'ma 5
that whale. They were carried up those sea-otters. "Quick tell her

umcā'xk'un ā'Lxa. Gitgā'lEmama x·ix· ē'kōlē." ALgō'lXam 6
your elder sister she shall come to the beach. She shall fetch it this whale." They said to her

uLā'xk'un: "ME'Lxa, mE'Lxa, igā'lEmam x·iau ē'kōlē." A'lta 7
their elder sister: "Go to the beach, go to the beach, fetch it this whale." Now

aLaxEl'E'tcam, akLō'cgam Lsā'tcau, aLaxa'lltigō. Agō'cgam 8
she combed herself, she took it grease, she greased herself. She took it

unuā'LEma. A'lta naxgē'matsk. A'lta nō'Lxa. TakE nō'yam. 9
paint. Now she painted her face. Now she went to the beach. Then she arrived.

TakE atciō'latck qix· ē'kōlē. NaxE'Lxēkō iau'a mā'Lxolē. "Iau'a 10
Then he lifted it that whale. She turned round here landward. "Here

mā'Lnē mxE'Lxēkō," atcō'lXam. NaxE'Lxēkō iau'a mā'Lnē. 11
seaward turn," he said to her. She turned round here seaward.

Aqēalō'ctxamt qix· ē'kōlē. Naui yukpä't natlō'tXuit Ltcuq. WiXt 12
It was put on her back that whale. At once up to here she stood in the water. Again

aqiō'latck qix· ē'kōlē. Naui yukpä't natlō'tXuit. Qoä'nEmī 13
it was lifted that whale. At once up to here she stood in the water. Five times

aqiō'latck. TakE nō'kuiXa. TakE nō'ya, gō'yē agE'tax tgā'potē. 14
it was lifted. Then she swam. Then she went, thus she did them her arms.

A'lta nō'kō. "O'waniō imē'xal. Manix tEllō' ixā'xoēlEmxē 15
Now she flew. "Coatch your name. When calm it gets

ka wulElElElE mugō'ya. Näkct muXugō'mit tkanā'ximc." 16
and wulElElElE you will fly. Not you will make them poor chiefs."

A'lta ā'yuptck, a'lta niXgō'mam gō Lia'nEmckc. AtciLE'lEmak, 17
Now he went up, now he came home to his wives. He gave each food,

kanauwē' atciLE'lEmak, qix· ēelagē'tEma, ēXt iā'kiLq¡p ē'kōlē 18
all he gave them food, those sea-otters, one its cut whale

Lē'Xat Liā'k·ikal LkanEmElō'ktikc L¡ā'nEmckc. 19
one his wife all his wives.

Translation. ✓

Once upon a time there was a chief who had a daughter. Many people wanted to marry her, but he was unwilling to part with her. [Finally he arranged for a contest.] He put [a pair of] elk antlers [in the middle of the house and said]: "Whosoever breaks these antlers shall have my daughter." He invited all the people. First the quadrupeds, then the birds. [When all were assembled] the people said to the snail: "You try first to break them." The snail went down to the middle of the house and tried to break the antlers, but did not succeed.

Then they said to the squirrel: "You try next to break them." The squirrel bent the antlers a little, but was not able to break them. Then they said to the otter: "Now you try to break them." When the otter went down the girl thought: "I wish he would break them." She liked him [because he was so pretty]. He tried to break them, but did not succeed. He went up again. Next the beaver went down. He was very stout, and Blue-Jay said: "Oh, certainly, he with his big belly, he will break them." He took up the antlers and almost succeeded in breaking them, but he grew tired and went back. Then the wolf went down and almost succeeded in breaking the antlers, but he grew tired and went up. Then the bear went down and almost succeeded in breaking the antlers.

Now there was one person in the house whose body was full of sores and boils. Then Blue-Jay said: "Let him try what he can do, the one whose body is sore all over." But next the grizzly bear went down. He almost broke it, when he also grew tired. Next the panther, the chief of all, went down, but he did not succeed. Then Ipo'ēpoē went down. Then the girl thought: "O, if he would break them." He took them up, but did not succeed at all. He went up. After that the sparrow-hawk went down. He almost broke them, and went up; then another hawk went down. He almost broke them, but then he grew tired. Now next the chicken-hawk went down. He tried to move them, but they did not move. Then the owl went down. They did not move. Then he went back. Then the eagle went down. He bent them and almost broke them. Now all the quadrupeds and all the birds had tried.

Then Blue-Jay said: "Give the antlers to that one who is full of sores; let him try what he can do." All the people had given it up. He continued: "Quick, stand up; [let us see] what can you accomplish? Break those antlers." Five times he said so. Then that person arose, shook his body, and shook his blanket. He shook his hair. [Then his body became clean, his hair long and full of dentalia, and he was very beautiful. They saw that he was the salmon.] Then he went to the middle of the house, took up the antlers and broke them. He broke them into five pieces and threw them down. Then he ran away. The people stared at him. After a little while Blue-Jay said: "Let us pursue our chief's niece." Then she took her dentalia and ran also. "Ah," said the wolf, "we will pursue them." Then all the people went in pursuit. They followed them a long distance. Then the man created a bay behind them. The people reached it, but the couple was already on the other side. After a while the people reached the other side of the bay. They continued to pursue them. Again they pursued them a long distance. He looked back and saw that the people were near overtaking them. Then he made a middle-sized bay. Again the people reached the bay and saw the two far away on the other side. Again the people reached the other side of the bay and continued their pursuit.

He made five bays, then he gave it up. The people crossed all five bays. Coyote and Badger, who were among the pursuers, became tired, and Coyote said to his friend: "My friend, I am getting tired. What do you think if I enchant my arrow?" Badger replied: "All right." Then Coyote blew on his arrow [singing]: "Strike his head, strike his head." Three times he sang to his arrow: "Strike his head, strike his head." And five times he blew on it. Then he shot upward and the arrow went "Halululululululu." The arrow struck the young man right in the nape and he fell down dead. The wolves were first among the pursuers, and they took the woman. The people devoured the salmon. They gave coyote the salmon's bow. Then an egg fell down from him into a hole in the rock. Then the people went home. Now the Crow learned that her nephew had been killed. She went away and cried. She cried. Now she arrived at the place where he had been killed. She [looked for his remains,] turned over the stones, cried, and turned them again. Then she found one salmon egg. She carried it to the river, made a small hole [in the bank of the river] and put the egg into the water. In the evening she went home.

Early next morning the Crow went again to look after that egg. It had grown a little. Then she made a larger hole [and put the egg into it]. In the evening she went home again. She reached her house. She did not sleep at all, and it grew day again. Early in the morning she went again [to look after the egg]. She cried while going. She arrived at that salmon egg. Now a small trout was swimming [in the hole]. This gladdened her a little. She made a still larger hole. In the evening she went home and slept a little. Early in the morning she went out again the fourth time. She arrived at that salmon egg and saw a large trout swimming there. Then the Crow was really glad. She made a large hole. Early in the afternoon she went home. She arrived at home. When it grew dark she fell asleep. Early in the morning she awoke, arose, and went to look after the trout. She arrived and saw a small salmon swimming there. Now she made a still larger hole and left it again. At noon she went home. She arrived at home. She thought only of the salmon. It grew dark. Early the next morning she went again. She arrived and now there swam a large salmon. She took it, threw it ashore, and it was transformed into a tall boy. Now the Crow was happy. They went home together. She said to her grandnephew: "Bathe, that you may see spirits." He bathed. First he bathed in the river and after that in the sea. Every night he bathed. After he had finished bathing in the sea, he bathed in [ponds on] the mountains. Now he became a young man.

Then his grandaunt told him: "Coyote and his friend Badger killed your father. If it had not been for that woman they would not have killed him. They took her to the wolves." He replied: "I will go and search for Coyote." "Do not go, else they will kill you." After a while the Crow told him: "They gave your father's bow to Coyote."

"I will go and search for Coyote; I have seen enough spirits." "Oh, tell me who is your spirit?" Then he said to his grandaunt: "Let us go outside." The Crow went out with him. Then he shot his arrow toward the forest and it caught fire. He shot his arrow toward the prairie and it caught fire. Then the Crow said: "Indeed you have seen spirits." She said: "You must go, but take care of yourself." The next day he made himself ready. He put on his dentalia and took his arrows. Then it thundered, although the sky was clear. He went on and crossed five prairies.

Then he saw a house [a long way off]. He went on and when he came near the house he heard a person singing songs of victory. He stayed outside. Somebody was singing there at the end of the house. Slowly he opened the door and stood in the doorway. Then Coyote sneezed and sang jestingly: "Salmon's son came; certainly he will kill me. But I jump about much in my house; certainly he will kill me." He had put black paint on his face. His face was blackened, and so was Badger's face. At that moment the door made a noise and he looked back to the doorway. Verily there stood the one in the door whom they had killed. "O, my dear, my dear!" said Coyote, "they killed him whom I loved so well. Somebody who looks just like him is walking about." Then the salmon's son entered. He sat down on the bed and said: "Be quiet, Coyote! I know that you killed my father." Then Coyote was quiet. Badger meanwhile turned his face toward the wall and was rubbing it [in order to remove the paint]. The salmon's son said: "Give me my father's bow." Coyote replied: "I will give it to you, my dear!" He arose and took a bow out [of a box]. [The young man] took it and spanned it. It broke to pieces, and he struck Coyote with the pieces so that he fell down headlong. His feet quivered. Then Coyote arose again. The salmon's son said: "Give me my father's bow." Coyote replied: "I will give it to you, my dear." He took out another bow and gave it to him. [When the young man tried to span it it broke and] he struck Coyote's face with the pieces. He fell on his back and his feet quivered. Again he arose [and the salmon's son said once more]: "Give me my father's bow! Why do you deceive me?" Then Coyote gave him another bow to the back of which heads of woodpeckers were glued. The young man spanned it with his left hand. It did not break. Then he spanned it with his right hand and it broke to pieces. He struck Coyote with the pieces and he fell on his back. Then Coyote had given him four bows; and they all broke. The fifth one which he gave him was his father's bow. Three times he spanned it with his left hand; three times he spanned it with his right hand. It did not break. The heads of red-headed woodpeckers were put by twos on the back of that bow. Then the young man said to Badger: "Be quiet, Badger, I know that you are a murderer." Badger replied: "I am no murderer; I merely blackened my face for fun." Then the young man took hold of Coyote and Badger

at their napes, hauled them out of the house, struck them together and killed them. He threw down Coyote and said: "Coyote will be your name; henceforth you will not kill chiefs." He threw down Badger and said: "Badger will be your name; henceforth you will not kill chiefs. People will fear only your winds. You will never go near men." He threw them away and burned their house.

He went on. [After traveling sometime] he came to a prairie. He crossed it and saw smoke arising at its end. He went on. He almost reached a house, and heard a woman crying inside. He opened the door slowly, but it made a noise. The woman looked up and saw him; [he looked like] her husband whom they had killed. He entered. The house was full of meat. He said: "I came to look for you; let us go home. The one who was killed was my father." Then she replied: "The monsters will kill you." "Let them kill me," he said. She gave him to eat and he ate. In the afternoon he went outside and cut five pieces of flesh from his nape. He tied them up. Then he ate alder-bark until his stomach became full. He re-entered the house and gave the woman the five bundles of meat, saying: "When the monsters come home give each one of them a bundle of meat. If they eat it I shall be able to win over them. Give it to them when they notice me." Now he deceived them. He blew on the fire until he was covered with ashes and looked like an old man.

In the evening the noise of falling objects was heard. A person entered and when he came to the middle of the house he cried: "I smell salmon; I smell salmon." When he saw the old man he kicked him many times, until blood came out of his mouth.* Then the woman arose and gave him one bundle of meat, saying: "I am a human being; do you think I have no relatives? This old man [is one of my family]; he brought this for you." "O, my sister-in-law's relative, why did you not tell me before, I should not have hurt my sister-in-law's relative." After a little while a noise was heard again. Another person appeared. He entered. When he was near the middle of the house he cried: "I smell salmon; I smell salmon." When he noticed the old man he kicked him many times, so that he flew about and blood came out of his mouth. Then the woman arose and said: "I am a human being; do you think I have no relatives? This old man brought this for you." And she gave him one bundle of meat. "O, my sister-in-law's relative, why did you not tell me before, I should not have hurt my sister-in-law's relative." Again a noise was heard outside and a person appeared. He entered. Some distance before he reached the middle of the house he said: "I smell salmon; I smell salmon." When he saw the old man he kicked him and he flew about in the house and blood came out of his mouth. The woman waited a little while, then she arose and took a bundle of meat and gave it to her brother-in-law, saying: "I am a human being; do you think I have no relatives? This

*In fact he was expectorating the juice of the alder bark which he had chewed.

old man brought this for you." "O, my sister-in-law's relative, poor man, why did you not tell me long ago? I should not have hurt my sister-in-law's relative." Again a noise was heard and one more person appeared. He had hardly entered the house when he said: "I smell salmon; I smell salmon." When he saw the old man he kicked him so that he flew about and blood came from his mouth. The woman waited a long time. Then she said: "I am a human being. Do you think I have no relatives? This old man brought this for you;" and she gave him one bundle of meat. "O, my sister-in-law's relative, why did you not tell me long ago, I should not have hurt my sister-in-law's relative." And he ate the piece of salmon. Now only her husband remained [outside]. After a little while a noise was heard and one more person appeared. He just opened the door when he noticed the smell of salmon and said: "I smell salmon; I smell salmon." When he saw the old man he kicked him many times, so that he flew about and blood came from his mouth. The woman hesitated, and the old man was kicked much. Then she arose and said: "I am a human being. Do you think I have no relatives? This old man brought this for you." She gave him that bundle. "O, my brother-in-law, why did you not tell me long ago? I should not have hurt my brother-in-law."

Now they skinned and carved the elks and wanted to give some of the meat to the old man, but he did not eat it. The woman said: "Perhaps you have broken his ribs, so that he can not eat." Early the following morning the wolves made themselves ready and went hunting. Then the young salmon arose and went bathing. The woman boiled food for him, which he ate. After he had finished they went to bed. In the afternoon he again blew into the fire [so that he was covered with ashes] and became an old man. In the evening the wolves arrived at home and brought elks. This time they did not kick him. In the evening they looked at his arrows and said: "How pretty are the arrows of our sister-in-law's relative!" He replied: "I made them." "Make one for me; make me a flint arrowhead," said the eldest brother. The young salmon replied: "Willingly; but sometimes I will break a piece or two of flint." Then he gave him five pieces of flint. Early the next morning the wolves went hunting again. When they had gone the salmon's son went to bathe and then worked at the arrowheads. He finished them all. He took one and kept it for himself. In the evening the wolves returned and brought home elks. After they had carved them they looked at the arrowheads and said: "How pretty are these arrowheads." The salmon replied: "[That is nothing,] when I was a young man I knew how to make arrowheads." The second wolf said: "Tomorrow you must make some for me." "Willingly." Then he gave him five pieces of flint. Early the next morning the wolves went hunting. After some time he arose and made the arrowheads. He

finished them all, but kept one for himself. In the evening they arrived at home. When it had become dark they looked at the arrowheads which the old man had made. He gave him four and kept one for himself. Then the next said: "To-morrow you must make some for me, my sister-in-law's relative." He also left five pieces of flint. Early the next morning they left and went hunting. Now he worked again at the arrowheads and finished all. He kept one for himself. In the evening the wolves arrived at home. When it grew dark they looked at the old man's work. "Oh, how pretty are these arrowheads," they said. Then the fourth wolf said: "To-morrow you must make some for me, my sister-in-law's relative." He gave him five pieces of flint. Early the next morning the wolves made themselves ready and went hunting. Then the salmon's son arose. He worked at the arrowheads and finished them all. One he kept for himself. In the evening the wolves arrived at home. It grew dark and he gave them four arrowheads, one he kept for himself. "Oh, how pretty are these arrowheads." "To morrow my brother-in-law will make some for me," said the youngest wolf, the husband of that woman. "Willingly," replied he. He left five pieces of flint for him. Early the next morning the wolves made themselves ready and went hunting. Then the salmon's son arose; he worked at the arrowheads and finished them; one he kept for himself. In the evening they arrived at home and brought elks. Their house was full of elk meat. When it grew dark they looked at the arrowheads which he had made: "Oh, my brother-in-law, your arrowheads are pretty, they are good." Early the next morning they arose again and went hunting. Then the salmon said to the woman: "Arise, now I shall kill them." The woman arose. "Take care," she said. Then they made themselves ready.

The five wolves had each a well. The salmon's son and his widow went out of the house. He took his bow and spanned it; he pointed his arrow to the mountains. Then it became hot and the wells dried up, except that of the youngest wolf, in which a little water remained.

The eldest one was on his hunt; [the heat dried the bows of the hunters and when the eldest wolf spanned] his bow it broke. Then he cried: "O, certainly the salmon's son came in disguise." He went to the beach. He became very thirsty and came to his well; he looked into it and it was dry and empty. He looked into that of his younger brother; it was also dry and empty. Then he looked into the well of the middle one; it was dry and empty. He looked into the well of the next brother; it was dry and empty. Then he looked into the well of his youngest brother, and there he found a little water. He jumped down and began to drink. He drank, and drank, and drank until he had enough. Then the salmon's son shot him. He fell right where he stood. They hauled out the body and hid it.

And the second brother was on his hunt [etc., as before]. He found a little water. He looked at it. He looked and looked, but he did not

see anything and went into the well and began to drink. He drank, and drank, and drank, until he had enough. Then the salmon's son shot him and he fell right where he stood. They hauled out the body and hid it.

And one more went out to hunt [etc., as before]. He found a little water. He looked, and looked, and looked. He intended to go down, but looked again. He went around the well once. Then he jumped down into it. He drank a little and looked again. Then he drank again. He drank, and drank, and drank, until he had enough. Then the salmon's son shot him. He fell down right where he stood. They hauled out the body and hid it.

And still another went out to hunt [etc., as before]. A little water was in the well. He looked, and looked, and looked. He observed something suspicious, but decided to go down. He went around the well many times, and waited a long time; then he went down. He drank a little, then came up. At last he went down again, and drank, and drank, and drank until he was full. Then the salmon's son shot him and he fell. They hauled him out and hid him.

And the youngest one went out to hunt. Then he broke his bow. He cried: "Oh, the salmon's son came to us in disguise." Then he went out of the woods and looked into the wells of his elder brothers. They were dry and empty. The wells of his four elder brothers were dry, but a little water was in his own well. He saw a little blood. Then he went often around his well and he searched for them. He looked about. He almost stepped on them. Then he jumped down and drank. He jumped up again. Now he looked up again and looked about. He jumped down again. Five times he jumped up and down. Then he drank and got enough. Then the salmon's son shot him. He killed the last one.

Now the man and the woman went down to the water and burnt their house. He went home and took the woman along. They came to their canoe and went down the river. When they had gone a distance he said: "I am getting sleepy. I shall lie down in the canoe; you shall not awake me until after five days." He lay down in the canoe, and they traveled on. He slept two nights; then the woman noticed flies on his mouth. After three nights she saw that he was full of fly-blows, and after four nights she saw maggots crawling around his mouth. Then she [became afraid] and awoke him. She shook him. He awoke, took hold of her and said: "Why did you awake me? Did I tell you to awake me?" He flung her into the water and said: "Your name will be Pigeon; henceforth you will not be the wife of a chief. Your cry will be heard in summer." Then the salmon jumped into the water. The pigeon drifted away and somewhere she drifted ashore. After awhile two ravens found her. One of them said: "I will take one of her eyes and I will take one of her cheeks; we will divide the intestines." "No," said the other, "I will take both

her eyes and one of her cheeks; we will divide the intestines." "You are wrong," replied the other, "one eye for you, one eye for me, one cheek for me, and one cheek for you; we will divide the intestines." While they were talking she arose, flew away and left them.

Now the salmon swam away. After awhile he came to a country and went ashore. He went a long way and came to a creek. He saw smoke arising on the other side. Then he assumed the form of an old man. His whole body and his head were full of scabs. He shouted. Five sisters were camping there. [When they heard him they said to the eldest one:] "Who is that? Go and fetch him." She went across the creek and when she saw him she said: "Come down to the water, I came to fetch you." "Oh," he replied, "carry me on your back." She returned and said to her sisters, "It is an old man; he told me that I should carry him on my back, but his body is all full of scabs." The next younger sister said: "I will go and fetch him. He shall look after our fire." She went across the creek and said: "I come to fetch you." "Oh, carry me on your back." She went up and took him by his arm and was going to take him, but blood came out at once. Therefore she left him and went home. She said: "He is too old, I touched his arm and blood came out at once." Then she said to her younger sister: "Go and fetch him." The middle one went across the creek. She arrived on the other side and said: "I come to fetch you, come down to the water." "Oh, carry me on your back." Then she went up and took hold of his arm. She lifted him and blood and matter came out at once. Then she also left him. Then the next sister said: "I will go and fetch him; he shall take care of our fire." She went across, and when she arrived on the other side said: "Come down, old man, I came to fetch you." "Oh, carry me on your back." She went up and took him on her back. She carried him a short distance, and became full of blood and matter. She left him. [When she came back to her sisters she said:] "He is indeed too full of scabs and sores." Then the youngest sister arose and went across the creek without saying a word. They said to her: "You are not proud, you will certainly be willing to carry him." They saw how their younger sister went across. Then the eldest one said: 'Look!" The old man came and went to the canoe. He shook himself. Then [his scabs fell off and] he had a fine sea-otter blanket on. He went into the canoe and the girl carried him across. He was a beautiful chief. He married the sisters and the youngest one became his head wife. He married them all; but he loved only the youngest one.

Now they lived there for some time and the women went digging roots every day. They left him alone. After several days the eldest sister came home first. She did not find him in the camp, and when she went down to the beach she saw him asleep in their canoe. He lay there. She pushed the canoe slowly from the shore. There was a land-breeze and the wind drifted it seaward. When the man

awoke he lifted his blanket and saw no land. Then he covered his face again. He slept for two days. Then he awoke; he felt as though the canoe was rocking. He took off his blanket and saw that he was on the beach of an island. He went ashore. He hauled his canoe up, turned it over, and lay down beneath it. In the morning he heard the noise of steps on the beach, and he saw a woman coming. She stepped right up to where he lay and said: "Rise! Let us go home." He arose. They hauled up his canoe and she broke it to pieces. Now they went home. They reached a house which was full of sea-otters. She hid him. After awhile [another woman] her elder sister entered the house. She carried two sea-otters on her back. Early the following morning they went again and the youngest one came home before the other. She carried one sea-otter only. Then the elder one said to her: "Lo! You are home already!" [The younger one replied:] "Yes I came home because I did not find anything." Then the elder sister thought: "What is the matter with her? She says that she does not find anything." On the following morning they went the second time. They always searched on the beach going around the island. The one always went on one side of the island, the other on the other. At the farther end of the island they used to meet. Now the younger one returned long before she reached the place where they always met. The elder one observed her. Again she came home first. Early the next morning they went again. When the elder one got to the place where they always met, she found no tracks of her younger sister. [She went on and saw] she had turned back long ago. Then she observed her more closely. She came home; she had found three sea-otters. She saw their smoke. Now her younger sister's smoke did not arise straight, while her own smoke arose straight. Then she noticed that something had happened. On the fourth morning the two sisters started again. The youngest went a short distance and returned. The eldest went around the island and saw that her sister had turned back far from where they used to meet. Again she saw their smoke, and saw that her sister's did not rise straight. Then she went home. The younger sister was already there. She said: "You are at home already." "Yes," she replied, "I did not find anything and turned back." On the fifth morning they started again. Now the eldest one went first. She hid herself and watched her younger sister who went later. [When she had left] she returned and searched in her sister's bed. She found a man lying down, and said: "Arise! indeed, you two are foolish. Why did she hide you?" Soon her sister returned home and saw that her [sister had found her] husband. Then the elder sister said: "Indeed, you are foolish, you have no sense. Why did you always hide our husband? If I had found him I should not have hid him." Then he married both the sisters.

He stayed there a long time; then he said: "I am homesick." Then his wives made him ready. They each gave him five baskets. Then

they told him: "To-morrow you will be taken home." The next morning he saw a whale on the beach; it was a red whale. Now they carried sea-otter skins to the canoe [i. e., the whale], and they said to him: "Now lie down [in the whale] and do not look." After five nights he took off his blanket. The whale lay on the beach. He cut five pieces of blubber from the whale and carried his sea-otters and his baskets to the shore. Then the whale returned.

After awhile a person met him on the beach. Near him lay the whale meat and the sea-otters. He asked that person: "Where are my wives?" "They are in their house." "Tell them to come down here." Then that person went up to the house and said: "Oh, your husband has come home; he tells you to come down to the beach." Two of the women had cut their hair. Four of his wives went down to the beach. Only the eldest one did not come. They carried up the whale and the sea-otter skins. He said: "Tell your eldest sister to come down; she shall carry this whale." They went up to the house and said to their sister: "Come down and fetch that whale." Then she combed herself, greased her hair, and painted her face. She went down to the beach and lifted the whale. When she turned to go home the man said: "Turn toward the sea." She turned seaward. He put the whale meat on her back. The water reached up to her knees. They put another piece of whale meat on her and the water reached to her hips. Five times they did so, then [the water reached up to her neck and] she began to swim. She moved her arms up and down. Now she began to fly [and the man said]: "Coatch shall be your name; when it is calm you will fly about. Henceforth you will not make chiefs miserable." Then he went home to his wives. He gave them everything, the sea-otters and a piece of whale meat each.

5. IKOALĒ'X·OA K¡A IQONĒ'QONĒ ICTĀ'KXANAM.

RAVEN AND GULL THEIR MYTH.

Iō'c iqonē'qonē. Ka'nauwē Lᶜaʟā'ma nicktā'kutsgō-itx. PāL
There was the gull. All days he searched all over the beach. Full

2 Lī'cku-ic. Atctōmē'tckēx tqalXtE'mX k¡a tElā'ta-is k¡a tpkē'cXiks.
his mat. He found always poggies and codfish and flounders.

3 Qā'xLx naᶜā'Lax nē'ckta. A'lta LgōLē'lEXEmk Lā'gipLaxa ōXōtā'kut.
One day he searched on the beach. Now a person his tracks turned back.

4 Kulā'yi ā'yō, nē'ckta. Nä2kct i'kta L¡ap atcā'yax. Nē'Xkō,
Far he went, he searched on the beach. Not anything find he did it. He went home,

5 nēXkō'mam. NixLō'lEXa-it, wuXī' kawī'X nō'ya. Nē'ktcuktē
he reached his house. He thought, to-morrow early I shall go. It got day

6 kawī'2X ka ā'yō. Kulā'yi ā'yō. L¡ap wiXt atci'tax Lā'gipLaxa
early and he went. Far he went. Find again he did them his tracks

7 LgōLē'lEXEmk. Ā'nqatē ōxōtā'kut. NēXE'LXa. Mank kulā'yi
a person's. Already they had turned back. He got angry. A little far

8 ā'yō. Näkct i'ktā L¡ap atcā'yax. Nē'Xtakō, nēXkō'mam. Kalā'lkuilē
he went. Not anything find he did it. He went home, he got home. Scold

9 ikē'X. Kawī2X nixā'latck, ā'yō. Mank kulā'yi ā'yō. L¡ap atci'tax
he did. Early he rose, he went. A little far he went. Find he did them

10 Lā'gipLaxa LgōLē'lEXEmk. Ā'nqatē ōXōtā'kōt. NiXE'LXa. Cka
his tracks a person. Already they had returned. He became angry. And

11 ma'nx·i kulā'yi ā'yō. K¡ē, nēkct ē'kta L¡ap atcā'yax. NiXkō'mam.
a little far he went. Nothing, not anything find he did it. He came home.

12 Kalā'lkuilē nē'xax gō wē'wuLē. Ia'xka tiā'xētatkc qōta tkamēlā'lEq.
Scold he did in interior of house. He his inheritance that beach.

13 WuXī' kawī'2X ka ā'yū iLā'laktē. Ayō'2, mank kulā'yi ā'yō.
To-morrow early and he went the fourth time. He went, a little far he went.

14 L¡ap atci'tax Lā'gipLaxa LgōLē'lEXEmk. Kalā'lkuilē nē'xax;
Find he did them his tracks a person's. Scold he did;

15 niXE'LXa. Nē'Xtakō. NiXkō'mam gō tā'yaqL. Atcō'kōla -y-ōya'-
he became angry. He returned. He came home to his house. He sharpened his

16 q¡ēwīqē. "WuXī' ā'Lqī mxEltcEmā'o Lākcta qLgEnxgā'lukL."
knife. "To-morrow later on I shall show you who the one always before me."

17 Näkct nixLxā'lEm ka nō'pōnEm Kawī'X ka pō'lakli ka ā'yō.
Not he ate and it grew dark. Early and dark and he went.

18 Kulā'yi ā'yō ka-y- ē'kᵘtEliL nē'tē. A'lta Lō'itt LgōLē'lEXEmk.
Far he went and the morning star came. Now it came a person.

19 Atci'LᶜElkEl. Lä2 nixatElgē'taqtamit. Atciugoā'laqL a'lta ikoalē'x·oa.
He saw him. Sometime they met each other. He recognized him now the raven.

20 A'lta iyā'ctxul ikoalē'x·oa gō Li'cguic, gō Lā'qoa-iL Lic'guic. "Ē'kta
Now his load the raven in a mat, in a large mat. "What

21 ē'lōc imē'LkuiLX, qā'nauwulEwulEwulEwulE?" "Tkna'paâyōyucX
is in it your mat basket, qa'nauwulEwulEwulEwulE?" "Crab's claws

22 antE'tEluk^{u}I Lmē'wulXnana." Nē'xLakō wiXt. WiXt atciō'lXam:
I carry them to them your nephews." He went around more. Again he said to him:

23 "Ē'kta ē'lōc imē'LkuiLX, qa'nauwulEwulE wulEwulE?" "Tknā'pa-
"What is in it your mat basket, qa'nauwulEwulEwulEwulE?" "Crab's

24 â'yōyucX antE'tuk^{u}I Lmē'wulXnana." Qoä'nEmī nē'xLakō,
claws I carry them to them your nephews." Five times he went around him,

atciggē'LqɪTa. Iā'xkati ayuqunā'itix·it ikoalē'x·oa. Ayō'mEqt. 1
he stabbed him. Right there he fell down the raven. He was dead.

AtcLō'cgam LiĀ'ckuic ikoalē'x·oa. Wax atci'tax iqonēqōnē'. A'lta 2
He took it his mat the raven's. Pour out he did them the gull. Now

wax nō'xôx tqalx·tE'mx· uxoēxē'lak qamx tpkē'cXEkc qamx 3
poured out they became poggies mixed with partly flounders partly

tElā'ta-is. Atcawē'k·itk gō LiĀ'cguc. A'lta nē'Xko. "Kuc! ta'kE 4
codfish. He put them into in his mat. Now he went home. "Well! then

aniā'waᶜ qiqiā'ôx qtcEnxgā'lukɪ." NiXgō'mam iqonēqonē'. 5
I killed him that one who always went first." He came home the gull.

L¡ap aqā'yax ikoalē'x·oa. A'lta iō'mEqtEt. "Ai'aq amcxalkLē'tcgōm 6
Find he was done the raven. Now he was dead. "Quick tell her

LiĀ'wuX!" TakE ā'LŌ Lq¡oā'lipX. ALE'xangō aqugō'ōm tE'kXaqL 7
his younger sister!" Then he went a youth. He ran he reached her house

ōk¡'unō'. Aiā'cgōp! qix· iq¡oā'lipX. A'lta akxō'tckin ōk¡'unō'; 8
the crow's. He entered that youth. Now she was working the crow;

ī'LkuiL giā'xo-il. "Qiā'waᶜ ēmē'lē, Laq¡'ō'!" K¡ômm, nēkct qa'da 9
a large mat she was working at it. "He is killed your brother, crow!" No noise, not (any) how

nā'k·im. "Iqonēqonē' atciā'waᶜ ēmē'lē." K¡ômm nēkct qa'da 10
she spoke. "The gull he killed him your brother." No noise not (any) how

nā'k·im. WeXt aqō'lXam: "Qiā'waᶜ ēmē'lē, Laq¡'ō'!" Qoā'nEmi 11
she spoke. Again she was told: 'He killed your brother, crow!" Five times

aqō'lXam. Nō'tXuit ō'k¡'unō'. Laq agE'Lax LᶜuĒ'luL. K·¡au 12
she was told. She stood up the crow. Take out she did it cedar bark. Tle

aLExā'lax, gō-y- i'tcaqtq, ōkuk¡ētik agE'Lax. ALExE'llgēl LᶜuĒ'lōL. 13
she did it to it to her head, cedar bark head ring she made it. She tied around her waist cedar bark.

Agiō'cgam itcā'kilx·EmalālEma. A'lta aLax·ilā'ᶜlama. A'lta 14
She took them her shells [rattle]. Now she sang and shook rattle. Now

agō'xuqtc¡ tgā'lEXam, x·itik mā'Lxôlē tElalā'xukc; agE'LXaqtc¡ 15
she called together her town, these inland birds; she called them together

Ltcaqtcā'qkc; agE'LXaqtc¡ Lqoēlqo-ē'lEkc; agō'xuqtc¡ tqoacqoā'cEkc; 16
the eagles; she called them together the owls; she called them together the cranes;

agE'LXaqtc¡ LEnpE'tckc; agE'LXaqtc¡ LE't'ēt'ē; agō'Xuqtc¡ 17
she called them together the chicken-hawks; she called them together the fish-hawks; she called them together

tE'nqētqēt; ka'nauwē tgō'LxēwulXEma tgā'lEXam. Atcō'Xuqtc¡ 18
the duck-hawks [?]; all strong people her town. He called them together

tiā'lEXam iqonēqonē'. Tgoēxoē'xokc, tEmônts'ikts'ē'kuks, 19
his town the gull. The ducks, the tail ducks,

tq¡ē'ptcxEntcxEn, Ltcuyā'mukc, Ltamēlā'yikc, Lqō'Lqōlalē, 20
the sprit-tail ducks [?], pelicans [?], albatross loons,

Lpā'qxo ikc, ō'Lqēkc; ka'nauwē itā'xalx·tE tE'kXapc tiā'lEXam 21
shags, coatches; all flat their feet his people

iqonēqonē'. A'lta stāq¡ agā'yax iqonēqonē'-y- ōk¡'unō'. 22
the gull's. Now war she made on (on) the gull the crow.

"Aniō'goatuwā' wu tē'acgEtē', Tacmō'L, Tacmō'L, hē, hē, hē, hē. 23
"I shall make them frighten him away on the sand, Gull, Gull, heh, heh, heh, heh.

"Aniō'goatuwā' wu tē'acgEtē', Tacmō'L, Tacmō'L hē, hē, hē, hē. 24
"I shall make them frighten him away on the sand, Gull, Gull, heh, heh, heh, heh.

AqcEkpā'na ōmunts¡ē'kts¡ik, ā'nqatē k¡ut aqeā'x ē'tcaqtq. 25
She was jumped upon the tail duck [?], long ago tear off it was done her head.

AckcEkpā'na cE'nqētqēt. A'lta aqtō'tēna tiā'lEXam iqonēqonē'. 26
He jumped on her the duck hawk [?]. Now they were killed his people the gull's.

1 Aqā'mXikc aqtō'tEna tiā'lEXam iqonēqonē', ta'kE k¡wac nō'xôx
Part of them were killed his people the gull's, then afraid they got

2 tiā'lXam. Nā'k·im ōk¡'unō': "Qēyalō'ta-y- I'kXaktē qō q¡ul
his people. She said the crow: "He shall give us ebb tide it shall be low water

3 niktcō'ktixē." "Ya'xkē agēowā'kux ōk¡unō'. Q¡ul niktcōktixē
it gets day." "This she asks for it the crow. Low water it gets daylight

4 k¡a LĀ'witckut. Ō'Xuit tā'nEma atgEmē'ptega-itx." Aqēā'lōt
and it begins to be flood. Many things drift ashore." It was given to her

5 qē'xtcē qō qoē't niktcō'ktixē. Näkct tq¡ēx agā'yax. Ta'kE k¡wac
intending it will be low water it gets day. Not like she did it. Then afraid

6 nō'xôx tiā'lEXam iqonēqonē'. "Iā'lōt, iā'lōt ka'nauwē gElxōtē'na."
they became his people the gull's. "Give it to her give it to her all she will kill us."

7 Atciā'lōt qē'xtcē qōq mank q¡ul niktcō'ktixē. Tcē'tkum tiā'lEXam
He gave it to her intending it will be a little low water it gets daylight. One half his people

8 aqtō'tena iqonēqonē'. Lā'ktē qēxtcē-y- i'kXaktē atciā'lōt. Näkct
were killed the gull's. Four intending ebb tide he gave it to her. Not

9 agiō'cgam. Atgiō'lEXam tiā'lEXam iqonēqonē': "Tgt!'ō'kti mīalō'ta.
she took it. They said to him his people the gull's: "Good you give it to her.

10 GElxōtē'nai. Itcā'xiqɪatEna. Mā'nēwa mxElᵉō'lakuLx, k¡'imtā'
She will kill us! She is one who cannot rise early. You first you will probably awake, later

11 axElᵉō'lakuLx. Mā'nēwa mactā'kutskō, k·¡imtā' a'xka actā'kutskō."
she will probably awake. You first you will go to search on the beach, later she she will go to search on the beach."

12 Ta'kE nē'k·im iqonēqonē': "Amcgā'lXam ta'kE aniā'lōt." Ta'kE
Then he said the gull: "Tell her then I give it to her." Then

13 aqō'lXam ōk¡'unō': "Ā, takE atcimā'lōt ya'xka qix· amiXuwā'kok."
she was told the crow: "Ah, then he gave it to you he that what you asked for."

14 Ta'kE it¡'ō'kti nē'xax ē'tcamxtc ōk¡'unō'. Ta'kE aLi'xkō ok¡'unō'
Then good became her heart the crow's. Then they went home the crow

15 k¡a tgā'lEXam.
and her people.

Translation.

There was the gull. Every day he went on the beach to search for food, and filled his bag with poggies and codfish and flounders. One day he went to search on the beach and saw tracks of a person which had come towards him and turned back again. He went all over the beach, but he did not find anything. He went home and thought: "To-morrow I will start earlier." The next morning he went again. He went a long distance. He found tracks of a person who had already returned home [before he came to the beach]. He grew angry. He went some distance, but did not find anything. Then he went home. He scolded. Early the next morning he arose and went. He went a short distance and found tracks of a person who had already returned. He was very angry. He went a short way, but did not find anything. He went home. Then he scolded. He had inherited the beach. On the following morning he went out the fourth time. He went a short distance and found tracks of a person. He became very angry and scolded. He returned home, sharpened his knife, and said: "To-morrow I will discover who is always earlier than I." He did not eat, and when

it was still quite dark he started. He had gone quite a distance when the morning star rose. Now he saw a person, and after some time they met. He recognized the raven. He carried a large mat on his back. "What is in your mat, Kanauwulewulewulewule?" "I carry crabs' claws to my children." The gull went around him and said to the man: "What is in your mat, Kanauwulewulewulewule?" "I carry crabs' claws to my children." Five times he went around him and then he stabbed [the raven with his knife]. He fell down and died. Then he took the raven's mat and poured it out. Then poggies mixed with codfish and flounders fell out. He put them into his own mat and went home. [While he was walking he sang:] "Now I have killed the one who always went out first." He got home.

After a little while some people found the raven dead on the beach. [They said to a young man:] "Quick, go and tell his sister." He ran to the house of the crow and entered. He found the crow at work making a large mat. "Your brother has been killed, crow," he shouted. She remained silent. He repeated, "The gull has killed your brother." She remained silent. Again he said: "Your brother has been killed, crow." Five times he repeated it. Then the crow arose, took some cedar bark, and tied it around her head as a head ring, and tied some around her waist. Then she took a rattle and began to sing and to shake her rattle. She called together all her people, the land birds. She called the eagles, the owls, the cranes, the chicken-hawks, the large hawks, the duck-hawks. All her people were strong. The gull called together his people, the ducks, the tail ducks [?], sprit-tail ducks [?], pelicans, albatross, loons, shags, and coatches. All his people were flat footed. Now the crow made war against the gull. [They sang their war song:] "I shall frighten him away from the beach, Tasmō'tl Tasmō'tl hē hē hē hē [Tasmō'tl is the mythical name of the gull]. The duck-hawk jumped at the tail duck and tore off its head and they killed part of the gull's people. They became afraid. The crow said: "Let it be low water early in the morning." They said: "The crow asks for low water in the morning. Then the flood tide shall begin. Many things will drift ashore." The gull wanted to give her high water early in the morning, but the crow did not accept it. The gull's people were afraid and said: "Give her what she wants, give her what she wants, or she will kill us." Then he wanted to give her half-tide early in the morning. But the crow did not accept it. One-half of the gull's people were killed by that time. Then he offered her ebb tide late in the morning, but she did not accept it. Then the gull's people said: "Give her what she wants, else she will kill us. She can not rise early, you will always be the first to wake up and she will awake after you. You will first go to the beach and she will go after you." Then the gull said: "Tell her that I will give her what she wants." They went to the crow and said: "Now he gives you what you have asked for." Then the crow was glad, and she and her people went home.

6. IT¡Ā'LAPAS IĀ'KXANAM.

COYOTE HIS MYTH.

Nē'tē it¡ā'lapas, nitē'mam Gōt¡'ā't. A'lta āqoā'-iL ugō'lal akē'x.
He came coyote, he came to Gōt¡'ā't. Now large surf there was.

2 Nō'ptcgEx nau'i gō tEmā'ktcXEma. A'lta k¡oa's nē'xax it¡'ā'lapas
He went up at once to spruce trees. Now afraid he became coyote

3 yuXunā'ya. lō'Lqtē ayō'La-it Got¡'ā't. AtcLō'cgam Lkamilā'lEq,
he might drift away. Long time he stayed at Got¡'ā't. He took it sand

4 atcLXE'kXuē gō qaX ugō'lal. "TEmᶜā'ēma ōxō'xō, näkct ugō'lal
he threw it on that surf. "Prairie it shall be, not surf

5 āxā'tx. Uxonā'XEnitEma tê'lx·Em ugō'cgēwakEma gō x·itik
it will be. Generations people they will walk on this

6 tEmᶜā'ēma." A'lta tEmᶜā'ēma nō'xôx Tiā'k¡ēlakē. TEmᶜā'ēma
prairie." Now prairie it became Clatsop. A prairie

7 nō'xôx qaX ugō'lal.
became that surf.

A'lta-y- ē'qxēL nē'xax Niā'xaqcē. Ā'yō, t!'ōL atci'tax it¡ā'lapas
Now a creek became Niā'xaqcē. He went, a house he made it coyote

9 gō Niā'xaqcē. Nixō'tXuitamē gō ciā'mict Niā'xaqcē. AtcLā'lukc
at Niā'xaqcē. He went and stood at its mouth Niā'xaqcē. He speared them

10 môkct ō'owun; atcLē'lukc iguā'nat, atcLē'lukc ē'qalEma.
two silver-side salmon; he speared it a salmon, he speared it a fall salmon.

Atcē'xalukctgō qix· iguā'nat; atcē'xalukctgō qix· ē'qalEma.
He threw it away that salmon; he threw it away that fall salmon.

12 "TuXul ka ianu'kstX ē'qxēL. Nēkct tq¡ēx antE'tx tiā'kunat,
"Too and small creek. Not like I do them its salmon,

13 nēkct tq¡ēx antE'tx tē'qalEma. TuXul ka ianu'kstX ē'qxēL.
not like I do them fall salmon. Too and small creek.

14 Qiā'x tcLa-uwē'LxōLxa, tcx·ī Lgiāwa'ᶜō-y- ē'qalEma LgōLē'lEXEmk
If it is bad omen, then they kill him a fall salmon a person

15 LŌ'mEqtēmx. Ä'ka iguā'nat. Ma'nix ēā'kil iguā'nat qēwā'qxēmEnīLx
will die. Likewise a salmon. When a female salmon it will be killed

16 ka Lᶜā'gil LŌ'mEqtEmx, ma'nix ē'k·ala qēwā'qxēmEnīLx ka LE'k·ala
and a woman will die; when a male it will be killed and a man

17 LŌ'mEqtEmx. Ē'ka-y- iguā'nat, ē'ka-y- ē'qalEma." A'lta ā'tcukᵘɪ
will die. Thus salmon, thus fall salmon." Now he carried it

18 ā'mkXa qaX ō'owun. Nē'Xkō. Nāu'i Lq¡u'pLq¡up atcā'lax.
only that silver-side salmon. He went home. At once cut he did it.

19 Nāu'i atcā'qxōpk, nixLxā'lEm. Nē'ktcuktē. Atciō'cgam iā'tcōL,
At once he steamed it on stones, he ate it. It got day. He took it his harpoon,

20 nixō'tXuitamē gō ciā'mict Niā'xaqcē. Nēkct i'kta atcē'ElkEl
he went and stood at its mouth Niā'xaqcē. Not anything he saw it

21 ka aLtuwē'tcgōm. Nē'Xkō. Nē'ktcuktē wiXt, wiXt ā'yo.
and it became flood-tide. He went home. It got day again, again he went.

22 Nixō'tXuitamē. Näkct i'kta wiXt atcē'ElkEl. NiXE'LXa, nē'Xkō.
He went and stood there. Not anything again he saw it. He became angry, he went home.

23 AtcLa'auwitcXa. Atciō'lXam iā'ēlitk: "Mxanigu'Litck, qa'daqa
He defecated. He said to them his excrements: "Tell me why

24 k¡ā'ya nā'xax qaX ō'owun?" "Ē nikct tEmē'XatakôX, tiā'ᶜwit
nothing became those silver-side salmon?" "Ē not your mind, his legs

25 ōxoīLk¡'a'yukta. Ma'nix aqā'waᶜox ō'owun, q¡atsE'n aqā'waᶜox,
bandy. When it is killed a silver-side salmon, first it is killed,

26 näkct Lq¡u'pLq¡up aqā'x. Ka'nauwē aqā'xcx ka aqō'lEktcX.
not cut it is done. Whole it is split along back and it is roasted.

Näkct aqā'opgux. Qiā'x gō k^{u}ca'la t!'a'LEma nō'ix, tcx·ī aqā'opgux." 1
Not it is steamed. If at up river creeks they go, then they are steamed."

Nē'Xkō it¡'ā'lapas. Nē'ktcuktē. WiXt ā'yō. AtcLā'lukc Lōn. 2
He went home coyote. It got day. Again he went. He speared them three.

Nē'Xko; atci'tax Lōn t!Emtk. Atcō'lEktc ctēXt cga'amtkct ā'ēXt 3
He went home; he made them three spits. He roasted it one spit one

qaX ō'owun. Lōn qaX ō'owun, Lōn tga'amtk. Nē'ktcuktē, wiXt 4
that silver-side salmon. Three those silver-side salmon, three their spits. It got day, again

ā'yō, nixō'tXuitamē. Nēkct i'kta atcē'ElkEl ka actuwē'tcgōm. 5
he went, he went and stood there. Not [any] thing he saw it and it became flood-tide.

Nē'Xkō, niXE'LXa. AtcLa'auwitcXa. Atciō'lXam, atciwa'amtcxōkō 6
He went home, he was angry. He defecated. He said to them, he asked them

iā'ēlitk: "Qa'da nā'xax qaX ō'owun!" AtciōlXam, nē'k·im iā'ēlitk: 7
his excrements: "How became these silver-side salmon!" They said to him, they spoke his excrements:

"Ayamō'lXam, x·ik tiā'ᶜwit ōxo-iLk¡'ayō'kuima; ma'nix tcx·ī 8
"I said to you, this his legs bandy; when first

aqā'waᶜox ō'owun, ctēXt cga'amtkct ugō'k'ultcin, ctēXt cga'amtkct 9
they are killed silver-side salmon, one its spit its head, one its spit

ugō'kōtcX, ctēXt cLā'amtkct Lga'apta, ctēXt cga'amtkct ō'gōLᶜa. 10
its back. one its spit its roe, one its spit its meat.

Ōgō'qxoēmōpa nacxE'lgiLxax." Nē'k·im it¡'ā'lapas: haō'! 11
Its gills are burnt." He said coyote: yes!

Nē'ktcuktē, wiXt ā'yō. Atcō'tēna wiXt Lōn ō'owun. AtcLā'lukc. 12
It got day, again he went. He killed them again three silver-side salmon. He speared them.

Nē'Xkō wiXt. NiXkō'ınam. Ā'tcaxc ka'nauwē. A'lta t¡'Emtk 13
He went home again. He got home. He cut it all. Now spits

atci'tax. Ō'xau-it t¡'Emtk atci'tax. A'lta atcō'lEktc, ka'nauwe 14
he made them. Many spits he made them. Now he roasted it, all

tEnō'Xuma tga'amtk. Kulā'yi ō'gōᶜLa cga'amtkct, kulā'yi ugō'k'ultcin, 15
apart their spits. Far its flesh its spit, far its head,

kulā'yi ugō'gōtcX cga'amtkct; kulā'yi Lga'apta Lcta'amtkct· 16
far its back its spit; far its roe its spit.

Nē'xilktc it¡ā'lapas. Nē'ktcuktē wiXt. Ā'yō. AtcLā'lukc itcā'Lēlam 17
He roasted it coyote. It got day again. He went. He speared them ten

ō'owun. YuL¡l nē'xax it¡ā'lapas. NiXkō'mam. NixE'lgixc. 18
silver-side salmon. Glad he got coyote. He got home. He split it.

Qā'mxka ā'tcaxc, nā'qxoya. QaX qāmx axgē'wal nā'qxoya. 19
Part only he cut it, he slept. That part fresh he slept.

Nē'ktcuktē, tcx·ī wiXt atcō'lEktc. WiXt ā'yō, nixō'tXuitamē. 20
It got day, then again he roasted it. Again he went, he went and stood there.

Nikct i'kta atcē'ᶜElkEl. ALtuwē'tcgōm. Nē'Xkō. WiXt nē'ktcuktē, 21
Not anything he saw. It became flood-tide. He went home. Again it got day,

wiXt ā'yō. WiXt näkct i'kta atcē'ᶜElkEl. Nē'Xkō niXE'LXa. 22
again he went. Again not anything he saw it. He went home, he became angry.

AtcLā'auwitcXa it¡'ā'lapas. Atciwa'amtcxōkō iā'ēlitk: "Qa'daqa 23
He defecated coyote. He asked them his excrements: "Why

k¡ā'ya nā'xax qaX ō'owun!" Atciō'mēla iā'ēlitk. Aqiō'mēla 24
nothing became these silver-side salmon!" They scolded him his excrements. He was scolded

it¡ā'lapas. "Ma'nix tcx·ī aqōtē'nax ō'owun, q¡atsE'n aqōtē'nax, 25
coyote. "When first they are killed silver-side salmon, first they are killed,

näkct aqaō'yamitx auwē'ᶜ; ka'nauwē aqō'ktciktamitx. Qē'xtcē 26
not they are left raw; all they are made (roasted). Intending

1 ā'xauwē aqōtē'ɲax, tatc¡a ka'nauwē aqō'ktciktamitx. Näket nā'o-ix."
many they are killed, look! all they are made (roasted). Not he sleeps."

2 WiXt nē'ktcuktē. Ā'yō it¡ā'lapas, nixō'tXuitamē. AtcLā'lukc
Again it got day. He went coyote, he went and stood there. He speared

3 itcā'Lēlam. A'lta atci'tax t¡Emtk, ō'xuē atci'tax t¡Emtk. A'lta
ten. Now he made them spits, many he made them spits. Now

4 nixElqɪāta-it, ka'nauwē atcō'ktcktamit qaX iā'k¡ētēnāx. A'lta
he was awake, all he made them (roasted) those what he had caught. Now

5 ka'nauwē atci'tōL¡ tgē'Lau, tgā'k·iLau ō'owun q¡atsE'n nō'yamx gō
all he finished them taboos, their taboos the silver-side salmon first they arrive at

6 Niā'xaqcē. Ia'xkatē ayō'La-it. Nē'k·im it¡ā'lapas: "Ē'ka-y- ōxō'xō
Niā'xaqcē. Then he stayed. He said coyote: "Thus they will do

7 Natē'tanuē, manix Lmē'mElōst kLkLōcgā'liL Lgā'xō-y- ō'owun, nau'i
the Indians, when corpses who takes them (prepares for burial) he eats them silver-side salmon at once

8 k¡aya'-y- axā'xō. Ma'nix gaLā'k¡auk¡au Lgā'Xō-y- ō'owun, nau'i
nothing they will become. When a murderer he eats them silver-side salmon, at once

9 k¡aya'-y- axā'xō. Ē'ka Lqēlā'wulX, ē'ka LqLā'xit. A'la nai'ka,
nothing they will get. Thus a girl menstruating the first time, thus a menstruating woman. Even I,

10 ā'la tEll anE'xax."
even tired I became."

A'lta nē'tē, kaxä' nitē'mām ayugō't¡ōm tā'nEmckc tkɪolā'lipL·
Now he came, where he arrived coming he met them women digging much with sticks.

12 Atctuwa'amtcxōkō: "Ē'kta amcgiā'wul?" "Ā tā'lalX ntcktā'wul."
He asked them: "What are you doing?" "Ah gamass we make."

13 "Qantsī'x· Lx Tiā'k¡ēlakē pōc tā'lalX aqta'wul, amcgiupā'yaLx
"How may be Clatsop if gamass is made, you dig

14 iq¡aLxoē'ma k¡a ēcanā'tauc, iā'mkXa qiupiā'Lxa gō x·ik ilē'ē.
beets (?) and thistles (?), only they will be dug in this land.

15 Nēket tā'lalX qtE'tpiaLxax." A'lta atgiupā'yaLx iq¡aLxoē'ma k¡a
Not gamass it is dug." Now they dig beets (?) and

16 ēcanā'tauc. Ayōē'taqL qō'tac tā'nEmckc. AtcuXugō'mē qō'ta tā'lalX.
thistles (?). He left them those women. He made poor that gamass.

17 Lcē'Lpatē nō'xôx qō'ta tā'lalX.
Scylla became that gamass.

Nitē'mam Tiā'k¡ēlakē. A'lta tcā'ēpaē. L¡ap atcā'yax Liā'wuX
He came to Clatsop. Now it was spring. Find he did him his younger brother

19 iā'xkatē itcā'yau. Atciō'lXam Liā'wuX: "Tgt¡ō'kti tEnauā'itk
there the snake. He said to him to his younger brother: "Good net

20 txqtā'xō." Nē'k·im itcā'yau: "Mai'ka imē'Xaqamit." A'lta acgō'mEl
we two make it." He said the snake: "Your your mind." Now they two bought it

21 ōmō'tan. A'lta aqcgē'mgīktē ōcuē'ēē k¡a-y- ōqōsā'na. AcE'ktgEm.
material for twine. Now they were paid the frog and the newt. They span.

22 A'lta nixElā'ya-itx, atciāgElā'ya-itx ōmō'tan. A'lta itcā'yau cka
Now he always cleaned, he cleaned it much the material for twine. Now the snake and

23 nikɪxē'lalEma-itx. A'lta acktgEmā'ya-itx ōcuē'ēē k¡a-y- ōqosā'na.
he crawled about much. Now they two span much frog and newt.

24 A'lta atciō'lXam LiA'wuX: "Ē'mx·Ela-y- ē'mx·Ela! Ka'nauwē
Now he said to him to his younger brother: "Clean it, clean it! All

25 LcaLā'ma cka mLxē'l," aqiō'lXam itcā'yau. Atciō'lXam it¡ā'lapas:
days and you always crawl about," he was told the snake. He said to him coyote:

26 "Mai'ka tā'nata mtā'xō, nai'ka tā'nata," nē'k·im it¡ā'lapas.
"You one side you will make it. I the other side." he said coyote.

AqLō'kXuL¡ LanĒ'ctukc, tiā'LanēctukC it¡ā'lapas: "Ai'aq, ai'aq, 1
It was finished the twine, his twine coyote's: "Quick, quick,
ai'aq!" aqiō'lXam itcā'yau. Amcinguwā'kōt, mxE'lgēk"tck." NĒ'k·im 2
quick!" he was told the snake. You let me wait, make net." He said
itcā'yau: "Mai'ka amcinguwā'kōt," aqiō'lXam it¡ā'lapas. A'lta 3
the snake: "You, you let me wait," he was told coyote. Now
nixE'lgēk"tck it¡ā'lapas. AtcLō'kXuL¡ ka'nauwē atci'tōk"tck. TE'pa-it 4
he made net coyote. He finished it all he made net. Rope
cktā'xo-il qō'cta c"ā'kil. Atci'Lax LE'qXun it¡ā'lapas. Ia'xkatē 5
they two made it those two women. He made it net-buoy coyote. There
nikɪxē'lalEma-itx itcā'yau. NĒ'k·im it¡ā'lapas: "LE'kXun LE'Xa!" 6
he crawled about much the snake. He said coyote: "Net-buoy make!"
aqiō'lXam itcā'yau. "Amcinguwā'kōt." NĒ'k·im itcā'yau: "Ai'aq, 7
he was told the snake. "You let me wait." He said the snake: "Quick,
ai'aq, āmxElEXulā'ma! Amcinguwā'kōt." AtcLā'LgōL¡ LE'qXun 8
quick, make haste! You let me wait." He finished it the net-buoy
it¡ā'lapas. Lqā'nakc atci'LgElōyē. NixE'ltōm itcā'yau. Gō 9
coyote. Stones he went to take them. He accompanied him the snake. At
Sōguamē'ts¡iak LqĀ'nakc aLgE'cgElōya. NēkLxē'l qix· itcā'yau gō 10
Tongue Point stones they two went to take them. He crawled about much that snake at
qō'La LqĀ'nakc. TcLō'guiLxat it¡ā'lapas LqĀ'nakc. AcĒ'Xkō. 11
those stones. He carried them down often coyote the stones. They went home.
AcXkō'mam. Ā'yō tE'kcēu it¡ā'lapas, ayō'kuiya tE'kcēu. NixE'ltōm 12
They arrived at home. He went spruce roots coyote, he went to get them spruce roots. He accompanied him
itcā'yau. Iā'xkatē LE'kLEk ā'tciax ilē'ē it¡ā'lapas. Iā'xkatē itcā'yau 13
the snake. There dig he did it the ground coyote. There the snake
nikLxē'l. AcĒ'Xkō. Tc¡E'xtc¡Ex atci'tax tE'kcēu it¡ā'lapas. 14
crawled about much. They went home. Split he did them the spruce roots coyote.
"Wu'ska mE'kxōtckē," aqiō'lXam itcā'yau, "amcinguwā'kōt." NĒ'k·im 15
"Go on, work," he was told the snake, "you let me wait." He said
itcā'yau: "Ai'aq, ai'aq, mE'kxōtckē!" aqiō'lXam it¡ā'lapas, 16
the snake: "Quick, quick, work!" he was told coyote,
"amcinguwā'kōt." A'lta atcLauwē'xētEq tiā'nauwa-itk it¡ā'lapas. 17
"you let me wait." Now he tied it to the buoys his net coyote.
Wuk¡ atcā'yax icō'Eltc. A'lta iā'xkati atcLauwē'xētEq tiā'nauwa-itk. 18
Straight he made it a mat. Now there he tied it to the buoys his net.
Ia'xkatē nikɪxē'lalEma-itx itcā'yau. AtcLō'kXuL¡ tiā'nauwa-itk 19
There he crawled around much the snake. He finished it his net
it¡'ā'lapas. QuL atctā'wix k"LĀ'xanē. Kawī'X ayō'pa it¡ā'lapas. 20
coyote. Hang up he did it outside. Early he went out coyote.
Ā'nqatē quL tā'wēwut itcā'yau tiā'nauwa-itk. "Ē LgĀ'wuX," 21
Already hang up it did the snake his net. "Eh younger brother,"
atciō'lXam "tci'nxgakō." NixEmā'tcta-itk it¡ā'lapas. AtcĀ'yuL 22
he said to him "he got the better of me." He was ashamed coyote. He won over him
itcā'yau. AqĀ'yuL it¡ā'lapas. NĒ'k·im it¡ā'lapas: "Ma'nix nauā'itk 23
the snake. He lost coyote. He said coyote: "When net
Lktā'xō LgōLē'lEXEmk, a'lta tä2ll LxĀ'xo-ilEmx, tcx·ī aLkLō'kōLax. 24
makes a person, now tired he shall always get, then he shall finish it.
Näkct tgt¡ō'kti qīgō nikct tEll amE'xax." NĒ'k·im itcā'yau: 25
Not good when not tired you get." He said the snake:
"Ayamō'lXam amcinguwā'kōt;" aqiō'lXam it¡ā'lapas. 26
"I told you, you let me wait;" he was told coyote.
NĒ'ktcuktē. ALxēnauwā'itgēmam. Aci'xanXa. Nau'i môkct 27
It got day. They went to catch salmon in net. They laid the net. At once two

1 atce′La-it. Nau′i atcugō′pEna tctā′nauwa-itk it¡ā′lapas. A′lta qē′xtcē
they caught. At once he jumped across it their net coyote. Now intending

2 aci′xēnauā-itgē; aLtuwä′tcgōm. Tā′mka môkct ka ictā′k¡ētēnax. A′lta
they caught salmon in their net; it got flood tide. Only two only their catch. Now

3 aLtuwä′tcgōm. A′lta aci′Xkō. Ō′lō gia′xt it¡ā′lapas. Nē′k·im, nau′i
it got flood-tide. Now they went home. Hungry he got coyote. He spoke, at once

4 nixE′lgixc aci′xēlEktc. ALxgē′ktcik aLxLxā′lEm. Ōcoē′ēē k¡a-y-
he split it they roasted it. It was roasted he ate. The frog and

5 ōq¡ōsā′na ctā′lē. Nē′ktcuktē, wiXt aLxēnauwā′itgēma. Itcā′paēt
the newt their cousins. It got day, again they went to catch salmon in the net. Looking after the rope

6 ōq¡ōsā′na; tā′yacaxala itcā′yau, ayā′ckuiLx it¡ā′lapas.
the newt; the one at the upper end of the net the snake, the one at the lower end of the net coyote.

7 ALE′xēnauw-āitgē qē′xtcē, acuwā′tka ka aLtuwä′tcgōm. ALi′Xkō.
They caught salmon in the net intending, they did not get anything and it became flood-tide. They went home.

8 Ē′x·LXa-ūt it¡ā′lapas. AtcLā′auwitcXa. Atciuwā′amtcxōkō iā′ēlitk.
He was angry coyote. He defecated. He asked them his excrements.

9 Nē′k·im iā′elitk it¡ā′lapas: "imē′L¡EmēnXut." "x·ik tiā′ᶜwit
They said his excrements coyote: "you lied." "This his legs

10 ōxo-iLk¡ā′yōkōma. Manix atgiā′waᶜox iguā′nat, näkct aLkcugupE-
bandy. When they catch it salmon, not they jump

11 nā′kux La′nauwa-itk. Näkct mcugō′tkakō tEmē′nauwa-itk. Manix
across it, their net. Not you step across your net. When

12 q¡'atsE′n aqtōtē′nax tguā′nat, gō′yē ōᶜō′Lax tcx·ī aqtā′xs." Nē′k·im
first they are killed salmon, thus the sun then they are cut." He said

13 it¡ā′lapas: "Ō, ta′kE kopE′t amxanlgu′Litck." Nē′ktcuktē wiXt
coyote: "Oh, then enough you told me." It got day again

14 aLxēnauwa′-itgēmam. Ma′nix aLgiā′waᶜox igua′nat, näkct atcugōpE-
they went to catch salmon in the net. When they killed him a salmon, not he jumped

15 nā′kux tiā′nauwa-itk. Mō′kcti aLE′xana kopä′ti aLē′L¡a-it tguā′nat.
across it his net. Twice they laid the net that many went into the net salmon.

16 Atcō′kō qaX ōq¡ōsā′na: "La′xtēwa, takE pāL nē′xax Ltcuq x·iau
He ordered her that newt. "Bail out, then full it got water that

17 ikanī′m. AkLā′xtēwa-y- ōq¡ōsā′na. Qē′xtcē aLExē′nauwā-itgē
canoe. She bailed it out the newt. Intending they caught salmon in the net,

18 aLuwē′tcgōm. ALE′Xkō. ALgō′xōtEq iLā′k¡ētēnax gō wē′wuLē.
it became flood-tide. They went home. They put it down what they had caught in the interior of the house.

19 Gō nō′yam ōᶜō′Lax ka nixE′lgixc it¡ā′lapas. Ä2 ka qaX ō′ōwEn
There arrived the sun and he split it coyote. Thus that silver-side salmon

20 ā′tcaxc, ä′ka atci′taxc qō′ta tkuā′nat. Kulā′yi-y- uyā′k¡Eltcin
he cut it, thus he cut them those salmon. Far its head

21 cga′amtkct, kulā′yi-y- uyā′kōtcX, kulā′yi-y- ā′yaLᶜa ciā′amtkct,
its spit, far its back, far its meat its spit,

22 kulā′yi Liā′apta Lctā′amtkct. ALxgē′ktcikt. Nē′ktcuktē, wiXt
far its roe its spit. They were done. It got day, again

23 aLxēnauwa′-itgēmam. Nēkct i′kta aLgiā′waᶜ, aLi′cx·EmgEna.
they went to catch salmon in net. Not anything they killed it, they got nothing.

24 NiXE′LXa it¡ā′lapas. AtcLa′auwitcXa. Atciō′lXam iā′ēlitk:
He became angry coyote. He defecated. He said to them his excrements:

25 "MxanElgu′Litck, qa′daqa k¡ē nō′xôx tik tguā′nat?" Atciō′mēla
"Tell me, why nothing they became these salmon?" They scolded him

iā'ēlitk: "AmXE'LōXu na ä'ka qaX ō'owun? Oxoä'ēma tgā'k·iLau 1
his excrements: "You think [int. part.] thus as those silver-side salmon? Others its taboos

ō'ōwun; ixElôi'ma iguā'nat tiä'k·iLau. Manix mcxēnauwa'-itgēmama, 2
the silver-side salmon; other the salmon its taboo. When you go out to catch salmon in net,

ma'nix ēauwiLā'-ita tEmcā'nauwa-itk, LŌ'ni mcxēnā'ya; kopä't 3
when he goes into the net your net, three times you lay net; enough

mcēLā'-ita iguā'nat. Kopä't; nēkct qa'nsix· mckLextēwā'ya. Manix 4
you will take in the net salmon. Enough; never bail out your canoe. When

mᶜXgō'mama ka miä'xca iguā'nat, yukpā' tc¡Ex miä'xō, kulā'yi 5
you get home and you cut it salmon, here [at sides] cut do it, far

iā'wan ciä'amtkct, kulā'yi iā'kōtcX ciä'amtkct; a'lta tE'mᶜEcX 6
its belly, its spit, far its back its spit; now sticks

mōxo inā'ya lakt. A'lta ctcē'lEqL mcā'xo. A'lta ia'xkati 7
place them in the ground vertically four. Now two parallel sticks over the others do. Now there

Lgā'kōtcX mLōkōXut¡ō'ya ka-y- uyā'k¡Eltcin k¡au gō-y- uyä'kōtcX 8
its back lay [m. obj.] on top of it and its head fast to its back

ci'Xa-ōt ka Liä'lict k·¡au ci'Xa-ōt." Atciō'lXam iā'ēlitk: "Ta'kE 9
it is and its tail fast it is." He said to them his excrements: "Then

kopE't amxanElgu'Litck." Nē'ktcuktē aLxēnauwā'itgēmam, 10
enough you told me." It got day they went to catch salmon in the net,

aLktō'tēna Lōn tguā'nat. Näkct aLkLā'xtēwa. Atcō'lXam ōq¡osā'na: 11
they killed them three salmon. Not they bailed it out. He said to her the newt:

"Igä'lEmam ē'mᶜEcX mä'Lxolē. Oqōgu'nkɪat lxgiä'xo." Nō'ya-y- 12
'Go and take it a stick inland. A club we shall make it." She went

oq¡ōsā'na, agiōgō'lEmam ē'mᶜEcX wiXt aLE'xana. WiXt ēXt 13
the newt, she took it a stick again they laid the net. Again one

niLē'La-it, atcLixE'gunk. Qē'xtcē aLixēnauwa'-itgē, aLixēnauwa'-itgē; 14
was in there, he clubbed it. Intending they caught salmon in the net, they caught salmon in the net:

aLtuwē'tcgōm, la'ktka iLā'k¡ētēnax. ALgō'xutEq Lā'kunat. 15
it became flood-tide, four only what they had caught. They put them down their salmon.

Gō nō'yam ōᶜō'Lax ka nixE'lgixc it¡ā'lapas. A'lta atcō'xo-ina 16
There he arrived the sun and he split them coyote. Now he placed in ground

lakt tE'mᶜEcX. A'lta ä'ka atci'taxc qō'ta tguā'nat, ä'ka qigō 17
four sticks. Now thus he cut them those salmon, as where

atciō'lXam iā'ēlitk. ALxgē'ktcikt. Nā'wi LE'kLEk atci'Lax qō'La 18
they told him his excrements. They got done. Immediately break he did it that

LE'kXutcX qix· it¡ā'lapas. Nē'ktcuktē aLxēnauwa'itgēmam. Näkct 19
backbone that coyote. It got day they went to catch salmon in the net. Not

i'kta aLgiä'waᶜ ka aLtuwē'tcgōm. ALE'Xko. NiXE'LXa it¡ā'lapas; 20
anything they killed it and it became flood-tide. They went home. He was angry coyote;

atcLa'auwitcXa. "Qa'daqa k·¡āya nō'xòx tik tguā'nat?" 21
he defecated. "Why nothing they became these salmon?"

atciuwa'amtcxōkō iā'ēlitk. "Ayamō'lXam," aqiō'lXam it¡ā'lapas; 22
he asked them his excrements. "I told you," he was told coyote;

atciō'lXam iā'ēlitk, "MxE'LōXuna-ya- ē'ka-y- ō'ōwun tgā'k·ilau? 23
they said to him his excrements, "You think [int. part.] thus as silver-side salmon their taboo?

Ōxoē'ma tgā'k·iLau tguā'nat. Ma'nix mcgēwaᶜō-y- iguā'nat, näkct 24
Other their taboo the salmon. When you will kill it a salmon, not

qa'nsix· ē'mᶜEcX amcgixgu'nᶜEkō. Qiā'x qiaō'pko, tcx·ī-y-ē'mᶜEcX 25
[any] how [with a] stick you strike it. If it is steamed, then [with a] stick

qiXgu'nEkō. Qiā'x q¡ōā'p LE'taLxē, tcx·ī aqiā'ōpkux iguā'nat. 26
it is struck. If nearly autumn, then it is struck the salmon.

1 Näkct LE'kLEkᵘ qLEtxt LiĀ'kōtcX iguā'nat q¡atsE'n ayō'yamx.
Not break it is done its back the salmon first it arrives.

2 Manix aqiĀ'waᵉox iguā'nat ka Lkamilā'lEq aqLō'cgamx. AqLik·ā'tqoax
When it is killed the salmon and sand it is taken. It is strewn

3 gō iā'xot ka aqixtcē'na-ox gō iā'xot. Nēkct aqLē'xkungux." Nē'k·im
on his eye and it is pressed with the fist on his eye. Not it is clubbed." He said

4 it¡ā'lapas: "Ta'kE kapE't amxanElgu'Litck." ALxēnauwa'itgēmam,
coyote: "Then enough you told me." They went to catch salmon in net,

5 nē'ktcuktē. ALē'La-it tguā'nat. Nau'i Lōn aLē'La-it. Ka'nauwē
it got day. They were in the net salmon. Immediately three were in the net. All

6 Lkamilā'lEq atcLEkuXōtE'qo-imx, atcuXōtcē'nan'Emx. Ō'xoē
sand he strewed on each, he pressed with his fist on each. Many

7 aLktō'tēna tguā'nat. ALE'Xko ka aLE'xēluktc. ALxgē'ktcikt. A'lta
he killed them salmon. They went home and they roasted them. They got done. Now

8 aLktō'mak gō kᵘca'la -y-ē'lXam. A'lta ōk¡uē'lak aLE'kxax.
he distributed it to upstream town. Now dried salmon they made.

9 Nä'ktcuktē, aLxēnauwā'itgemam. Qē'xtcē aLixēnauā'-itgē, acuwā'tka;
It got day, they went to catch salmon in the net. Intending they caught salmon in net, they got nothing;

10 aLtuwē'tcgōm, aLE'Xkō. NiXE'LXa it¡ā'lapas. AtcLā'auwitcXa.
it became flood-tide, they went home. He became angry coyote. He defecated.

11 "Qa'daqa k·¡ā'ya nō'xôx tik tguā'nat." "Ayamō'lXam x·ig
"Why nothing they became these salmon." "I told you this

12 iō'L¡ElEx, tiā'ᶜwit ōxoē'Lk¡ayōkōma. Ō'xoē tgā'k·iLau qē'wa
lean one, his legs bandy. Many their taboos those

13 tguā'nat. Ma'nix aqtōtē'ᵑax ō'xoē tguā'nat, nēkct qa'nsix·
salmon. If they are killed many salmon, not [any] how

14 aqiō'ktcpax, iā'xkatē aqiō'lEktcX, iā'xkatē aqiā'x. Ma'nix
they are carried outside, then they are roasted, then they are eaten. When

15 nicxgā'ētix·itx, iā'xkatē iqiō'tgEx. Manēx ok¡uē'lak aqā'x, qiā'x
he leaves some of it, there it is put. When dry salmon are made, if

16 aLuwē'tcgōmx agō'n ōᵉō'Lax, tcx·ī-y- ok¡uē'lak aqā'x." Atciō'lXam:
it gets flood-tide next day then dry salmon it is made." He said to them:

17 "KapE't amxanElgu'Litck." Nē'ktcuktē wiXt. ALxēnāuwā'-itgēmam,
"Enough you told me." It got day again. They went to catch salmon in the net,

18 aLktō'tēna tguā'nāt, ō'xoē aLktō'tēna tguā'nāt. ALktō'lEktc
they killed them the salmon, many they killed them salmon. They roasted them

19 ka'nauwē, aLxgē'ktcikt. A'lta aLguguixē'mam tē'lx·Em, aqō'gō-y-
all, they got done. Now they invited them the people, she was sent

20 ōq¡'ōsā'na. Nōxo-iLxE'lEmam gō tā'yaqL it¡ā'lapas. Alō'XoL¡
the newt. They went to eat at his house coyote's They finished

21 nōxō-iLxā'lEm tē'lx·Em. Iā'xkate atoē'takɪ qtoxōgō'itix·it. A'lta-y-
they ate the people. Then they left it what they had left over. Now

22 ē'kXakᵘtē nē'xax. Kawī'2X ka ā'LōLx, aLE'xana. K·¡ē, nēkct
low water in the morning it was. Early and they went to the beach, they laid the net. Nothing, not

23 ē'kta, aLE'xēnaua-itgē cka aLtuwä'tcgōm. Näkct ē'kta aLgiā'waᵉ;
anything they caught salmon in the net and it became flood-tide. Not anything they killed it;

24 aLi'cXumgEna. Mâ'kcti qē'xtcē aLxēnauwā'itgēmam kawī'X,
they did not get anything. Twice intending they went to catch salmon in the net early,

25 acuwā'tka, aLcXE'mugEnax. AtcLā'auwitcXa it¡ā'lapas. Atciō'lXam
they did not get anything, they did not get anything. He defecated coyote. He said to them

26 iā'ēlitk: "Qa'daqa k¡ā'ya nō'xôx tguā'nat?" Aqiō'lXam it¡ā'lapas:
his excrements: "Why nothing they became the salmon?" He was told coyote:

"Ayamō'lXam x·ik iō'Lˌ ElEx, ō'xoē tgā'k·iLau qē'wa tguā'nat. 1
"I told you this lean one, many their taboo those salmon.

Ma'nix ē'kXak^{u}tē mxēnauwa'itgēmam, qiɜ'x Lāx axā'xō ō^{ɛ}ō'Lax, 2
If low water in the morning you go to catch salmon in the net, if out comes the sun,

tcx·ī amxE'nXax. Näkct mxEnXā'ya manix ka nikct Lāx ō^{ɛ}ō'Lax. 3
then lay net. Not lay net when then not out the sun.

Näkct qiutctpā'ya iguɜ'nat. Qiā'x ōkˌu'nō gīuktcpā'ya tcx·ī 4
Not they are carried out salmon. If a crow she will carry it out then

aqiō'ktcpax, tcx·ī aqtō'magux tguwē'^{ɛ}. Nēkct qā'nsiX tcagō'ktia 5
it is carried out, then it is distributed raw. Not [any] how it will get daylight

ō^{ɛ}ō'lEptckiX, näkct qa'nsiX qcā'xō ciā'tckunict, qiā'x ctaō'ya tcx·ī 6
fire, not [any] how it is eaten its breast, if they sleep then

aqcā'x. Ma'nix aqiō'lEktcx iguā'nat gō-y- ō^{ɛ}ō'lEptckiX, ayō'ktcEktx, 7
it is eaten. When it is roasted salmon at the fire, it gets done,

nɜ'u'i wāx aqLā'kax Ltcuq qaX ō^{ɛ}ō'lEptckiX." Atciō'lXam ia'ēlitk: 8
immediately pour it is done into water that fire." He said to them his excrements.

"KapE't ta'kE amxanElgu'Litck. Ē'ka-y- ōxō'xō Natē'tanuē, 9
"Enough then you told me. Thus they will do the Indians,

uxōnā'XEnitEma Natē'tanuē. Ē'ka tgā'k·iLau. Ā'la nai'ka tEll 10
the generations of Indians. Thus their taboo. Even I tired

anE'xax," nē'k·im itˌā'lapas gō Tiā'kˌēlakē tgā'k·iLau. Atckcō'lXam 11
I became," he said coyote at Clatsop their taboos. He said to them

ctā'lē: "lxkɪɜ'yuwa iau'a ē'natai." NaxE'ltXuitcgō ōqˌōsā'na. 12
his cousins: 'We will move there to the other side." She made herself ready the newt.

Ā'tcukct itcɜ'yau ōcuē'ēē. A'lta a'xLXaōt, cā'uca-u agē'x. Ayaga'ōm 13
He looked at her the snake [at] the frog. Now she [the frog] was angry, growling with closed mouth she did. He reached her

itcā'yau, a'lta atcā'wa^{ɛ}. Aqā'wa^{ɛ} ōcuē'ēē; itcā'yau atcā'wa^{ɛ}. 14
the snake, now he killed her. She was killed the frog; the snake killed her.

ALtē'mam ya'koa ē'natai. ALE'xēnaua-itgē. ALktō'tēna tguā'nat. 15
They arrived here on the other side. They caught salmon in the net. They killed them salmon.

Ē'ka atci'tax Tiā'kˌēlak, Lkamilā'lEq atcLē'kXatq gō iā'xōt qix· 16
Thus as they made them Clatsop, sand he strewed on them in his eye that

iguā'nat. Gōyē' atcā'yax, atcix·tcē'na. Qē'xtcē aLE'xēnaua-itgē 17
salmon. Thus he did him, he pressed him with his fist. Intending they caught salmon in net

wiXt, näkct aLgiā'wa^{ɛ}. ALE'Xkō. Nē'ktcuktē. ALxēnauā'-itgēmam, 18
again, not they killed him. They went home. It got day. They went to catch salmon in the net,

näkct i'kta aLgiā'wa^{ɛ}. Nē'ktcuktē wiXt, aLixē'naua-itk. Nēkct 19
not anything they killed it. It got day again, they caught salmon in the net. Not

i'kta aLgiā'wa^{ɛ}. Kalā'lkuilē nē'xax. AtcLa'auwitcX: "Qa'daqa 20
anything they killed it. Scold he did. He defecated: "Why

kˌē nō'xôx tik tguā'nat?" "Ē, mē'Lˌala, itˌā'lapas. Ma'nix 21
nothing they became these salmon?" "Oh, you fool, coyote. When

mēuwa'^{ɛ}ō iguā'nat cka mikɪtu'qoēma! MXa'LōXEna-y- ē'ka 22
you will kill a salmon and you kick him! You think [int. part.] thus as

Tiā'kˌēlakē?" Nē'k·im itˌā'lapas: "ō!" Nē'ktcuktē, wiXt aLxēnauwa'- 23
Clatsop?" He said coyote: "Oh!" It got day, again they went to catch

itgēmam. ALE'xāna. Mōkct aLktō'tēna tguā'nat. WiXt aLE'xana, 24
salmon in the net. They laid the net. Two they killed them salmon. Again they laid net,

Lōn aLktō'tēna tguā'nat. Atcē'xalukctgō ēXt mā'Lxolē. Nēlgā'Xit 25
three they killed them salmon. He threw it ashore one upland. He fell down headlong

ā'yacqɪ gō Lqamēlā'lEq qix· iguā'nat. Qē'xtcē wiXt aLE'xana. 26
his mouth in the sand that salmon. Intending again he laid the net.

K¡ē nēkct i'kta aLgiā'waᵋ. ALixē'naua-itgē qē'xtcē cka
Nothing not anything he killed it. He caught salmon in net intending and

aLtuwä'tcgōm. Näkct i'kta aLgiā'waᵋ. Qoā'nEmka iLā'k¡ētēnax.
it became flood-tide. Not anything they killed it. Five only what they caught.

Āli'Xkō. Tsō'yustē nixE'lgixc it¡ā'lapas. ALE'xēluktc, aLxgē'ktcEkt.
They went home. In the evening he split them coyote. They roasted them, they were done.

Nē'ktcuktē aLxēnauwa'itgēmam, näkct i'kta aLgiā'waᵋ. Kalā'lkuilē
It got day they went to catch salmon in the net, not anything they killed it. Scold

nē'xax it¡ā'lapas. AtcLā'auwitcXa: "Qa'daqa k¡ā'ya nō'xôx tik
he did coyote. He defecated: "Why nothing they became these

tguā'nat?" "Ē, mE'L¡ala, it¡ā'lapas! MxE'LōXEna-y- ē'ka
salmon?" "Oh, you fool, coyote! You think [int. part.] thus as

Tiā'k¡ēlakē? Näkct qix·itkctguā'liL iguā'nat, ē'wa kē'kXulē
Clatsop? Not he is thrown ashore salmon, thus down

ā'yaqtq, tgā'k·iLau. Manix mēwa'ᶜo iguā'nat, a'lta amLgElō'ya
his head, it is their taboo. When you kill him a salmon, now go and take them

LĀ'lēlē, ma'nix ō'xoē tguā'nat amtōtē'na, ka'nauwē amLauwē'qcamita
salmon-berries, when many salmon you have killed them, all you put into their mouths

LĀ'lēlē." "Ō, takE kopE't amxanElgu'Litck," atciō'lXam iā'ēlitk.
salmon-berries." "Oh, then enough you told me," he said to them his excrements.

Nē'ktcuktē. WiXt aLxēnauwa'itgēmam. Ō'xoē aLktō'tēna tguā'nat.
It got day. Again they went to catch salmon in the net. Many they killed them salmon.

Atcō'kō oq¡ōsā'na, LĀ'lēlē agE'LgElōya. AkLE'Lkᵘqam LĀ'lēlē
He sent her the newt, salmon-berries she shall go to take them. She brought them salmon-berries

ōq¡ōsā'na. A'lta aqLauwē'qcEmt qō'La LĀ'lēlē qō'ta tguā'nat.
the newt. Now they were put into their mouths those salmon-berries those salmon.

Nē'ktcuktē, wiXt aLxēnaua'itgēmam.
It got day, again they went to catch salmon in the net.

ALōgō'ōm ōxoēnauwā'-itgē gō mā'Lnē. Mank mā'ēma aLE'xana,
They met men fishing with net salmon at on water. A little seaward they laid net.

tcä'xēL aLE'xana, ka aLō'tctuwilX, mank kᵘcalā'. ALE'Xkō qix·
several times they laid the net, and they ascended the river, a little up the river. They passed it that

ikanī'm, itā'xēnim qō'tac ōxoēnauā'itgē. ALE'xana. ALExō'naua-itgē
canoe, their canoe these men fishing salmon with net. They laid their net. They caught salmon in the net

qē'xtcē, nēkct i'kta aLgiā'waᵋ. ALE'cXumgEna. ALE'Xkō;
intending, not anything they killed it. They did not catch anything. They went home:

kalā'lkuilē nē'xax it¡ā'lapas. AtcLā'auwitcXa: "Qa'daqa k¡ā'ya
scold he did coyote. He defecated: "Why nothing

nō'xôx tik tguā'nat?" "Yä2, x·ik iō'L¡'ElEx, ma'nix mēwa'ᶜo
became these salmon?" "Yä, this lean one, when you kill him

iguā'nat, iā'xkatē mxEnxā'ya. WiXt ēXt mēwa'ᶜō, wiXt iā'xkatē
a salmon, there you lay net. Again one you kill him, again there

mxEnxā'ya. Näkct mxgō'ya ikanī'm, ma'nix ōxoēnauā'-itgē tê'lx·Em.
lay net. Not pass a canoe, when they put salmon in a net people.

Tgā'k·iLau." "Haō'," nē'k·im it¡ā'lapas. Nē'ktcuktē, wiXt
It is their taboo." "Haō," he said coyote. It got day, again

aLxēnauā'-itgēmam. Nē'k·im it¡ā'lapas: "Ā'la nai'ka ā'la tEll
they went to catch salmon in net. He said coyote: "Even I even tired

nE'xax; ē'ka-y- ōxō'xō Natē'tanuē. Nēkct Lgiā'xō iguā'nat
I become; thus they will do the Indians. Not it will eat him salmon

gaLā'k¡auk¡au, ē'ka Lmē'mElōct kɿkɿōcgā'liL, ē'ka Lqēlā'wulX, 1
a murderer, thus corpses who takes [them] always, thus girl first menstruating,

ē'ka LqLā'Xit, ē'ka LE'pL'au. Ka'nauʷē-v- ē'ka tgā'k·iLau tê'lx·Em 2
thus menstruated woman. thus widow and widower. All thus their taboo people

nuxunā'xEnitEma tê'lx·Em. 3
generations of people.

Translation

Coyote was coming. He came to Gōt'a't. There he met a heavy surf. He was afraid that he might be drifted away and went up to the spruce trees. He stayed there a long time. Then he took some sand and threw it upon that surf: "This shall be a prairie and no surf. The future generations shall walk on this prairie." Thus Clatsop became a prairie. The surf became a prairie.

At Niā'xaqcē a creek originated. He went and built a house at Niā'xaqcē. He went out and stayed at the mouth of Niā'xaqcē. Then he speared two silver-side salmon, a steel-head salmon, and a fall salmon. Then he threw the salmon and the fall salmon away, saying: "This creek is too small. I do not like to see here salmon and fall salmon. It shall be a bad omen when a fall salmon is killed here; somebody shall die; also when a salmon is killed. When a female salmon or fall salmon is killed a woman shall die; when a male is killed a man shall die." Now he carried only the silver-side salmon to his house. When he arrived there he cut it at once, steamed it and ate it. On the next day he took his harpoon and went again to the mouth of Niā'xaqcē. He did not see anything, and the flood tide set in. He went home. On the next day he went again and did not see anything. Then he became angry and went home. He defecated and said to his excrements: "Why have these silver-side salmon disappeared?" "Oh, you with your bandy legs, you have no sense. When the first silver-side salmon is killed it must not be cut. It must be split along its back and roasted. It must not be steamed. Only when they go up river then they may be steamed." Coyote went home. On the next day he went again and speared three. He went home and made three spits. He roasted each salmon on a spit. He had three salmon and three spits. On the next day he went again and stood at the mouth of the creek. He did not see anything until the flood tide set in. Then he became angry and went home. He defecated. He spoke and asked his excrements: "Why have these silver-side salmon disappeared?" His excrements said to him: "I told you, you with your bandy legs, when the first silver-side salmon are killed spits must be made, one for the head, one for the back, one for the roe, one for the body. The gills must be burnt." "Yes," said Coyote. On the next day he went again. He killed again three silver-side salmon. When he arrived at home he cut them all and made many spits. He roasted them all separately. The spits of the breast, body, head, back, and roe

were at separate places. Coyote roasted them. On the next morning he went again. He speared ten silver-side salmon. Coyote was very glad. He came home and split part of the fish. The other part he left and went to sleep. On the next morning he roasted the rest. Then he went again and stood at the mouth of the river. He did not see anything before the flood tide set in. He went home. On the next morning he went again, but again he did not see anything. He went home angry. He defecated and asked his excrements: "Why have these silver-side salmon disappeared?" His excrements scolded him: "When the first silver-side salmon are killed, they are not left raw. All must be roasted. When many are caught, they must all be roasted before you go to sleep." On the next morning Coyote went and stood at the mouth of the river. He speared ten. Then he made many double spits, and remained awake until all were roasted that he had caught. Now he had learned all that is forbidden in regard to silver-side salmon when they arrive first at Niā'xaqcē. He remained there and said: "The Indians shall always do as I had to do. If a man who prepares corpses eats a silver-side salmon, they shall disappear at once. If a murderer eats silver-side salmon, they shall at once disappear. They shall also disappear when a girl who has just reached maturity or when a menstruating woman eats them. Even I got tired."

Now he came this way. At some distance he met a number of women who were digging roots. He asked them: "What are you doing?" "We are digging gamass." "How can you dig gamass at Clatsop? You shall dig [a root, species?] and thistle [?] roots in this country. No gamass will be dug here." Now they gathered [a root, species?] and thistle [?] roots. He left these women and spoiled that land. He transformed the gamass into small onions.

Then he came to Clatsop. It was the spring of the year. Then he met his younger brother the snake. He said to him: "Let us make nets." The snake replied: "As you wish." Now they bought material for twine, and paid the frog and the newt to spin it. Now Coyote cleaned all the material for twine while the snake was crawling about. Then the frog and the newt spun it. Then Coyote said to his younger brother: "Clean it, clean it. You crawl about all day." Thus he spoke to the snake. Coyote continued: "You shall make one side of the net, I make the other." Coyote finished his twine and said to the snake: "Quick! quick! you let me wait. Make your net." The snake replied: "You let me wait." Thus he spoke to Coyote. Now, Coyote made his net. He finished it all. The two women made the ropes, Coyote made the net buoys; while the snake crawled about. Coyote said: "Make your net buoys; you let me wait." Thus he said to the snake. The snake replied: "Make haste! you let me wait." Coyote finished his net buoys. Then he went to look for stones, and the snake accompanied him. They went for stones to Tongue point. The snake crawled about among the stones, while Coyote carried them down. They went home.

After they reached home Coyote went to gather spruce roots. The snake accompanied him. Coyote dug up the ground and the snake crawled about at the same place. They went home. Coyote split the spruce roots. "Go on; work," he spoke to the snake; "you let me wait." The snake replied: "Quick, quick; work! you let me wait." Now Coyote tied his net to the buoys and laid it down flat on a large mat. Then he tied it to the buoys. The snake crawled about at the same place. Coyote finished his net and hung it up outside. Early the next morning he stepped out of the house, and there hung already the net of the snake. "Oh, brother," he said, "you got the better of me." Coyote was ashamed. The snake had won over him. Coyote said: "When a person makes a net, he shall get tired before he finishes it. It would not be well if he would not get tired." The snake said to him: "I told you that you would let me wait."

It got day. Then they went to catch salmon in their net. They laid the net and caught two in it. Coyote jumped over the net. Now they intended to catch more salmon, but the flood-tide set in. They had caught only two before the flood-tide set in. Now they went home. Coyote said that he was hungry, and he split the salmon at once. They roasted them. When they were done they ate. The frog and the newt were their cousins. The next morning they went fishing with their net. The newt looked after the rope, the snake stood at the upper end of the net, Coyote at the lower end. They intended to catch salmon, but they did not get anything until the flood-tide set in. They went home. Coyote was angry. He defecated and spoke to his excrements: "You are a liar." They said to him: "You with your bandy-legs. When people kill a salmon they do not jump over the net. You must not step over your net. When the first salmon are killed, they are not cut until the afternoon." "Oh," said Coyote, "You told me enough." On the next morning they went fishing. When they had killed a salmon they did not jump over the net. They laid their net twice. Enough salmon were in the net. Then he ordered the newt: "Bail out the canoe, it is full of water." She bailed it out. Then they intended to fish again, but the flood-tide set in. They went home and put down what they had caught in the house. In the afternoon Coyote split the salmon. He split them in the same way as the silver-side salmon. He placed the head, the back, the body, and the roe in separate places and on separate double spits. They were done. The next morning they went fishing. They did not kill anything. Coyote became angry and defecated. He said to his excrements: "Tell me, why have these salmon disappeared?" His excrements scolded him: "Do you think their taboo is the same as that of the silver-side salmon? It is different. When you go fishing salmon and they go into your net, you may lay it three times. No more salmon will go into it. It is enough then. Never bail out your canoe. When you come home and cut the salmon, you must split it at the sides and roast belly and back on separate double

spits. Then put four sticks vertically into the ground [so that they form a square] and lay two horizontal sticks across them. On top of this frame place the back with the head and the tail attached to it." He said to his excrements: "You told me enough." On the next morning they went fishing and killed three salmon. They did not bail out their canoe. Then he said to the newt: "Fetch a stick from the woods. We will make a club." She went and brought a stick. Then they laid their net again. Again a salmon was in it and he killed it with his club. They intended to continue fishing, but the flood-tide set in. They killed four only. They put down their salmon. In the afternoon Coyote cut them and put four sticks into the ground. Now he did as his excrements had told him. When they were done he broke the backbone at once. On the next morning they went fishing. They did not kill anything before the flood-tide set in. They went home. Coyote was angry and defecated. "Why have these salmon disappeared?" he asked his excrements. "I told you," they said to Coyote; "do you think their taboo is the same as that of the silver-side salmon? It is different. When you kill a salmon you must never strike it with a stick. When they may be boiled, then you may strike them with a stick. When it is almost autumn you may strike them with a stick. Do not break a salmon's backbone when they just begin to come. When you have killed a salmon take sand, strew it on its eye, and press it with your fist. Do not club it." Coyote said: "You have told me enough." On the next morning they went fishing. Salmon went into the net; three went into the net immediately. He strewed sand on each and pressed each. He killed many salmon. They went home and roasted them. When they were done he distributed them among the people of the town above Clatsop. Now they dried them. On the next morning they went fishing. They tried to fish but did not catch anything before the flood-tide set in. They went home. Coyote was angry. He defecated: "Why have these salmon disappeared?" "I told you, you lean one, with your bandy-legs. There are many taboos relating to the salmon. When you have killed many salmon you must never carry them outside the house. You must roast and eat them at the same place. When part is left they must stay at the same place. When you want to dry them you must do so when the flood-tide sets in on the day after you have caught them." He said to them: "You have told me enough." On the next morning they went fishing again. They killed many salmon. They roasted them all. When they were done he invited the people. The newt was sent out. They came to eat in Coyote's house. They finished eating. Then they left there what they had not eaten. Now it was low water in the morning. They went out early to lay their net, but they did not catch anything. They fished until the flood-tide set in. They did not kill anything. They were unsuccessful. Twice they tried to go fishing early in the morning, but they were unsuccessful; they did not catch anything. Coyote

defecated and said to his excrements: "Why have the salmon disappeared?" Coyote received the answer: "I told you, you lean one, that the salmon has many taboos. When you go fishing and it is ebb-tide early in the morning, you must not lay your net before sunrise. The salmon must not be carried outside until a crow takes one and carries it outside. Then it must be distributed raw. No fire must be made until daylight; the breast must not be eaten before the next day. When salmon are roasted at a fire and they are done, water must be poured into the fire." He said to his excrements: "You have told me enough. The Indians shall always do this way. Thus shall be the taboos for all generations of Indians. Even I got tired."

Thus spoke Coyote about the taboos of Clatsop. He said to his cousins: "We will move to the other side." The newt made herself ready. Then the snake looked at the frog, who was growling. The snake reached her, struck, and killed her.

Now they arrived here on this side. They went fishing and killed salmon. He did the same way as in Clatsop. He strewed sand on the eye of that salmon. He pressed its eye. Then they intended to fish again, but they did not kill anything. They went home. On the following morning they went again fishing, but they did not kill anything. On the next morning they went fishing again, but they did not kill anything. Coyote scolded. He defecated: "Why have these salmon disappeared?" "Oh, you foolish Coyote. When you kill a salmon you must kick it. Do you think it is the same here as at Clatsop?" "Oh," said Coyote. On the next morning they went fishing again. They laid their net and caught two salmon. They laid their net again and caught three salmon. He threw one ashore. It fell down head first, so that the mouth struck the sand. They tried to lay their net again, but they did not kill anything. They tried to fish until the flood tide set in. They had not killed anything. They had caught five only. They went home. In the evening Coyote cut the salmon and roasted them. They were done. The following morning they went fishing, but did not kill anything. Coyote scolded. He defecated: "Why have these salmon disappeared?" "Oh, you foolish Coyote. Do you think it is the same here as at Clatsop? Do not throw salmon ashore so that the head is downward. It is taboo. When you kill a salmon go and pick salmonberries. When you have caught many salmon put salmonberries into the mouth of each." "Oh, you have told me enough," he said to his excrements. The next morning they again went fishing. They killed many salmon. He sent the newt to pick salmonberries. The newt brought the salmonberries. Now they put those berries into the mouths of those salmon. It got day and they went fishing again. They met fishermen on the water. A short distance down river they laid their net. They laid it several times and went up the river a short distance. They passed the canoes of those fishermen. They laid their net and intended to fish, but they did not kill anything. They were

unsuccessful. They went home. Coyote scolded. He defecated: "Why have these salmon disappeared?" "You lean one! When you kill a salmon, and you have laid your net at one place and you kill one more, you must lay your net at the same place. You must not pass a canoe with fishermen in it. It is taboo." "Yes," said Coyote. On the next day they went again fishing. Coyote said: "Even I got tired. The Indians shall always do in the same manner. Murderers, those who prepare corpses, girls who are just mature, menstruating women, widows and widowers shall not eat salmon. Thus shall be the taboos for all generations of people."

7. IQOĀ'CQOAC IĀ'KXANAM.

THE CRANE HIS MYTH.

Lxēlā'ētix· iqoā'cqoac k¡a it¡ā'lapas k¡a ixoā'ck¡oai. Ka'nauwē 1
There were the crane and coyote and the heron. All

LᶜaLā'ma Lē'iē aLkꞮupiā'Lxa-it. ALuwē'tcgōmx. A'lta nē'k·imx 2
days mud clams they gathered. It became flood tide. Now he said

it¡ā'lapas: "Qantsī'X tq¡ō'xōL tEmē'qolēyū?" Nē'k·imx iqoā'cqoac: 3
coyote: "How many Ōq¡ō'xōL are your sweethearts?" He said the crane:

'Môkct ōkunī'm pā'LEma k¡a qā'mxikc pEnka'." Nē'k·imx it¡ā'lapas: 4
"Two canoes full and part afoot." He said coyote:

"ME'nx· ka Lmē'qolēyū. Nai'ka qoā'nEm ōkunī'm pā'LEma k¡a 5
"Few only your sweethearts. I have five canoes full and

qā'mxikc pEnka';" cka k¡ā nixā'xo-itx ixoā'ck¡oai. Qoä'nEmē 6
part afoot;" and silent he always was the heron Five times

tēaLō'Lx aLkꞮō'piatx Lē'iē ka aLkꞮ'ā'yō-itx gō mā'Lxôlē gō 7
their sleeps they gathered mud clams then they always slept at inland on

tEmᶜā'ēma. Ēē'wam atcī'ax iqoā'cqoac. Nē'xElatckō it¡ā'lapas: 8
a prairie. Sleepy he made him the crane. He rose coyote:

"Ōq¡ō'xōL XaXaw ō'Lxat." AtcixElqē'LxalEm iqoā'cqoac; ayoō'ptitx. 9
"Ōq¡ō'xōL she comes down to the beach." He shouted the crane; he had slept.

Nē'k·im it¡ā'lapas: "Ka'ltas lā'xlax aiamtā'x." Ē'xoēti lā'xlax atcā'x. 10
He said coyote: "Only deceive I did you." Often deceive he did him.

A'lta aLk¡ē'witox·itx. NōLx Oq¡ō'xōL, akLE'lgitgax; ēgi'gula aqiā'x 11
Now they fell asleep. She came Ōq¡ō'xōL, she put them into [basket] below he was put

it¡ā'lapas, kā'tsEk aqē'lgītgax iqoā'sqoas, ē'kᵘcaxala aqiā'x 12
coyote, in middle he was put the crane, on top he was made

ixoā'cqoai. Mā'Lxolē aqLō'kᵘꞮamx. NixEl'ō'gux ixoā'cqoai. 13
the heron. Inland she arrived carrying them. He awoke the heron.

Atcō'cgamx ōē'kᵘtEqꞮ'ix·. Iā'xkatē nixpō'nitx. Kulā'yi nō'yamx 14
He took it a branch. There he hung. Far she arrived

uqcxē'Lau. NixEl'ō'gux it¡ā'lapas. Nē'k·imqac pEt nixā'x. NixEl'ō'kux 15
the monster. He awoke coyote. He looked [? ?] quiet he was. He awoke

iqoā'cqoac. AtcixE'lqēLxax. "K¡ā amE'x, k¡ā amE'x," nē'k·imx 16
the crane. He shouted. "Silent be, silent be," he said

it¡ā'lapas. "GElxō'ctxōt uqctxē'Lau." Akcō'kᵘꞮamx gō tE'kXaqL 17
coyote. "She carries us the monster." She carried them two to her house

gō tga'a uqctxē'Lau. Agiōnā'xLatcgox qix· ē'Xat. Agō'lXam 18
to her children the monster. She lost him that one. She said to her

uxgE'kxun ugō'xō: "Ē'qxamctk ē'kElōya. Môkct mtE'LkᵘꞮa 19
the eldest one her daughter: "A spit go and take it. Two carry

wuk¡Ema' itē'la-itqE'q." Nō'ix ugō'xo. Atciō'lXamx iā'cikc 20
straight huckleberry sticks." She went her daughter. He said to him to his friend

it¡ā'lapas: "MixEnLk¡ā'yōgō imē'tuk ma'nix aqEmō'lEktca." 21
coyote: "Bend your neck when it is intended to roast you."

Aqiō'kᵘꞮamx qix· ē'qxamctk. AtcixEnLk¡ā'yugux iā'tuk iqoā'cqoac. 22
It was brought that spit. He bent it his neck the crane.

Agō'lXamx ugō'xō: "Ē'kElōya ixEnLk¡ā'yukta -y-ē'qxamctk. 23
She said to her her daughter: "Bring a crooked spit.

Nē'k·imx it¡ā'lapas: "Manix qē'tkᵘꞮama ixEmk¡ā'yukta, wuk¡ amiā'x 24
He said coyote: "When it is brought a crooked one, straight make

imē'tuk." Agē'tkuɫam ugō'xō ixEnLk¡ā'yukta. Wuk¡ atcā'yax
your neck." She brought it her daughter a crooked one. Straight he made it

iā'tuk. Qoā'nEmi nōya qaX uk'ō'ckc ugō'xō-y-Ōq¡ō'xōL ka aLā'x
his neck. Five times she went that girl her daughter Ōq¡ō'xōL's and she became

q¡'am. Nā'k·im Ōq¡ō'xōl: "Cka cElā'ētix qcā'xō." Ciyi'q¡'Ema
lazy. She said Ōq¡ō'xōL: "And slaves we will make them." Half a fathom

iLā'Lqta LiĀ'itcX iqoā'cqoac. Nē'k·im it¡ā'lapas, aqiō'lXam iqoā'cqoac:
long his tail crane. He said coyote, he was told the crane:

"Qā't¡'ōcXEm! lā'xlax tgā'xo. AnEktcxEmā'ya, mEngEnō'tēnEma."
"Look out! deceive we will do her I shall sing my conjurer's song, you will help me sing."

ALkcupā'yaLx Lkuckuē' pāL qō'ta t!'ōL, ka nē'ktcxEm it¡ā'lapas.
They gathered it pitchwood full that house, and he sang the conjurer's song coyote.

Ō'kuk¡'uētik atcā'yax itcā'yau. Qē'xtcē atciō'lXam iqoā'cqoac:
Headband he put on him the snake. Intending he said to him [to] the crane:

"Okuk!uē'tik iamElā'xo x·ik itcā'yau." AcixElqē'Lxal iqoā'cqoac,
"Headband I shall put on you this snake." He shouted the crane.

k¡oa'c nē'xax. A'lta nē'ktcxEm it¡ā'lapas. Lā'kti ayā'qxoya
afraid he was. Now he sang the conjurer's song coyote. Four times sleeps

nixElkɫā'ta-it, ō'LaquinEm ō'pōl ka nōō'ptit Ōq¡ō'xōL k¡a tgā'a.
he remained awake, the fifth night and she slept Ōq¡ō'xōL and her children.

Atciō'cgam ēLq. Atcilgā'mētē gō-y- ilē'ē. Ā'mka uyā'makul
He took it a digging stick. He placed it upright in the ground. Only its handle

LāX. K¡au atci'Lax LE'kXakcō gō qix· ēLq; k¡au'k¡au atctō'kXux
visible. Tie he did it their hair at that digging stick: tie he did them

qō'tac tga'a Ōq¡ō'xōL. Actō'pa. WaX acgE'tax, waX qō'ta t!'ōL.
those her children Ōq¡ō'xōL. They went out. Light they did it, light that house.

Nē'xLXa iqoā'cqoac gō LiĀ'itcX. Atciō'lXam: "ME'La-it gō x·ita
He burnt the crane at his tail. He said to him: "Stay in this

tEmcā'ēma!" Ayō'La-it iqoā'cqoac. Nō'xōLXa gō qō'ta tEmcā'ēma.
prairie." He stayed the crane. It burnt at that prairie.

"ME'La-it gō Xau ūcā'qca!" Ayō'La-it gō qaX ucā'qca. Nā'xLXa
"Stay in this *Pteris aquilina*." He stayed at that *Pteris aquilina*. It burnt

qaX ucā'qca. "ME'La-it gō Xiau ē'Xca-ōt ē'mcEcX!" Ayō'La-it.
that *Pteris aquilina*. "Stay at this dry wood!" He stayed.

Nē'xLXa qix· ē'Xca-ōt ē'mcEcX. Alā'xti aLxE'tcXōm qō'La
It burnt that dry wood. At last it was finished that

LiĀ'itcX iqoā'cqoac. Tcx·ī atciō'lXam: "ME'La-it gō x·iLa Ltcuq,"
his tail the crane's. Then he said to him: "Stay in this water."

nixLō'lEXa-it it¡ā'lapas. Ta'kE aLxE'tcXōm LiĀ'itcX iqoā'cqoac.
he thought coyote. Then it was finished his tail the crane's.

A'lta nā'xLXa-y- ōqctxē'Lau. NaxE'l'ōkō, a'lta ōxō'LXa tE'kXaqL.
Now she burnt the monster. She awoke, now it burnt her house.

Aktō'lXam tga'a "McxElā'yutck! Tcūxō'LElama tE'lxaqL it¡ā'lapas."
She said to them her children "Rise! He will burn it our house coyote."

Qē'xtcē naxā'latck. Naxk¡ā'Xit. ALE'XLXa Lkanauwā'tiks k¡a tgā'a.
Intending she rose. It pulled her. They burnt all and her children.

A'lta ā'ctc it¡ā'lapas ē'wa Nix·kElā'x. Kuca'la āc'tō gō iā'Xakatck
Now they two went coyote thus Nix·kElā'x. Up river they went to its cataract

Nix·kElā'x. T!'ōL acgE'tax. Lxoa'p atci'tax tqā'nakc it¡'ā'lapas:
Nix·kElā'x A house they made it. Dig he did them stones coyote.

"K¡ō'ma tssōpEnā'ya ē'qalEma qigō naLxoā'pē; Ō'owun ksōpEnā'ya
"Perhaps they will jump the fall salmon where the hole; silver-side salmon will jump

qigō naLxoā'pē; ō'la-atcX ksōpEnā'ya qigō naLxoā'pē; ka'nauwē
where the hole; calico salmon will jump where the hole; all

tk¡'ē'wulElqL tksopEnā'ya qigō naLxoa'pē." A'lta atcā'yax ē'tcōL 1
fish will jump where the hole." Now he made it a harpoon shaft

iqoā'cqoac, atci'ctax ckulkulō'L. Ayō'tXuita-itx gō mā'Lnē iqoā'cqoac. 2
the crane, he made it a harpoon. He always stood at toward the water the crane.

Qiā'x ē'k·ala ē'qalEma, tcx·ī atcɂē'lukc'ax; qia'x ō'kXōla-y- ō'owun 3
If a male fall salmon, then he speared it; if a male silver-side salmon

tcx·ī atcɂā'lukc'ax. Ō'xoē atctō'piaLxax tk¡ē'wulElqɂ iqoā'cqoac. 4
then he speared it. Many he gathered them fish the crane.

Ala'xti atctā'xcx; ka'nauwē LᶜaLā'mā-y- ē'ka. It¡ā'lapas, qiā'x 5
At last he split them; all days thus. Coyote, if

iā'q¡'atxala ē'qalEma, tcx·ī atssō'pEnax qigō naLxoā'pē, qiā'x 6
a bad fall salmon, then it jumped where the hole, if

ōᶜō'kuil ō'owun, tcx·ī aksō'pEnax qigō naLxoā'pē. Ä2'XtEmaē tcx·ī 7
a female silver-side salmon. then it jumped where the hole. Sometimes then

it¡'ō'ktē atssōpEnā'x. PāL nō'xôx tE'ctaqL. Lgā'kxatcau pāL 8
a good one jumped. Full got their house. Its grease full

iā'kᵘcEmal iqoā'cqoac. Atctō'kctx iā'kᵘcEmal it¡ā'lapas; ka'nauwē 9
his dry salmon the crane. He looked up to his dry salmon coyote; all

cpE'qEma, nēkct Lgā'kxatcau. NixLō'lEXa-it it¡ā'lapas: "Niuwa'ᶜō. 10
gray, not its grease. He thought coyote: "I shall kill him.

Mtucgā'ma Xō'ta iā'kᵘcEmal." A'lta nē'ktcxEmx it¡ā'lapas. 11
I shall take them these his dry salmon." Now he sang his conjuror's song coyote.

Nix·ēnō'tēnEmx iqoā'cqoac. Ā'qoa-iL uyā'xōlē it¡ā'lapas. Ayōpē'Lax 12
He helped him sing the crane. Large his baton coyote's. He stretched it out

iā'tuk iqoā'cqoac. Nix·ēnō'tēnEmx. Atciā'ōwilX gō iā'tuk, 13
his neck the crane. He helped him singing. He struck him at his neck,

atcē'XEmq¡'ōya iā'tuk iqoā'cqoac. Aqiō'kLpa ka nixEmā'tcta-itck 14
he bent it his neck the crane. He was missed and he was ashamed

it¡ā'lapas. Atcawē'k·itk tiā'k¡ewalElqɂ iqoā'cqoac, ka'nauwē qix· 15
coyote. He put them into [basket] his fish the crane, all that

ia'kᵘcEmal. Atcawē'k·itk it¡ā'lapas iā'kᵘcEmal. A'lta cx·Lx·ā'yoōt. 16
his dry salmon. He put them into [basket] coyote his dry salmon. Now they were angry against each other.

Ē'x·LXaōt iqoā'cqoac, ē'x·LXaōt it¡ā'lapas. Atctō'ctxōniLtck 17
He was angry, the crane, he was angry coyote. He carried them on his head

iā'kᵘcEmal iqoā'cqoac. Tcē'xēLx nē'Xtakō ka ka'nauwē nōxō'tctXōm. 18
his dry salmon the crane. Several times may be he turned back and all he finished them.

Q¡'am nē'xax it¡ā'lapas igē'ctxō. Atcō'Xuina qō'ta tiā'k¡ēwulElqɂ. 19
Lazy he was coyote he carried them on back. He placed them in a row those his fish.

Aēkgō'tē qaX uē'Xatk gō Nix·kElā'x. NixLō'lEXa-it it¡ā'lapas: 20
It led across the hill that trail to Nix·kElā'x. He thought coyote:

"Ntuk¡'uwā'kcta nuXuwā'ya." AtcLE'lgitk LēXt Lᶜāpta gō 21
"I shall try I shall drive them." He put into one roe in

tiā'xalaitanEma nauē'gic, ate'xLxō tiā'xalaitanEma. A'lta ātcō'Xuwa 22
his arrows where they were in, he hung them over his shoulder his arrows. Now he drove them

qō'ta tiā'k¡'ēwulElqɂ. Ā'nqatē ayō'tctcō iqoā'cqoac. Goyē' mank 23
those his fish. Already he went down river the crane. Thus a little

akā'x qaX ō'ēXatk qīgō nō'Lxamtt. A'lta nōXuwa', nōXuwa' qō'ta 24
did that trail where it came down to the water. Now he drove them, he drove them those

tiā'k¡ēwulElqɂ gō Lqā'giltk auwigē'ca, gō Lqōmqō'mukc auwigē'ca. 25
his fish in baskets they were in, in large baskets they were in.

1 Q¡oā'p atgE'Lxam, a'lta tc¡pāk atkxtā'mXit. Ayō'Lxam qix· iā'nēwa
Nearly they came to the water, now really they rolled. He arrived at the water that first

2 iqā'giltk. Nau'i gō Ltcuq L¡lap nē'xax; wiXt ēXt ayō'LXam, nau'i
basket. At once in water under water it got; again one arrived at the water, at once

3 gō Ltcuq L¡lap nē'xax. Ka'nauwē ā'tgē. Nē'xankō; qē'xtcē
in the water under water it got. All they went. He ran; intending

4 atciō'cgam ēXt, L¡lap ā'cto. ALgē'xk¡a qō'La Lᶜā'pta. L¡lap
he took it one, under water they two went. It pulled him that roe. Under water

5 ā'yō. Lā'qo atē'xax qō'ta tiā'xalaitanEma. Ā'yoptck. K·¡ē ka'nauwē
he went. Take off he did them those arrows. He went ashore. Nothing all

6 qō'ta tiā'k¡ēwulElqɪ. Nē'k·im it¡ā'lapas: "AnxE'LuX tc¡a ē'ka
those fish. He said coyote: "I think thus

7 ōxō'xō tê'lx·Em. Ma'nix ōgōLā'yuwa ka cka tgōXuwā'ya tgā'cxēlax;
they will do the people. When they move then and they will drive it their food;

8 ā'la nai'ka, ā'la tgE'nxgakō. Qā'doxoē ato'xqiāxtEl, tEll xā'xo-ilEmx
even I, even they got the better of me. Must they always work, tired they always get

9 LgōLē'lEXEmk Lgē'ctxoniLx, ma'nix aLkLā'yuwa. K¡onē'k¡onē!;
person he carries much on back when they are going to move. The story;

10 wu'xi ickagä'p.
to-morrow it is fair weather.

Translation.

Crane, Coyote, and Heron lived together. Every day they went digging clams until the flood-tide set in. One day Coyote said: "How many Oq¡ō'xōL have you for your sweethearts?" Crane replied: "Two canoes full and some must walk." Coyote said: "How few sweethearts you have! I have five canoes full and some must walk." Heron remained silent. Five days they dug clams, and the nights they slept on a prairie. When Crane was sleepy Coyote rose and cried: "An Oq'ō'xoL comes down to the beach!" Crane shouted; he had fallen asleep. Then Coyote said: "I have only deceived you." He did so often. Now they fell asleep. Then Oq'ō'xōL came to the beach and put them into her basket. She put Coyote at the bottom, Crane in the middle, and Heron on top. She carried them inland. Now Heron awoke. He took hold of a branch and hung there. When the monster had gone a long distance Coyote awoke. He looked around but remained quiet. Then Crane awoke. He shouted, but Coyote said: "Be quiet, be quiet, the monster carries us away." She brought them to her house and to her children. One she had lost. Then she said to her eldest daughter: "Go and get two spits; bring straight huckleberry sticks." Her daughter went out. Then Coyote said to his friend: "Bend your neck when she is about to roast you." When the spit was brought Crane bent his neck. Then she said to her daughter: "Bring a crooked spit." Coyote said: "When a crooked spit is brought stretch out your neck." The girl brought a crooked spit, then Crane stretched out his neck." Five times the girl, the daughter of Oq¡ō'xōL, went; then she became tired. Oq¡ō'xōL said: "We will make them our

slaves." At that time Crane's tail was half a fathom long. Coyote said to him: "Look here! We will deceive her. I shall sing my conjurer's song and you will help me." They gathered pitchwood and when the house was full Coyote sang his conjurer's song. He put the snake on as a headband. He said to Crane: "I will put the snake on your head as a headband." Then Crane shouted; he was afraid. Now Coyote sang his conjurer's song. Four nights they remained awake; on the fifth night Oq!ō'xōL and her children fell asleep. Then he took a digging stick and rammed it into the ground so that only the handle remained visible. He tied the hair of Oq'ō'xōL and of her children to the digging stick. Then they went out and lit the house. Crane's tail caught fire. Then Coyote said to him: "Stay on this prairie." Crane did so and the prairie caught fire. "Stay in this fern." He did so and it caught fire. "Stay in this dry wood." He did so and it caught fire. At last Crane's tail was wholly burnt. Then Coyote thought: "Stay in the water." Thus Crane's tail was burnt. Now the monster caught fire. She awoke and saw her house burning. She said to her children: "Rise, Coyote will burn our house." She wanted to rise, but her hair pulled her back. She and her children were all burnt.

Now Coyote and Crane went to Nix·kElā'x. They went up the river to its rapids. Then they built a house. Coyote made holes in the stones and said: "Perhaps fall salmon will jump into my hole. Silver-side salmon will jump into my hole. Calico salmon will jump into my hole. All kinds of fish will jump into my hole." Crane made a harpoon shaft and a harpoon and stood near the water. When a male fall salmon or a silver-side salmon passed him, he speared them. He caught many fish. Then he split them. Every day he did so. Bad fall salmon and female silver-side salmon jumped into Coyote's hole. Sometimes a good one would jump into it. Now their house was full of fish. The dry salmon of Crane was fat. When Coyote looked up his salmon was all grey and no fat was on it. Coyote thought: "I will kill him and take his dry salmon." Now he sang his conjurer's song and Crane helped him. Coyote had a large baton. Crane stretched out his neck when he helped Coyote. Then he struck at his neck, but Crane bent it. Coyote was ashamed because he had missed him. Crane put all his dry fish into a basket. So did Coyote. They were angry with one another. Crane and Coyote were angry. Crane carried his dry salmon on his back. He came back several times until he had carried them all. Coyote, however, was too lazy to carry them on his back. He placed all those fish in a row. The trail led across the hill to Nix·kElā'x. Coyote thought: "I shall try to drive them." He put a roe into his quiver which he hung over his shoulder. Then he drove his fish. Crane had already gone down the river. The trail went a little down hill when it approached the river. Now Coyote drove the baskets in which his fish were. When they came near the water, they

began to roll rapidly. The first basket arrived at the river and rolled into it. The next one arrived at the river and rolled into it. All rolled into the river. He ran after them in order to hold them. He took hold of his fish, but he was pulled into the water by the roe in his quiver. Then he took off his arrows and went ashore. All his fish had disappeared. Then he said: "I think the people shall do thus: When they move from one place to the other they shall not drive their food. Even I could not do it. They shall work and become tired, carrying it on their backs when they move." That is the story; to-morrow it will be good weather.

8. ĒNTS¡X IA'KXANAM.

ĒNTS¡X HIS MYTH.

Ēnts¡X ōyā'k¡ikē Ūpē'qciuc. A'ltā agiō'kXul imō'lak tcikELō'ya. 1
Ēnts¡X his grandmother Ūpē'qciuc. Now she always said to him elk he shall go and take it.

Wāx qē'xtcē ayō'yix; ā'mka ō'tsikin atcā'wocôx; iā'mka ik¡'ā'ōtEn 2
Every morning intending he went; only chipmunks he killed them; only squirrels

atciā'wocôx; anā'-y- ōkō'lXul atcā'wocôx. Tcä'xē LX ā'yō. 3
he killed them; sometimes mice he killed them. Several times maybe he went.

Ē'xauwitē ā'yō ka ayō'tXuit gō tEmcā'ēma. Na'ixE'lqamx: 4
Often- he went and he stayed on the prairie. He shouted:

"Ok¡uitkapā'2-y- imōlā'2k. AtxElkā'yō walalE'muX, atxEluwē'yō 5
"Come down to the prairie, elk. We will fight, we will dance."

walalE'muX!" L¡äq, L¡äq, L¡äq, Lā'xa nē'xax iskē'epXoa; "Ia'xka 6
Out, out, out, out it became a rabbit; "Him

aniqElxē'mōLx, tiā'utcakc t'a'qē LkalkE'mstk." TakE nigE'tsax 7
I called him, his ears just as spoons with long handles." Then it cried

iskē'epXoa, takE ā'yuptsk. NigE'tsax. WiXt nā-ixE'lqamx: 8
the rabbit, then it went into the woods. It cried. Again he shouted:

"Ok¡uitkapā'2-y- imōlā'2k. AtxElkā'yō walalE'muX, atxEluwē'yō 9
"Come down to the prairie, elk. We will fight, we will dance!"

walalE'muX!" TakE wiXt L¡äq, L¡äq, L¡äq, Lāxa nē'xax ēmā'cEn. 10
Then again out, out, out, out it became a deer.

"Ia'xka aniqElxē'mōLx, ciā'xôst qē'ta tE'ptō-ix·ē." TakE nigE'tsax 11
"Him I called him, his eyes the same as huckleberries." Then it cried

ēmā'cEn. Ā'yuptck. WeXt na-ixE'lqamx: 12
the deer. It went into the woods. Again he shouted:

"Ok¡uitkapā'2-y- imōlā'2k. AtxElkā'yō wā'lalEmā'mm. AtxEluwē'yō 13
"Come down to the prairie, elk. We will fight. We will dance!"

wā'lalEmā'mm." TakE wiXt L¡äq, L¡äq, L¡äq nē'xau, Lāxa nē'xax 14
Then again out, out, out it became, out it became

ē'nEmckc imō'lak. "Ia'xka x·ix· nēqētxēmō'L." WiXt na-ixE'lqamX: 15
a female elk. "Her this one I called her." Again he shouted:

"Ōk¡uitkapā'2-y- imōlā'2k. AtxElkā'yō walalEmā'mm. AtxEluwē'yō 16
"Come down to the prairie, elk. We will fight. We will

wā'lalEma'mm!" TakE wiXt L¡äq, L¡äq, L¡äq nē'xau; Lāxa nē'xax 17
dance!" Then again out, out, out it became; out became

imō'lak; ī'k·ala imō'lak. A'lta ayā'owitck Ēnts¡X: 18
an elk; a male elk. Now he danced Ēnts¡X:

"Qā'xpa yā'2mEllk¡'apkā'! LŌ'nas gō-y- ē'micqL yā'milk¡'apkā'! 19
"Where shall I go into you? Perhaps in your mouth I will go into you!

x,x,x, mxā'xoiē; tā'mka tEmXtē'mam nxā'xoiē. LŌ'nas gō cmē'ktcXict 20
x, x, x, you will make; only saliva I shall become. Perhaps in your nostrils

yā'milk¡'apkā'. Xui, mxā'xō. L¡ōx nuLā'taXita. Ā'mka ō'qxotck 21
I shall go into you. Xui, you will do. Falling down I shall fall. Only mucus

ɑxā'xoiē. LŌnas gō y- ō'mēutca yā'milk¡apqā'. Tō'tō mxā'xoie. L¡ōx 22
I shall become. Perhaps in your ear I shall go into you. Shake you will do. Falling down

1 nuLā′taXita. Lōnas gō-y- ōmē′putc yā′milk¡apqā′. MLawē′tcXa, pāL
I shall fall. Perhaps in your anus I shall go into you! You will defecate, full

2 ē′xalitk nxā′xo." Lä2 ka nē′lkXaɬ! gō-y- uyā′putc. A′lta
excrements I shall become." Sometime and he entered him at his anus. Now

3 LQ¡ō′pLQ¡ōp atcā′yax iā′yamxtcX. Lä2 ka ayūqunā′itix·t ka ayō′mEqt.
cut to pieces he did it his stomach. Sometime and he fell down and he was dead.

4 A′lta atcā′yaxc, Lāq° atcē′xax iā′sk¡ōpx·El; Lāq° atctē′xax tiā′ɛōwit;
Now he cut it, off he made it its skin; off he made them its legs;

5 Lāq° atctē′xax tiā′pōtē; Lāq° atcē′xax ā′yaqtq; iā′tuk Lāq° atcē′xax;
off he made them its forelegs; off he made it its head; its neck off he made it;

6 tiā′lēwanEma, ciā′kxalauct atcē′xax. Ka′nauwē atcā′yaxc. A′lta
its ribs, its rump bone he made it. All he cut it. Now

7 nē′Xkō. NēXkō′mam. "Imō′lak aniā′waɛ, gā′k¡'ē!" "Atcuwā′-y-
he went home. He arrived at home. "An elk I killed it, grandmother!" "Certainly

8 ukō′lXul." "Liā′atcam, Liā′atcam, imō′lak." "Atcuwā′-y- utsEmē′nxan."
a mouse." "It has horns, it has horns, an elk." "Certainly a snail."

9 "Imōlā′2k, imō′lak aniā′waɛ." "Atcuwā′-y- ō′tsikin." "Imōlā′2k,
"An elk, an elk I killed it." "Certainly a chipmunk." "An elk,

10 imō′lak aniā′waɛ." "Atcuwā′-y- ik¡ā′ētEn." Al′ta tEll ā′tcax. A′lta
an elk, I killed it." "Certainly a squirrel." Now tired he made her. Now

11 ā′ctōptck. Actigā′ōm, a′lta imō′lak· yuqunā′itX. "Ē′kta amiō′ctxō,
they went inland. They reached it, now an elk lay there. "What will you carry it,

12 gā′k¡ē? Ā′yaqtq amiō′ctxō." "Acē′nk¡amukLpax, kā′ēkaē!" "Ē′kta
grandmother? Its head you will carry it." "It pulls me down headlong, grandson!" "What

13 amiō′ctxō? Tcuxō iā′tuk miō′ctxo." "Acē′nk¡amukLpax, kā′ēkaē!"
will you carry it? Then its neck will you carry it." "It pulls me down headlong, grandson!"

14 "Tcuxō ōpō′titk mō′ctxō." "Acē′nk¡amukLpax." "Tcuxō iāɛ′owit
"Then the forelegs you will carry them." "They pull me down headlong." "Then its leg

15 miō′ctxo." "Acē′nk¡amukLpax." "I′ktaLx miō′ctxō? Tcuxō
you will carry it." "It will pull me down headlong." "What may be you will carry it? Then

16 iā′atcX miō′ctXō." "Acē′nk¡amukLpax." "I′ktaLx miō′ctxō? Tcuxō
its breast will you carry it." "It pulls me down headlong." "What may be will you carry it? Then

17 tElēwā′nEma mtō′ctXō." "Acē′nk¡amukLpax." "Tcuxō iā′kutcX
the ribs you will carry them." "They pull me down headlong." "Then its back

18 miō′ctXō." "Acē′nk¡amukLpax." "Tcuxō cqalā′auwictX miō′ctxō."
you will carry it." "It pulls me down headlong." "Then its rump bone you will carry it."

19 "Cici′lax, cici′lax, kā′ēkaē! Cici′lax, cici′lax, kā′ēkaē!" A′lta
"Tie it up, tie it up, grandson! Tie it up, tie it up, grandson!" Now

20 atcā′lax, a′ltā agE′ctuctx. Nā′xankō ā′nēu. Nō′ya, ā′nēu nō′ya.
he tied it up, now she carried it on her back. She ran ahead. She went, ahead she went.

21 A′lta atctō′cgam, ka′nauwē atci′tōctx. Ā′yū a′lta nē′Xkō. Qaxä′L
Now he took them, all he carried them on his back. He went now, he went home. Somewhere

22 ayakta′ōm ūyā′k¡ik¡ē. A′lta gi′cguc itcā′ctxul kcō′tctEmalt: "Ē′Xt
he reached her his grandmother. Now kneeling on it her load he pushed it to and fro: "One

23 ilā′xElax, ē′Xt imō′yEmōyE; e′Xt ilā′xElax, ē′Xt imō′yEmōyē."
[?], one [?]; one [?], one [?]."

24 TakE ayaga′ōm. "Qa′da amE′xax gā′k¡ē?" "Acē′nk¡amukLpax,
Then he reached her. "How are you doing, grandmother?" "It pulled me down headlong,

25 kā′ēkae." TakE wiXt atcalō′tcXam, takE nā′xankō. A′yō, ā′yō,
grandson." Then again he carried it on his back, then she ran. He went, he went,

ā'yō; kulā'yi ā'yō. TakE wiXt atca'ᶜalkEl. Ōc, kcō'tctEmal 1
he went; far he went. Then again he saw her. She was there, she pulled it to and fro

itcā'ctxul. "Qa'da amE'xax gā'k¡ē?" WiXt akēx: 2
her load. "How are you doing, grandmother?" Again she made:

"Ē'Xt ilā'xElax, ēXt imō'yEmōyē; ēXt ilā'xElax, ēXt imō'yEmōyē." 3
"One [?], one [?]; one [?], one [?]."

"Qa'da amE'xax, gā'k¡ē?" "Acē'nkamukLpax, kā'ekaē." QoänEmite 4
"How are you doing, grandmother?" "It pulled me down head-long, grandson." Five times

ayaga'ōm ka acXgō'mam. 5
he reached her and they arrived at home.

"Ai'aq Ltcuq mā'ya; gā'k¡ē, txEltcXEmā'ya." TakE nō'ya 6
"Quick water go; grandmother, we will boil it." Then she went

uyā'k¡ik¡ē. AkLō'cgam quā'nEm LcgE'nEma. Nō'ya mank kulā'yi. 7
his grandmother. She took them five buckets. She went a little far.

Naxk¡anwā'pa, ka'nauwē pāL aLE'xax Lgā'cgEnEma. A'lta 8
She urinated, all full she made them her buckets. Now

nā'Xkō. NaXkō'mam. TakE atcō'lXam, itcā'kXēn: "Qa'xeā Lik 9
she went home. She arrived at house. Then he said to her, his grandmother: "Where this

Ltcuq nEgā'k¡ē?" TakE agiō'p!Ena gō ēXt ē'qēL. WiXt aē'Xt 10
water, grandmother?" Then she named it at one creek. Again one

atcō'cgam ugō'cgan. "Qaxē x·iLik Ltcuq, nEgā'k¡ē?" "Ik¡Emō'ikᵘtiX 11
he took it her bucket. "Where this water, grandmother?" "Upper fork of Bear creek

Ltcuq." Qoä'nEm Lgā'cgEnEma atcLō'cgam. 12
water." Five her buckets he took them.

A'lta acE'xEltcxEm. TakE naxa'Lxēkō iau'a mā'Lxolē. A'lta 13
Now they cooked. Then she turned round there from fire. Now

Lxoa'pLxoap agE'Lax Lcta'amua. Ka'nauwē2 Lxoa'pLxoap agE'Lax, 14
holes she made into them the shell spoons. All holes she made into them,

kā2 LE'ts¡EmEnō Lxoa'pLxoap agE'Lax, kā2 Li'c'ō Lxoa'pLxoap 15
and wooden spoons holes she made into them, and mountain-sheep-horn dishes, holes

agE'Lax. TakE acxgē'ktcikt. TakE acgiō'kXuiptck ictā'tcXEmal. 16
she made into to them. Then their food was done. Then they hauled out of fire what they had boiled.

"A'tkᵘɪa-y· ō'kuk ōgoa'namua. Qā'xqēa nitsEnō'kctX nāga'amua?" 17
"Bring me that my shell-spoon. Where when I was young my shell-spoon?"

"Itca'ē naLxoa'p kā'ēka-ē!" "Qāx itcE'ts¡EmEnō qēa nitsEnō'kstX 18
"It has a hole, grandson!" "Where my wooden spoon when I was young

nētsE'ts¡EmEnō?" "Iā'ē naLxoa'p kā'ē-ka-e." Qā'xqēa ī'tcic'ō qēa 19
my wooden-spoon?" "It has a hole, grandson. Where my mountain-sheep-horn dish when

nitsEnō'kstX ī'tcic'ō?" "Iā'ē naLxoa'p kā'ēka-e!" "Qā'xqēa 20
I was young my mountain-sheep-horn dish?" "It has a hole, grandson!" "Where

stasgE'xEnim qēa nitsEnō'kstX asgE'XEnim; cka qēa nitsEnō'kstX 21
my toy canoe when I was young my toy canoe; and when I was young

asga'amiksōs." "Icta'ē naLxoa'p, ka'ēka-ē." "Tā'mka tcī stā'2ē 22
my toy canoe [of another shape]." "They have holes, grandson." "Only [int. part.] they

naLxoa'p?" TakE atciō'cgam ictā'tcXEmal, wax atciā'kXax. TakE 23
have holes?" Then he took it, what they had boiled, pour he did it on her. Then

naxa'Lxaiō, tgā'pōtē nōxoē'Lxēyō. TakE atciaxa'n'iakō à'yaqcō 24
she shrivelled up, her arms became bent. Then he rolled her up [in] its skin

ictā'mō!ak. TakE atcalē'maLx. Nō'Xunit mā'ēmē qā asxā'xp!aōt 25
their elk's. Then he threw her into the water. She drifted down the river where they fished in dipnet

kā'sa-it k¡a iq¡ē'sq¡ēs.
robin and blue-jay.

TakE atcē'ᶜElkEl imō'lak kā'sa-it. YuXunē't: "Ā itsumō'lak
Then he saw it an elk robin. It drifted: "Ah, my elk

2 itgatsuwā'4." TakE nē'k·im iq¡ē'sq¡ēs: "Kā'sa-it, mxEltca'maana?
is coming down stream." Then he said blue-jay: "robin, do you hear?

3 qatxE'lqEmxia." TakE wiXt nē'k·im kā'sa-it. "Ā itsumō'lak
We are called." Then again he said robin: "Ah, my elk

4 itgatsuwā'4." TakE nē'k·im iq¡ē'sqēs:
coming down river." Then he said Blue-jay:

"Ā' hahaha'haha'."

5

"A hahaha'haha'."

6 Quä'nEmī nē'k·im kā'sa-it, ka tak atcixtcā'ma: "Ā, itcumō'lak
Five times he said robin, and then he heard it: "Ah, my elk

7 itgatsuwā'4," wiXt nē'k·im kā'sa-it. Ta'kE nē'k·im iq¡ē'sq¡ēs: "Ā
is coming down stream," again he said robin. Then he said blue-jay: "Ah,

8 itsumō'lak itgatsuwā'4." "Qā'xēyaX, qā'xēyaX?" "AXiXū'yaX,
my elk is coming down stream." "Where, where?" "Here,

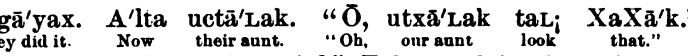
9 aXiXū'yaX." TakE acgē'ᶜElkEl imō'lak, acgiū'cgam. TakE
here!" Then they saw it the elk, they took it. Then

10 acgiakqā'na-it. A'lta k·¡au'k¡au ikē'x ā'yaqcō. TakE stu'XstuX
they put it into their canoe. Now tied it was the skin. Then untie

11 acgā'yax. A'lta uctā'Lak. "Ō, utxā'Lak taL¡ XaXā'k." "Qa'da
they did it. Now their aunt. "Oh, our aunt look that." "How

12 itxā'alqt qtgiā'xō, kā'sa-it?" TakE nē'k·im kā'sa-it:
our crying we shall make, robin?" Then he said robin:

"Tsā'ntxawa, tsāntxawā', ān'xaxa, ānxaxā', a'ntaLak, āntaLā'k."



"He killed her, he killed her, Ēnts¡'X, Ēnts¡X, our aunt, our aunt."

14 "Ksta q¡oä'L amE'k·im, kā'sa-it." A'lta aci'Xko. Q¡ᶜoā'p
"And all right you said, robin." Now they went home. Nearly

15 acgiā'xōm ē'lXam, a'lta cxē'nim: "Nā Lctā'xauyam. Qā'da
they reached it the town, now they cried: "Oh, the unhappy ones. How

16 aci'xax?" Cxē'nim kā'sa-it:
they do?" They cry robin:

"Tsā'ntxawa, tsāntxawā', ā'nxaxa, anxaxā', ā'ntaLak, antaLā'k."
"He killed her, he killed her, Ēnts¡x, Ēnts¡x, our aunt, our aunt."

18 Acxē'gela-ē. A'lta aqcgā'lōLx. Ā, a'lta aqō'kctiptck mā'Lxôlē.
They landed. Now the people went down to the beach to them. Ah, now she was carried up from the beach inland.

19 A'lta aqagē'la-it. Lä2, t¡ayā' ā'qxax. A'lta. aqauwā'amtcxoko:
Now they tried to cure her. Some-time, well she became. Now she was asked:

20 "I'kta iā'laqL aqEmē'lōtk?" "Pē'ckan," nā'k·im: "Aqiō'p!Ena
"What [which way did you place it]?" "Pē'ckan [a bird,"] she said: "He is named

21 iL¡'alē'xqEkun." "Amcgā'cgiLx uyā'xEnima." WiXt aqanwā'amtcxōko.
the eldest one." "Pull down to water his canoes." Again she was asked.

22 Aqiōp!Ena skā'sa-it. Lä: "Aqiōp!Ena iL¡'alē'xqEkun," nē'k·im
He was named Robin. Some-time: "He is named the eldest one," he said

23 iq¡ē'sqēs. Ka'nauwē aktōp!Enā'yam tê'lx·Em. K·imtā', a'lta
blue-jay. All she named them the people. Last now

24 aqiō'p!Ena iqē'sqēs. A'lta aqō'cgiLx uyā'xEnima iqē'sqēs. A'lta
he was named blue-jay. Now they were pulled down to the water his canoes blue-jay's. Now

25 staq¡ giā'xō, Ēnts¡X. A'lta ā'tgi tê'lx·Em mókct ōkunī'm pāL.
war she made on him, Ēnts¡X. Now they went the people two canoes full.

Ā'tgī, ā'tgī, ā'tgī tê'lx·Em. Qaxē kulā'yi atgā'yam, aqugō'ōm 1
They went, they went, they went the people. When far they arrived, they reached them

amô'kctikc ugō'L'ayū. Lē'Xat Lē'k·ala, Lē'Xat L^{c}ā'kil. TakE 2
two sleepers. One man, one woman. Then

ayā'luLx iq¡ē'sqēs. AtcLē'nxokti ia'koa tcexē'nk¡iama, atcLā'nxokti 3
he went ashore blue-jay. He took him at his head there in his right hand, he took her at her head

qaX o^{c}ō'kuil ia'koa tciq¡ē'tcqta. Atcī'ctuk^{u}ɪ gō ikanī'm. TakE 4
that woman then in his left hand. He carried them to the canoe. Then

atciakɪā'itEm. TakE wiXt ā'tgī tê'lx·Em. Kulā'yi ā'tgi, ka 5
he made them his slaves. Then again they went the people. Far they went, then

acXEluwā'yutck qō'ctac cgōLē'lEXEmk. TakE nē'k·im iqē'sqēs: 6
they danced those people. Then he said blue-jay:

"Kā'sa-it! Qi'sta ciā'laitix· itxā'qacqac. Qi'sta ā'nqatē 7
"Robin! These his slaves our grandfather's. These long ago

qsgEmō'stxula'lEma-itx k¡a mai'ka qsgEmōptcā'lalEma-itx. Qē'au 8
they carried me always on their backs and you they always led you by the hand. Those

itxā'qacqac k¡a wiXt ē'wa iā'qacqac ciā'laitix·." "Iä', x·ix·ī'k 9
our grandfather and again thus his grandfather his slaves." "Iä, this one

mā'mka tEmē'eltkēu. TEnlā'xo-ixna tgE'êltgeu?" nē'k·im 10
you only your slaves. I know [int. part.] my slaves? he said

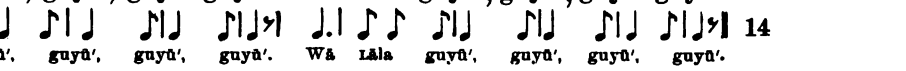
skā'sa-it. "Hō'ntcin, ia'xka ikta ēlā'xō-iX x·ix·ī'k iL¡alē'xqEkun!" 11
robin. "Oh, he what he knows this the eldest one!"

A'lta a'ctō, ā'tgī, qō'tac tê'lx·Em, a'lta acXEluwā'yutck: 12
Now they went, they went, those people, now they danced:

"Q¡oā'p tuwē'x·ilak intā'owila, q¡oā'p tuwē'x·ilak intā'owila. Wā'

"Near fallen trees we dance, near fallen trees we dance. Wā' 13

Lā'la guyū', guyū', guyū' guyū'. Wā La'la guyū', guyū', guyū' guyū'.



Lā'la guyū', guyū', guyū', guyū'. Wā Lāla guyū', guyū', guyū', guyū'. 14

TakE nē'k·im iqē'sqēs: "Q¡oā'p kati x·iau ilē'ē x·iau sxā'xo-il." 15
Then he said blue-jay: "Near this land this they always say."

"Iä'," nē'k·im skā'sa-it, "jä' x·ix·" ē'kta! kawatka cimxp!ē'Xaiyaii'ta." 16
"Iä," said robin, "iä this thing! soon they will run away from you."

Nau'itka gō x·ix· ikē'x, ayā'lukLx ē'm^{c}cX. TakE aci'xauwa, 17
Indeed there this was, it lay over water a tree. Then they ran,

takE acksō'pEna. TakE nē'xankō iqē'sqēs, takE atcgE'ta. 18
then they jumped. Then he ran blue-jay, then he pursued them.

Mā'Lxôlē nēxantkō'mam. TakE atcixalqē'tqal iqē'sqēs: Anā'2, anā'2. 19
Inland he arrived running. Then he called much blue-jay: Anah, anah.

TakE nitē'mam, nē'Lxam iqē'sqēs. Lā'mka L^{c}ā'owilkt ia'^{c}ōwit. 20
Then he came, he came to the water blue-jay. Only blood his leg.

"Qa'daqa nikct ā'mōptck kā'sa-it? CkEna'^{c}owa. AtcLnE'nxōkti 21
"Why not you went inland robin? They struck me. He took hold of my head

qix· ē'kXala, a'lta agEna'ōwilXLx· gō itcE'^{c}ōwit." "Iä', ia'xka 22
that man, now she struck me at my leg." "Iä, he

x·ix·ī'x·Lx ik¡ā'-utEn ka tciusgā'ma. Ia'xka Lx ō'tsikin ka 23
this may be squirrels and he will take them. He may be chipmunks and

tcūsgā'ma." A'lta wiXt ā'tgi tê'lx·Em. Ē2, kulā'yi ā'tgi. AqLga'ōm 24
he will take them." Now again they went the people. Eh, far they went. They reached him

Lā'k¡aya. Lxā'xp!aōt. "Masā'tsīLx ēmē'xEnim, āt," nē'k·im 25
one man in a canoe. He fished with a dipnet. "Pretty your canoe, nephew," said

1 iqē'sqēs. "TEkEmē'ctx." "Masā'tsiLx imē'ski, āt." "TEkEmē'ctx."
blue-jay. "They loaned it to me." "Pretty your nephew." "They loaned it to me."
paddle,

2 "Masā'tsiLx ōmē'etewaLxti, āt." "TEkEmē'ctx." "Masā'tsiLx
"Pretty your bailer, nephew." "They loaned it to me." "Pretty

3 ōmē'nuXcin, āt." "TEkEmē'ctx." "Masā'tsiLx LEmē'x·ilkuē,
your dipnet, nephew." "They loaned it to me." "Pretty your mat in your canoe,

4 āt." "TEkEmē'ctx." "TāmokXā'tsit tä'2kEmēctx." TakE
nephew." "They loaned it to me." "Your things they loaned them to you." Then

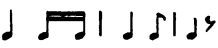
5 atcLē'nxokti. TakE atcē'xaluktcgō gō iLā'xanīm. "Mcktā'nit x·i'ta
he took hold of his head. Then he threw him down in their canoe. "Give me this

6 tE'pa-it! k¡au'k¡au niā'xō." "TēnXpēqLā'!" "Mcktā'nit x·i'ta
rope! tie I shall do him." "I shall scratch it." "Give me these

7 tpē'naLX." "TēnXpēqLā'." "K¡a ē'ktaLx aqēlā'xo? Mcktā'nit
spruce twigs." "I shall scratch them." "And what may be is done with him? Give me

8 x·i'ta tqōqoā'-iLax." TēnXpēqLā'!" "Hä, hä, hä," takE nigE'tsax;
these short dentalia." "I shall scratch them." "Hä, hä, hä," then he cried;

"Ō'qômôm ōqômä'm."



"Sea grass, sea grass."

10 "Ai'aq, kā'sa-it, ā'tkuLa Xau ō'qomum." A'lta k¡au'k¡au atcayā'lax
"Quick, robin, bring that sea grass." Now tie he did him with it

11 gō tiā'kcia gō tiā'cōwit. A'lta atcialē'maLx. A'lta lEp nē'xax
at his hands at his legs. Now he threw him into the water. Now boiling it became

12 qīgo atcialē'maLx. "Ō, itci'LatXEn. Ia'xka ikalā'lkuilē,
when he had thrown him into the water. "Oh, my nephew. He scolds,

13 ninxElō'yamit itci'LatXEn." "Iä', x·ix·ī'x· tcimaō'nim x·igō'."
I killed my relative my nephew." "Iä, this one, he laughed at you here."

14 "Ia'xka qialē'maLxa kā'sa-it ka hē'hē ixā'xō."
"He is thrown into the water robin and laugh he does."

A'lta wiXt ā'tgi tê'lx·Em. Lä2, aqā'LcElkEl. LgōLē'lEXEmk.
Now again they went the people. Some time he was seen a person.

16 Lktō'ktcan tkalai'tan. "Sau'atsa, sau'atsā', iqē'sqēs!" "Ēkta Lx
He held in his hand arrows. "The news, the news, blue-jay!" "What may be

17 aqēmilkɪē'tcgō? Iā'mka-y- ō'kuk mā'ēma ilqā'icX anialä'maLx." "Tō
is told to you? Only down stream our relative I threw him into the water." "Am

18 nai'kXa tc¡a gō," aLE'k·im Xō'La LgōLē'lExEmk. "Iä', x·ix·ī'k k¡a
I look! that," he said that person. "Iä, this one and

19 ia'xka x·ix·ī'x· amialä'maLx!"
he this one you threw him into the water!"

A'lta wiXt ā'Lō, ā'Lo gō tā'yaqL Ēnts¡X. TakE aqōxō'Lakō
Now again they went, they went to his house Ēnts¡X's. Then it was surrounded

21 tā'yaqL Ēnts¡X. TakE atcXE'lgīLX. TakE nō'xōLXa tā'yaqL
his house Ēnts¡X's. Then he set fire to it. Then it burnt his house

22 Ēnts¡X. Ayō'pa Ēnts¡X gō naLxoā'pē gō-y- ō'ēkutEql'ix·. Nō'xōLXa
Ēnts¡X. He went out Ēnts¡X at hole at knot hole. It burnt

23 tā'yaqL, ka'nauwē tā'yaqL. TakE Lap atcā'yax ēqtq iqē'sqēs. "Ō,
his house, the whole his house. Then find he did it a head blue-jay. "Oh,

24 Ēnts¡X ā'yaqtq x·ix·ī'k." TakE nē'k·im skā'sa-it: "Iä', x·ix·ī'kik!
Ēnts¡X his head this." Then he said robin: "Iä, this one.

25 Ā'nqatē ayō'pa." A'lta nō'xōkō tê'lx·Em, aqēē'taqL Ēnts¡X.
Already he went out." Now they went the people, he was left Ēnts¡X.

Translation.

Ēnts¡x's grandmother was Upē'qciuc. She always asked him to go elk hunting. Early every morning he started, but he killed only chipmunks and squirrels; sometimes he killed mice. Oftentimes he went and stayed on a prairie. He shouted: "Come down from the woods, elk! we will fight, we will dance." Down came the rabbit. "You are the one I have called, your ears are like spoons with long handles." Then the rabbit cried and went back. Then he called again: "Come down from the woods, elk! we will fight, we will dance." Down came a deer. "You are the one I have called, your eyes are like huckleberries." Then the deer cried and went back. He called again: "Come down from the woods, elk! we will fight, we will dance." Down came a female elk. "You are the one whom I have called!" He called again: "Come down from the woods, elk! we will fight, we will dance." Then a male elk came down. Now Ēntsx danced and sang: "Where shall I go into him? Where shall I go into him? I think I will go into his mouth. No, he will spit and I shall get full of saliva. I think I will go into his nostrils. No he will snort and I shall get full of mucus. I think I will go into his ear. No, he will shake himself and I shall fall down. I think I shall go into his anus. No, he will defecate and I shall get full of excrements." After some time he entered his anus. Now he cut his stomach to pieces. After a little while the elk fell down and died. Then Ēntsx skinned and dissected it. He cut off the hind-legs; he cut off the fore-legs. He cut off the head, the neck, the ribs, and the rump bone. Then he went home. When he came to his grandmother he said: "I killed an elk, grandmother!" "Perhaps it was a mouse." "No, it has horns, it has horns, it is an elk." "Then perhaps it was a snail." "No, no, I killed an elk, an elk." "Perhaps it was a chipmunk." "No, no, I killed an elk, an elk." "Perhaps it was a squirrel." Then she got tired and they went into the woods. They arrived at the place where the elk lay. Ēntsx asked: "What do you want to carry, grandmother? Do you want to carry its head?" "It will pull me down headlong, grandson." "What do you want to carry, grandmother? Do you want to carry its neck?" "It will pull me down headlong, grandson." "What do you want to carry, grandmother? Do you want to carry its hind-legs?" "They will pull me down headlong, grandson." "What do you want to carry, grandmother? Do you want to carry its fore-legs?" "They will pull me down headlong, grandson." "What do you want to carry, grandmother? Do you want to carry its breast?" "It will pull me down headlong, grandson." "What do you want to carry, grandmother? Do you want to carry its back?" "It will pull me down headlong, grandson." "What do you want to carry, grandmother? Do you want to carry its rump bone?" "Tie it up, tie it up, grandson." Then he tied it up, she put it up, she raised it on her back. The old

woman ran ahead of her grandson, who carried the rest of the elk. They went home. After a little while he came near his grandmother, who had put her load on the ground and pushed it to and fro, singing at the same time [page 114, line 23].

He reached her and asked: "What are you doing there, grandmother?" "It pulled me down headlong, grandson." Then she took it again on her back and ran. He went on. Then he saw her again sitting down and pushing her load to and fro and singing [page 115, lines 3]. [He asked:] "What are you doing there, grandmother?" "It pulled me down headlong, grandson." Five times he overtook her, when they reached home.

[Ēntsx said:] "Now go and bring some water, grandmother, we will boil the elk." His grandmother took five buckets and went out. She went a short distance, urinated and filled all the buckets. Then she went home. Her grandson asked her: "Where did you get that water, grandmother?" She named a river. Then he took up another bucket and asked: Where did you get this water, grandmother? "This I took from the upper fork of Bear creek," she replied. Thus she named a new creek for each bucket.

Now they boiled the elk. The old woman turned her back toward the fire and made holes in Ēntsx's shell spoons, wooden spoons, and horn dishes. When the food was done they took it away from the fire. Ēntsx said: "Bring me my shell spoon which I used when I was a child." "There is a hole in it, grandson." "Then give me my wooden spoon which I used when I was a child." "There is a hole in it, grandson." "Then give me the spoon made of mountain-sheep horn." "There is a hole in it, grandson." "Then give me my toy canoes which I used when I was a child." "There are holes in them, grandson." "Have they all holes?" he said. Then he took the boiling food and poured it over his grandmother. She was scalded and her legs and arms became doubled up. Then he rolled her up in the elk skin, threw her into the river and she drifted down to a place where Winter Robin and Blue-Jay were fishing with a dipnet.

Robin saw an elk skin drifting down and said: "Ah! an elk comes down to me." Then Blue-Jay said: "Robin, do you hear? they call us?" Then Robin said: "Ah! an elk comes down to me." Then Blue-Jay said: "Ah! hahahaha." Five times Robin said: "An elk comes down to me." Then Blue-Jay understood what he said and called himself: "Ah! an elk comes down to me." "Where does it come?" [Blue-jay pointed out.] "Here, here, here" [pointing in all directions because he did not see it]. Then they saw the elk and took it. They put it into their canoe [and saw that] it was tied up. They unfastened the strings and [out came] their aunt. "Oh, behold our aunt!" "How shall we wail for her, Robin?" Then Robin sung: "O, Ēntsx, Ēntsx, he killed her, he killed her, our aunt, our aunt." "That is a good song," said Blue-Jay. Now they went home, and when they came near their

town they began to wail. "Oh, the poor ones, how they do wail!" said the people. They sang: "Ēntsx, Ēntsx, he killed her, he killed her, our aunt, our aunt." They landed and the people went down to see them. Then they carried the body of Upē'qciuc up to the house. They tried to cure her. After a while she recovered. Then they asked her: "What [!]." She named [a bird]. "She named the eldest one," said Blue-Jay. "Pull his canoes into the water." Again they asked her. She named Robin. "She named the eldest one," said Blue-Jay. She named all the people. Last of all she named Blue-Jay. Now they launched his canoes and they went to make war upon Ēnts¡x. Two canoes full of people went.

They went a long distance and met two people asleep, a man and a woman. Blue-Jay went ashore. He took the man by his hair in his right hand and he took the woman in his left. Then he took them to his canoe and made them his slaves. When they traveled along these two persons were dancing [in Blue-Jay's canoe]. The latter said: "Robin! These two persons were our grandfather's slaves; they always carried me on the back and led you by the hand. They were our great-great-grandfather's slaves." "Iä-a, they are only your slaves. Do you think that I do not know my slaves!" replied Robin. "Pshaw! he is older than I am and does not remember it!" Now the two persons danced and sang: "Near the trees we always dance, watlala guyu, guyu, guyu, guyu."

Then Blue-Jay said: "They always say: 'Close to the trees, close to the trees'". "Iä" replied Robin, "thus they will run away from you." And indeed so it happened. [When they got a little farther they came to] a tree which hung over the water. [The man and the woman] jumped up and escaped by running [over the tree]. Blue-Jay ran in pursuit. He came inland. Then he called anah, anah. When he came back to the canoe his legs were full of blood [and he said to his brother Robin]: "Why did you not go inland! They nearly killed me. That man took hold of my head and the woman struck my legs." [Robin laughed and replied:] "Iä, they were the squirrel and chipmunk whom you caught."

They traveled on. They went a long distance and met one man who was sitting in his canoe. He fished with a dipnet. Blue-Jay said: "My nephew, you have a pretty canoe." "I borrowed it." "My nephew, you have a pretty paddle." "I borrowed it." "My nephew, you have a pretty bailer." "I borrowed it." "My nephew, you have a pretty dip-net." "I borrowed it." "My nephew, you have a pretty mat in your canoe." "I borrowed it." [Then Blue-Jay got angry and said:] "Do you borrow everything!" He took hold of his head and threw him into his canoe. He said: "Give me that rope and I will tie him." [The man whom he had caught replied:] "I shall scratch your ropes to pieces." [Then Blue-Jay said:] "Give me a rope of spruce limbs." "I shall scratch it to pieces." "What shall I take to

tie him with! Give me strings of dentalia." "I shall scratch them to pieces." "Ha, ha, ha," he cried then; "sea-grass, sea-grass!" "Give me sea-grass, give me sea-grass, quick Robin." Now he tied the hands and the feet of that man. Then he threw him into the water. The water began to boil where they had thrown him down. [Blue-Jay cried:] "O, my nephew, he scolds. I killed my nephew." [Robin remarked:] "Iä, he is laughing at you here." "Pshaw, a man does not laugh when he is thrown into the water" [said Blue-Jay].

Now the people went on, and after awhile they saw a person who held arrows in his hands. [He said:] "Tell me the news, Blue-Jay!" "I have nothing to tell you, only that I threw my relative down there into the water." "I am the one," said that person. "Iä," cried Robin, "that is the one whom you threw into the water."

They went on to Ēnts¡x's house. They surrounded it and set it on fire. When it began to burn Ēnts¡x flew out through a knothole. When the whole house was burnt, Blue-Jay found a [mink's] head. "Oh that is Ēnts¡x's head!" he shouted. But Robin said: "Iä, he went out already." Now the people went home and left Ēnts¡x.

9. ŌK¡UNŌ′ ITCĀ′KXANAM.

THE CROW HER STORY.

Lxēlā′itiX ōk¡unō′ Lqui′numikc tga′a. Gōlata′ gō iō′c ikoalēx·oa 1
There was the crow five her children. At the end of the house there was there the raven

itca′lē ok¡unō′. Ō′lo kLāx. Ā′gōn ō^{c}ō′Lax nō′ya-y- ōk¡unō′. 2
her cousin the crow. Hungry they were. The next day she went the crow.

Nā′ckta. 3
She searched on the beach.

"NE′cxatk¡a′ ē′maL ciā′xak'agō′x. Qulqulqulqul ē′qulqul 4
"I haul them [dual] the bay its [?]. [Noise of empty vessels being struck]

tcinō′- Lawatckut." L¡ap agE′xax ōkulXtE′mX. Agā′kLtEq. WiXt 5
he [?]. me." Find she did it a poggy. She kicked it. Again

nō′ya kulā′yi. WiXt aktō′pEna tgā′ēwam. 6
she went far. Again she named it her song.

"NE′cxatk¡ā′ e′maL ciā′xak'agō′x. Qulqulqulqul ē′qulqul 7
'I haul them [dual] the bay its [?] [Noise of empty vessels being struck]

tcinō′Lawatckut." L¡ap akxā′x upkī′cX. Agā′kLtEq. WiXt nō′ya. 8
he [?]. me." Find she did it a flounder. She kicked it. Again she went

WiXt aktō′pEnā tgā′ēwam [as above]. L¡ap agE′xax ukō′tckōtc. 9
Again she named it her song [as above]. Find she did it a porpoise.

Agā′kLtEq. WiXt nō′ya. WiXt akto′cgam tgā′ēwam [as above]. 10
She kicked it. Again she went. Again she took it her song [as above].

L¡ap akxā′x ō′lXaiū. Agā′kLtEq. WiXt nō′ya, wiXt aktō′cgam 11
Find she did it a seal. She kicked it. Again she went, again she took it

tgā′ēwam [as above]. WiXt L¡ap agā′yax ēnā′kxōn. Mô′kctī 12
her song [as above]. Again find she did it a sturgeon. Twice

nā′ixLakō. Agiē′taqL, agē′kLtEq. WiXt nō′ya, hē4. Aktō′cgam 13
she went around it. She left it, she kicked it. Again she went, hē. She took it

tgā′ewam [as above]. L¡ap agā′yax igē′pix·L. Agē′xLakō, Lō′ni 14
her song [as above]. Find she did it a sealion. She went around it, three times

agē′xLakō. Agē′kLtEq; agiE′ltaqL. WiXt aktō′cgam tgā′ēwam 15
she went around it. She kicked it; she left it. Again she took it her song

[as above]. Nō′ya kulā′i, L¡ap agā′yax ē′kolē. AgExLā′nukL; 16
[as above]. She went far, find she did it a whale. She went often around it;

la′ktē agē′xLako. Agē′kLtEq. WiXt agē′kLtEq, wiXt agē′kLtEq. 17
four times she went around it. She kicked it. Again she kicked it, again she kicked it.

LEk^{u} nē′xax itca′^{c}owit. "Anā′3, itcuwitā′3!" acaxa′lqiLx. Nō′ptcga-y- 18
Break it did her leg. "Anah, my leg!" she cried. She went inland

a′lta. Q¡u′tq¡ut agE′Lax Lgē′wan. K·¡au agā′yax itca′^{c}owit. A′lta 19
now. Pull out she did it grass. Tie she did it her leg. Now

wiXt nō′ya. Mank kulā′ı nō′ya. L¡ap agā′yax iguā′nat. "Anā′-y- 20
again she went. A little far she went. Find she did it a salmon. "Anah

itcukunā′t, anā′ itcukunā′t." Nau′itck, k¡oa′nk¡oan nā′xoa. 21
my salmon, anah my salmon." She danced, glad she was.

Agē′lgitk gō Lgā′cgo·ic. A′lta nā′Xkō. Q¡oā′2p naXkō′mam ka 22
She put it into in her mat. Now she went home, Nearly she arrived at house and

agE′L^{c}ElkEl Lē^{c}ā′kil. Q¡oā′p kat ē′ka agōqoā′lakL. "Ā-y- utcaktcā′k 23
she saw her a woman. Nearly there she recognized her. "Ah, the eagle

taL¡!" Lä nagā′tōm. "Ē′kta amiō′ctxul?" "Ā, iguā′nat." 24
behold!" Sometime she met her. "What do you carry?" "Ah, a salmon."

"Tcōxo iamxEmELā'lEma. JamElō'ta Xak ugE'q¡'ēLxam." "TinLā'-
"Well I wish to buy it from you. I shall give you that my coat." "They

utama-ē Lq¡'ēLxā'pukc." "K¡a tcōxō, iamElō'ta igica'ōk."
are lying about coats." "And well, I shall give you my blanket."

"Ē'kta nigElā'xō ēō'k. Ō'xu-ē tga'ōkc." "Tcōxō, iamElō'ta
"What shall I do with it blanket. Many my blankets." "Well, I shall give you

itcE'mctaa." "Ē'kta nigElā'xō iE'mctaa. Lō'nas ā'xaui-y- ō'miqctit
my hat." "What shall I do with it a hat. Perhaps many your lice

gō imē'mcta." "Tcux, tamElō'ta tgE'kcia." "Ē'kta anigukuē'xa
in your hat." "Well, I shall give them my hands." "What shall I do with them
to you

tEmē'kcia. x·itē'k nai'ka wiXt tgE'kcia." "Ni'xua, ā'xk¡a XaX
your hands. These I also my hands." "Well, pull it out this

ōpā'owil!" Nō'yā-y- utc¡aktc¡ā'k, agā'xk¡a qaX ōpā'owil. Nau'i
bunch of grass!" She went the eagle, she pulled it out that bunch of grass. At once

Lāq ā'qxax. "Tca! ā'mElaxta ā'xk¡ax." Nō'ya-y- ōk¡unō', qē'xtcē;
come out it did. "Now you next pull it out." She went the crow intending;

qē'xtcē ayā'xk¡a. Näkct Lāq ā'qxax. "Tcōxō, cgE'xōst ctamElō'ta;
intending she pulled it out. Not come out it did. "Well, my eyes I shall give them
to you;

gō2 kulā'i, ā'nqatē i'kta amiā'qxamt." "Ē'kta nicgElā'xo cqōct.
then far already something you see it." "What shall I do with them eyes.

x·ictē'k wiXt nai'ka cgE'xōkct." "K¡a tcōxō, mLEngē'qsta." Näq¡
These also I my eyes." "And well, louse me." Näq¡

ō'qXukcti Lgā'qamē. "Tcōx mai'ka Lamgē'qsta." A'lta LagE'kXēqst
her lice her plate full. "Well you I louse you." Now she loused her

ōk¡unō'. A'lta ē'ēwam ā'tcax ōk¡unō'. Alā'xti naō'ptit. Aqiū'cgam
the crow. Now sleepy she became the crow. At last she fell asleep. It was taken

itcā'kunat ōk¡unō'. Agiō'cgam utc¡aktc¡ā'k. Aqā'lEgitk upā'owil gō
her salmon the crow's. She took it the eagle. It was put into a bunch of grass in

Lgā'cgo-ic. Aqā'yuk^{u}ɪ itcā'kunat k^{u}cā'xalē gō-y- ē'maktc. NaxE'l'ōkō,
her mat. It was carried her salmon up on spruce tree. She awoke,

a'lta k^{u}cā'xālē itcā'kunat aqixē'lax. Ia'xkati ka nuqunā'-itix·.
now up her salmon it was eaten. There then she fell down.

"Qānā'xtcī ōē'mōp!a manit'ō'La," ka acilga'ox. AqaqL¡uwā'ēma
"Please the gills throw them down to me," and she lay on her back. They were thrown [soft things] down to her

ōē'mōp!a k¡a Lgā'xEmakikct. Ā'2lta nā'Xkō, nagE'tsax ōk¡unō'.
the gills and its roe. Now she went home, she cried the crow.

NaXkō'mam gō tE'LaqL. Nō'p!am. Lxēlā'ētix·Lga'a. Ak-ɪō'lEktc qō'La
She arrived at home at their house. She came in. There were her children. She roasted it that

LgEmā'kikct: "Ai'aq mā'ya Ltcuq," axgE'qxun ugō'xo. "Ōmē'xa-y- ōc."
roe: "Quick, go for water," the eldest one her daughter. "The next one is there."

WiXt agō'lXam aē'Xat ugō'xō: "Mā'ya Ltcuq." "Ōmē'xa-y- ōc."
Again she said to her one her daughter: "Go for water." "The next one is there."

WiXt agō'lXam aē'Xat ugō'xō: "Mā'ya Ltcuq." "Ōmē'xa -y-ōc."
Again she said to her one her daughter: "Go for water." "The next one is there."

LEla'ktikc akLō'lXam qē'xtcē. A'lta qaX ōguē's'ax ugō'xō nō'ya
Four she said to them intending. Now that youngest one her daughter she went for

Ltcuq. AkLE'tk^{u}ɪam Ltcuq. A'lta q¡oā'p Lō'ktcikta itcā'lEktcala.
water. She arrived bringing water. Now nearly it was done what she roasted.

A'lta naxEmē'2nakō. "TakE na tk¡ōp anE'xax?" "Ē'ka Läl."
Now she washed her face. "Then [int. part.] white I became?" "Thus black."

WiXt naxEmē'nakō. WiXt akLuwa'amtcxōkō tga'a. ALgō'lXam:
Again she washed her face. Again she asked them her children. They said to her:

"ēka Läl." TakE atcō'pEna ikoalē'x·oa, atcLō'cgam itcā'lEktcal.
"Thus black." Then he jumped the raven, he took it what she roasted.

AtciaxE'cgam, atcLā'wilᵉ ka'nauwē. Ā'lta wixt nagE'tsax ōk¡unō'. 1
He took it away, he ate it all. Now again she cried the crow.
A'lta nixō'kcti ikoalē'x·oa. NixEmā'tsta-itck. Nâ'pōnEm ka takE 2
Now he lay down the raven. He was ashamed of himself. It grew dark and then
ā'yatc¡a nixā'lax ikoalē'x·oa. A'lta nē'ktcxam: 3
his sickness came to be on him the raven. Now he sang his conjuror's song:
"Ō'kualä'pka'n qau āyi'tk¡a' itcē'ē'yā'xōta' qau Lē'yaLa'm. 4
"A brass pin qau hit it my eye qau its pupil became opaque.
Qoā'qoaxqoä', qoā'qoaxqoä', qoā'qoaxqoä'." 5
Qoā'qoaxqoä', qoā'qoaxqoä', qoā'qoaxqoä'."
Lä2, aqLugō'lEmam ōqōLxē'la. Ka'nauwē aqLugō'lEmam ka 6
Some time, the people went to fetch them the crabs. All the people went to fetch them and
tga'a ōqōLxē'la. A'lta aLē'xEltEq ikoalē'x·oa. TakE aLō'cko-it 7
their children the crabs'. Now he heated stones the raven. Then they were hot
Lqā'nakc. A'lta aqā'ixpoē. TakE aLxLō'lExa-it LqaLxē'la: 8
the stones. Now the door was locked. Then he thought a crab:
"QElxElxē'ya." Ā'2lta aqā'LXatuq ka'nauwē ka tga'a. AqLā'kXōpk 9
"It is cooked for us." Now they were thrown on the stones all and their young ones. They were steamed
ālta. Anō'ktcikt ōquLxē'la: "Āi'aq mcLxā'lEm," aqLō'lXam 10
now. They got done the crabs: "Quick eat," they were told
ōk¡'unō' k¡a tga'a. TakE it¡ō'kti nē'xax ē'tcamxtc ōk¡'unō'. 11
the crow and her children. Then good became her heart the crow's.
ĀLxLxā'lEm k¡a tga'a. 12
They ate and her children.

Translation.

There were the Crow and her five children. At the end of their house lived her cousin the Raven. They were hungry, and one day she went to look for food on the beach. She sang [page 123, line 4]. She found a poggy, kicked it and went on. She repeated her song. Soon she found a flounder. Again she sang her song. Then she found a seal; she kicked it and went on. Again she sang her song. Then she found a sturgeon. She went around it twice, then she left it and kicked it. She went on and repeated her song. Then she found a sealion; three times she went around it. She kicked it and left it. She repeated her song. She went a long distance and found a whale. Four times she went around it, then she kicked it and kicked it again. She broke her leg. "Oh, my leg," she cried. She went up to the woods, pulled out some grass and tied it on to her leg. She went on and after a little while she found a salmon. "Oh! my salmon," she said. She was very glad and danced. She put it into her mat and went home. When she had almost arrived at her house she saw a woman. When she came nearer she recognized her. "Behold! the eagle," she said. The latter said: "What do you carry there?" "Oh," she replied, "A salmon." "I wish to buy it; I will give you my coat." "Plenty of coats are lying about in my house." "I will give you my blanket." "What shall I do with your blanket? I have many blankets." "I will give you my hat." "What shall I do with your hat? May be it is full of lice." "I

will give you my hands." "What shall I do with your hands? I have hands as well." "Pull out that bunch of grass." The eagle went and pulled out the bunch of grass, which gave way at once. Then she said, "Now you try to pull it out." The Crow went and tried to pull it out. It did not give way. "I will give you my eyes; you will be able to see a long distance." "What shall I do with your eyes? I have eyes as well." The eagle said: "Louse me." She did so and found a plate full of lice. [After she had finished the eagle said:] "Now I will louse you." She loused the Crow, who became sleepy and finally fell asleep. Then the eagle took the salmon and put a bunch of grass in her mat. She carried it to the top of a spruce tree. When the Crow awoke she saw the eagle sitting on top [of the spruce tree] eating her salmon. Then [she was so much grieved that she fell down at once. She asked the eagle]: "Please give me the gills." The Crow lay on her back and the eagle threw down the gills and the roe. The Crow went home angry. She arrived there. Her children were in the house. She came to her children. She roasted the salmon roe. [She asked] her eldest daughter: "Go and get some water." [She replied:] "The next younger one is there." She asked another one of her daughters: "Go and get some water." [She replied:] "The next younger one is there." She asked four of them. Now her youngest daughter brought her some water. When the salmon roe was nearly done she washed her face. [She asked her daughters:] "Is my face white now?" "No, it is still black." She washed it again and asked her children once more: "Is my face white?" "No, it is still black." Then the raven jumped up and took what she was roasting. He took it away and ate it all. Then the Crow cried again and the raven lay down. He was ashamed of himself. In the evening he fell sick and sang his conjurer's song: "O, my brass pin hit my eye and it got blind, qoāqoaxqoï′, qoāqoaxqoä′, qoāqoaxqoä′!"

After a while they went and asked the crabs and their young ones to come. The raven heated stones and when they were hot he shut the door. Then a crab thought: "He is cooking for us." But they threw all of them on the stones, old and young. They were steamed. When they were done he said to the Crow and her children: "Come eat!" Now she was glad, and she ate, together with her children.

10. CĀ'XAL IĀ'KXANAM.

CĀ'XAL HIS MYTH.

Cā'xaL ayō'mEqt iā'xa, ixgE'kXun iā'xa. Wāx iā'qxulqt. Kulā'i 1
"Cā'xaL he was dead his son, the oldest his son. Every morning he wailed. Far

gō mā'LnĒ ayōLā'-ita-itx. Lō'2Lqtē guā'nsum nēXEnXEnē'max, 2
at seaward he always stayed. A long time always he went to wail on the beach,

nēXEnXEnēmā'-itx. QāxLxanaā'Lax atci'c°ElkEl ckoalē'x·oa. Yau'a 3
he always went to wail on the beach. One day he saw them two ravens. Then

mā'LnĒ aci'tptcgam. Q¡oā'p acgē'txam yauā' actik¡ēlā'pXuitxē, yauā' 4
seaward they reached the land. Nearly they reached him there they turned over each other, there

actik¡ēlā'pXuitxē. Q¡oā'p acgē'txam ka nicxE'luktcō. Lō'2lō i'ktā 5
they turned over each other. Nearly they reached him and they let it fall. A round thing

nicxE'luktcō. Ayuqunā'ētix·t gō Lkamilā'lEq. Ā'yōLx atciugō'lEmam. 6
they let it fall. It lay there on the sand. He went down to the beach, he went to take it.

Atciō'cgam, a'lta iktē'lōwa-itk. Tsō'yustē ka nē'Xkō. TakE atcō'lXam 7
He took it, now an abalone shell. In the evening and he went home. Then he said to her

uyā'k·ikala: "UguExē'mam qō'tac tê'lx·Em ka'nauwē." TakE 8
his wife: "Invite them those people all." Then

nō'ya-y- ūyā'k·ikala. Ā2, atcEmcgElē'mōL qēauq Liā'xauyam." 9
she went his wife. Ā, he invites you much that poor one."

TakE ā'tgē tiā'lXam ka'nauwē. TakE ā'tgEp! gō tā'yaqL ka'nauwē. 10
Then they went his people all. Then they entered in his house all.

"Ā, x·ix·ī'k qcgingē'tkcptcgam. x·ix·ī'k mcgiō'kumanEma. Iakpā' 11
"Ah, this they brought it up to the shore to me. This you will see it. Just there

aci'tptcgam." TakE nē'k·im iq¡ē'sq¡ēs. "WuXi lxō'yaya; 12
they came ashore." Then he said blue-jay. "To-morrow we will go;

lxyō'xtkinEmama qaxē' gō acE'k·itk^{u}ɪ." Kawī'2x· ka nixE'nkōn 13
we will search for it where from they brought it." Early and he ran

iqē'sqēs. "Ai'aq, ai'aq, ai'aq amcxElā'yutck." TakE nuxulā'yutck 14
blue-jay. "Quick, quick, quick rise." Then they arose

tê'lx·Em kanauwē'. TakE aqō'icgiLx môkct ōkunī'm. A'lta ā'tgē 15
the people all. Then they hauled down to the water two canoes. Now they went

mā'LnĒ tê'lx·Em a'lta. TakE kulā'i ā'tgē. A'lta cka LEll 16
seaward the people now. Then far they went. Now and almost disappeared

Lpakā'lEma. TakE atgē'°ElkEl ēlē'ē. Take nē'k·im iqē'sqēs: 17
the mountains. Then they saw it a land. Then he said blue-jay:

"Ia'xkati taL¡ iktē'luwa-itk nē'xauē." Lä atxigēlā'mamē. A'lta 18
"There behold the abalone shells were." Some time they landed. Now

cka pā2L ē'Xōc iktē'luwa-itk. A'lta ataā'luLX tê'lx·Em. A'lta 19
and full it was on ground abalone shells. Now they went ashore the people. Now

atgiomē'tckin qix·ī'x· iktē'luwa-itk; qiā'x ia'xka pāt qptciX 20
they took them these abalone shells; if that very green

tcx·ī aLgiō'cgamX. Iqē'sqēs ia'xka gō q¡oā'p kat ikanī'm 21
then they took it. Blue-jay he then near that canoe

1 ka atciupā'yaLx. TakE ā'yō; niL'ē'taqL iLā'xak¡Emana.
and he gathered them. Then he went; he left them their chief.

2 Ayuxō'Lakō qō'ta LEX. Qiā'x iā'qoa-iL, tcx·ī atciō'cgamx, qiā'x
He went around it that island. If a large one, then he took it, if

3 pāt qptciX tcx·ī atciō'cgam. TakE aLgiuLā'win iLā'Xak¡Emana.
really green then he took it. Then they waited for him their chief.

4 TakE ō'lō agā'yax iqē'sqēs. "Wu'ska lxēelō'qLa." Nugō'kXōm
Then hunger acted upon him blue-jay. "Heh! we will leave him." They said

5 aqā'mXikc: "K¡ē, qā'doXoē lxēgumLā'ita. Lō'nas ayukō'om tê'lx·Em."
part of them: "No, must we wait for him. Perhaps he met them people."

6 Nē'k·im iqē'sqēs: "Tca lxēeltā'qLa." Tsō'yustē nē'xauē, takE
He said blue-jay: "Come we will leave him." Evening it became then

7 atEē'taqL tiā'cōlal. Iqē'sqēs iā'Xaqamt. Nō'Xōkō tiā'cōla. Tsō'yustē
they left him his relatives. Blue-jay his mind. They went home his relatives. In the evening

8 ka ayōxō'Lakō LEX. A'lta k¡ē tiā'cōla; atEē'taqL. Ia'xkati
and he went around the island. Now nothing his relatives; they left him. There

9 kē'kXulē-y- ē'mᶜEcX nixō'kctē. A'lta nigE'tsax: "Ēktā'2 atgēnē'lōtk
below a tree he lay down. Now he cried: "What they deserted me

10 agE'lXam, qā tkLEnᶜē'taqL agE'lXam." A'lta ia'xkatē nē'xax
my people, where they left me my people." Now there he was

11 iō'Lqatē. A'lta atciō'koē ka'nauwē x·ixī'x· iktē'lauwa-itk. QāxLxa-
a long time. Now he carried them often all those abalone shells. The

12 naā'Lax ēlā'ki L¡ap atciā'x. QāxLxanaā'Lax kawī'X nēxE'l'ōkō.
next day an otter find he did it. The next day early he awoke.

13 A'lta oxoī'tcōt tê'lx·Em gō Liā'maLna. Atciō'latck iā'ōk. Nē'k·ikst
Now they talked people at seaward from him. He lifted it his blanket. He looked

14 mā'Lnē. Tā'mka tqonēqonē' ōxoēlā'itX. WiXt nēxEnk¡ē'Litso.
seaward. Only gulls there were. Again he pulled his blanket over his head.

15 Wāx wiXt nē'ktcuktē. WiXt atcauitcā'ma tê'lx·Em oxoī'tcōt
Every morning again it got day. Again he heard them people they talked

16 gō mā'Lnē. Gōyē' atci'Lax, atcLō'latck. A'lta tā'mka Ltamilā'ikc
at seaward. Thus he did it, he lifted it. Now only albatross

17 Lxēlā'itX. Qoā'nEmi ayā'qoyaē atcawitcE'mElē tê'lx·Em. Kawī'X
there were. Five times his sleeps he heard them people. Early

18 ka aLigEmō'tXu-it LgōLē'lEXEmk. AqLō'latck Liā'ōk. "Wu'Xē
and it stood near him a person. It was lifted his blanket. "To-morrow

19 a'lta qamō'kᵘɪa; qam'alō'kctxama." Wāx nē'ktcuktē. TakE wiXt
now you will be carried; you will be carried on back." The next morning it got day. Then again

20 aLgEmō'tXu-it LgōLē'lEXEmk. ALgiō'lXam: "Mxā'latck! A'lta
it stood near him a person. He said to him: "Arise! Now

21 qamō'kᵘɪa." Nē'k·ikct iau'a mā'Lnē. A'lta ē'kolē yuqunā'itX.
you will be carried." He looked there seaward. Now a whale there lay.

22 A'lta atciō'kXuiLx iā'ktElauwa-itk. A'lta Lxoa'p ikē'x kā'tsEk qiX
Now he carried to the beach his abalone shells. Now a hole was in middle that

23 ē'kolē. A'lta ia'xkatē aqēiLā'ētamit: "Nēkct mgē'kctaiē, ma'nix
whale. Now then he was put into it: "Not open your eyes, when

24 aqamō'kᵘɪa." A'lta nixō'kctit, a'lta aqā'yukᵘT. A'lta atgā'yukᵘɪ
you are carried." Now he lay down, now he was carried. Now they carried him

25 tê'lx·Em ka'nauwē. A'lta nuguqLē'watck. AqLō'lXam Ltamilā'yikc,
the people all. Now they paddled. They were told the albatross,

26 aqLō'lXam Lqat!ē'wuLala: "Kē'kXulē LEmca'cgi." AqLō'lXam
they were told the pelicans: "Down your paddles." They were told

27 Lqonē'qonē: "Kᵘcā'xalē LEmca'cgi." Aqō'lXam ōē'Xsa: "Kᵘcā'xali
the gulls: "Up your paddles." They were told the snipes: "Up

28 LEmca'cgi." Ka mā'Lnē aqā'mXikc k¡ē nō'xôx qō'tac tê'lx·Em.
your paddles." And at sea part of them nothing became those people.

Q¡oā'p ilē'ē aqā'mXikc k¡ē nō'xôx qō'tac tê'lx·Em. A'lta ā'mka-y- 1
Near land part of them nothing became those people. Now only

ōē'Xsa k¡a tqonēqonē'. Nix·gElā'kux ka lā'XlaX nē'xax. K¡ā 2
snipes and gulls. He felt and rock it did. Silent

nō'xôx qō'tac tê'lx·Em ka'nauwē ka atciā'latck iā'ōk. A'lta gō 3
they became those people all and he lifted it his blanket. Now there

mā'Lxôlē yuqunā'-itX. Nē'k·ikst a'lta, ā'mka-y- ōē'Xsa ka tqonēqonē'. 4
landward he lay. He looked now, only snipes and gulls.

A'lta nixā'latck. Atciō'kctEptck ka'nauwē iā'ktēlauwa-itk. 5
Now he rose. He carried inland all his abalone shells.

Atciō'kctEptck qix· ēlagē'tEma ka'nauwē. Qoā'nEm Lq¡up 6
He carried inland those sea otters all. Five cut

atcā'yax qix· ē'kolē. Ä'2ka aqiō'lXam, aLgiō'lXam qō'La 7
he did it that whale. Thus he was told, he said to him that

LgōLē'lXEmk. A'lta wiXt nē'Xtakō qix· ē'kolē. A'lta ā'yōptck 8
person. Now again he turned back that whale. Now he went up

q¡oā'p gō tE'LaqL ka ayō'La-it. Iō'lqtē ayō'La-it ka atcE'LᵉElkEl 9
near at his house and he stayed. A long time he stayed and he saw it

Lk¡ā'ckc. ALE'tē, q¡oā'p aLgē'txam. 10
a child. It came, near it came to him.

ALgā'Lata-y- uLā'xalaitan. Q¡oā'p na-ikmō'tXu-it. Atcō'cgam, 11
It shot its arrow. Near it stuck in the ground. He took it,

atcaLxxa'pcōt. ALE'tē ka aLgō'xtkin uLā'xalaitan. Näkct L¡ap 12
he hid it. It came and it reached for it its arrow. Not find

aLi'kXaxa uLā'xalaitan ka aLgE'tcax: "Atcuwā', mai'kXa iqē'sqēs 13
it did it its arrow and it cried: "Oh, you blue-jay,

mEnXi'pcūt ōgu'Xalaitan. AmLEnElxā'-uyam iqē'sqēs. Tātc¡au! 14
you hide from me my arrow. You make me poor blue-jay. See!

wiXt amEnx·EnEmō'sx·Ema-itx. Ā'nēt ōgu'xalaitan." K¡ē nēkct 15
again you tease me always. Give me my arrow." Nothing not

LE'Laqsō qō'La Lk¡āsks. A'lta Lk¡ō'pLk¡ōp Lctā'xôs. Ēmā'sEn 16
its hair that child. Now sunken its eyes. Deer

ā'yāqsō iLā'ōq. TakE atcLō'cgam iLā'pōtē. TakE atcLō'lXam: 17
its skin its blanket. Then he took it at its arm. Then he said to it:

"La'kstama?" "Ä, nai'kXa," aLgiō'lXam. "AqēLā'tqaqL LgE'mama. 18
"Who are you?" "Ah, I," it said to him. "He was left my father.

Iqē'sqēs atcēeLā'qal." TakE atci'Lukᵘ·I gō Ltcuq qō'La Lk¡āsks. 19
blue-jay he left him." Then he carried it to water that child.

TakE atcLōmē'nakō. A'lta pō'pō atci'Lax gō Lctā'xôs. A'lta 20
Then he washed its face. Now blow he did it on its eyes. Now

aLE'k·ikst. A'lta atcLō'lXam: "Nai'ka, nai'ka aqX. TakE 21
it saw. Now he said to it: "I, I, child. Then

anXatgō'mam." TakE atcē'xalukctgō iLā'ōk qō'La LiāL'xa. 22
I came home." Then he threw it away its blanket that his child's.

AtciLkLXā'nakō ēlā'kē. "Ai'aq mxanē'tk·qēl t!ayā'na mcxēlā'·itix·!" 23
He put around it the sea otter. "Quick, tell me good [int. part.] you are!"

"Tcintcx·gō'mitīt iq¡ē'sqēs. Qi'ctac môkct cEmē'k·ikala 24
"He made us poor blue-jay. Those two your wives

kanasmô'kst a'lta ciā'k·ikala iq¡ē'sqēs. Manix L'ē'tcx·enīL aLgiā'x 25
both now his wives blue-jay's. When wanting to defecate he does

atcLāuwē'tcxamx gō tE'ntcaqL ka ia'xka itcā'ōk ka aniyē'nanLxax. 26
he goes to defecate in our house and this my blanket and I wipe him with it.

A'lta cmô'kctka nēkct tq¡ēx acgā'yax." "Ai'aq cgā'lEmam." "Â 27
Now two only not like they did him." "Quick bring them." "Ah,

nēkct ictā'kēqamt, Lk¡ō'pLk¡ōp ctā'xôs." A'lta nē'Xko iā'xa, 28
not they seeing, sunken their eyes." Now he went home his son

atciō'kō. Atcugō'lEmam LiāL'naa. Atcō'lXam LiāL'naa: "TakE 29
he sent him. He went to fetch her his mother. He said to her his mother: "Then

LgE'mama niXatgō'mam." TakE nagE'tsax LiāL'naa. Acxē'nim 30
my father he came home." Then she cried his mother. They two wailed

1 qaX ā'ēXat ōᶜō'kuil. "Iq¡ē'sq¡ēs atcimaō'nima-itx. Lā'XlaX
that one woman. "Blue-jay always fools you. Deceive

2 atcimā'xo-itx." "Nau'itka, nau'itka, LgE'mama aLtē'mam. A'lta
he always does you." "Indeed, indeed, my father he came. Now

3 itci'kēqamt Xōk. AtcnE'tōkō ayamtgā'lEmam. Ni'Xua i'skam
I seeing now. He sent me I came to fetch you. Well take

4 x·ik itcā'ōk." Agiō'sgam Liā'naa. A'lta LEmE'n qix· iā'ōk.
this my blanket." She took it his mother. Now soft that his blanket.

5 "Tā'tc¡a! mcEnE'luat." TakE atci'ctukᵘɪ Liā'naa qaX ā'ēXat
"Look! you did not believe me." Then he brought them to his father that one

6 ōᶜō'kuil. Atcō'ptca. Atcō'kᵘɪam gō ā'yam. A'lta atcumē'nakō.
woman. He led them. He arrived bringing her at his father. Now he washed their faces

7 A'lta cE'k·ikst. A'lta atcō'lXam: "Ai'aq, mcktūguē'xēyam tE'lxaqL.
Now they saw. Now he said to them: "Quick, go and sweep our house.

8 Ka'nauwē2 mcktūguē'xēya. TakE ā'Lō. A'lta aLktō'guaxē tE'LaqL,
The whole sweep it. Then they went. Now they swept it their house,

9 ka'nauwē aLktō'guēxē. A'lta aLgiō'kuē ka'nauwē wē'wuLē. ALgiō'kuē
the whole they swept it. Now they carried them much all into interior of house. They carried much

10 qix· ē'kolē ka'nauwē wē'wuLē. ALgiō'kuē qix· ēlagē'tEma wē'wuLē.
that whale all into the interior of the house. They carried them much those sea-otters into the interior of the house.

11 TakE aya'ckōp!, Cā'xaL takE aya'ckop!. Ayā'qxôiē; kawī'X atcixā'laqL
Then he entered, Cā'xaL then he entered. One sleep; early he opened

12 iqē'p!al iqē'sqēs. A'lta atcLā'auwitcXa gō iqē'p!al iqē'sqēs. "Ai'aq
the door blue-jay. Now he defecated in the door-way blue-jay. "Quick

13 Ē'npēyucX, ntq¡ē'xEnapstam." "A'ckam Xau oᶜō'lEptckiX.
Ē'npēyucX, wipe me!" "Take it that fire-brand.

14 Ama-ilō'ktgutc gō-y- ūyā'putc." TakE atcō'cgam qix· ik¡ā'sks. A'lta
Push him in his anus." Then he took it that boy. Now

15 atcā-ilō'ktgux gō-y- uyā'putc. "Anā'" takE atcixE'lgiLx īqē'sqēs.
he pushed him into his anus. "Anah!" then he cried blue-jay.

16 "Anā'! tEnxE'LElama. TakE Lx nigā't!ōm ā'yam ka atcnxE'Lama."
"Anan! they burnt me. Then may be he arrived his father and he burnt me."

17 Nē'k·ikst ē'wa wē'wuLē iqē'sqēs. A'lta iō'c iLā'Xak¡Emana gō
He looked then [into] the interior of the house blue-jay. Now there was their chief at

18 wē'wuLē. Nē'xankō, nēxkᵘLē'tcgōm: "Ā, ilxā'Xak¡Emana takE
the interior of the house. He ran, he went to tell them: "Ah. our chief then

19 nitē'mam." A'lta atktē'lōt ka'nauwē tgā'ktēma tiā'lXam; ka'nauwē
he arrived." Now he gave to them all his property his people, all

20 itā'ktēlauwa-itk atgē'lōt.
the abalone shells he gave them.

Translation. ✓

Cā'xaL's eldest was dead. Every morning he went to the beach and wailed. Day by day he went to the beach and cried. Once upon a time he discovered two ravens flying from the sea towards the shore. When they came near him he saw that they turned [in the air] over one another. [Sometimes the one was above, then the other.] When they had almost reached him they let fall a round object, which fell on the sand. He went down to the beach and took it. It was an abalone shell. In the evening he went home. Then he said to his wife: "Invite all the people." His wife went and said: "My poor husband invites you." Then all the people came and entered the house. He said:

"This was carried up to me from the sea. You will see it. Just there they came ashore." Blue-Jay said: "Let us go to-morrow and see where they found it." Early he ran around [saying]: "Quick, quick, arise!" All the people arose and launched two canoes. Then they went out seaward. They traveled a long distance. When the mountains [of their own country] had almost disappeared they discovered land. Blue-Jay said: "Certainly here are abalone shells." After awhile they landed. The ground was full of abalone shells. The people went ashore and picked up these abalone shells. They selected only the very green ones. Blue-Jay gathered those which were near the canoe. Then their chief [Cā'xaL] went away and left them. He went around the island. He took only the large and very green ones. The people waited for their chief. Then Blue-Jay became hungry, and said: "Let us leave him." But part of the people said: "No; we must wait for him; perhaps he met some people." [After awhile] Blue-Jay said: "Come! Let us leave him." It grew dark; then his people left him. They followed Blue Jay's advice and went home. In the evening the chief had gone around the island. Now his people had disappeared; they had left him. Then he lay down under a log and cried: "Why did my people desert me; why did they leave me?" He stayed there for a long time. He carried all the abalone shells [up to the log]. On the next day he found a seaotter. On the following morning he awoke and heard people talking on the beach below him. He lifted his blanket and looked seaward, but he saw only gulls. He pulled his blanket over his head again. On the next morning, when it grew daylight, he heard again people talking on the beach below. Again he lifted his blanket, but there were only albatross. Five days he heard people [talking on the beach]. On the next morning [he saw] a person standing by him. He lifted his blanket [and the stranger said]: "To-morrow you will be carried back." Early the next morning the person stood again near him, and said: "Arise; now you will be carried back." He looked down to the beach and saw a whale. He carried down his abalone shells. A hole was in the middle of the whale, into which he was placed. [The person said:] "Do not open your eyes while they are carrying you." Now he lay down and he was carried away. All the people carried him. They paddled. The albatross and pelicans were told: "Put down your paddles; put down your paddles." The gulls were told: "Put up your paddles, put up your paddles." The snipes were told: "Put up your paddles, put up your paddles." Then when they were at sea, part of those people departed. When they were near the land another part departed. Now only the snipes and gulls remained. He felt [the whale] rock, then all was quiet and he lifted his blanket. He lay on the beach. He looked and saw only gulls and snipes. Now he arose. He went inland, carrying all his abalone shells and the sea otters. He took five cuts of the whale. That person had told him to do so. Then that whale returned. Now

he went up to his house and staid there. After awhile he saw a child. It approached him, shooting an arrow. [The arrow] struck the ground near him, and he took it and hid it. Then the child came searching for his arrow. When he did not find it he cried: "O, Blue-Jay, you have hidden my arrow. You make me feel miserable. You always tease me; give me my arrow." The child had no hair, and his eyes were sore. His blanket was made of deerskin. Then [Cā'xaL] took him by his arm and said: "Who are you?" "Oh it is I. My father was deserted. Blue-Jay deserted him." Then [Cā'xaL] took [the boy] to the water and washed his face; he blew on his eyes and the boy recovered his eyesight. He said: "Child! it is I; I have returned." He threw away [the boy's] blanket and gave him a sea-otter blanket. "Tell me," he continued, "are you all well?" The boy replied: "Blue-Jay made us miserable; two of your wives are now his wives. He always defecates in our house, and I must wipe him with my blanket. Two only [of your wives] do not like him." "Bring them here." "Oh, they can not see, for they have lost their eyes." Then the boy went home. He sent him to fetch his mother. He said to her: "Father has come home." Then his mother and the other woman began to cry: "O, Blue-Jay has deceived you; he always deceives you." "No, indeed, father has come. I have recovered my eyesight; he sent me to fetch you. Just feel my blanket." Then his mother felt it. It was soft. [The boy continued:] "See, you did not believe me!" Then he led them to his father. He reached his father, who washed their faces. Then they recovered their eyesight. Cā'xaL said to them: "Go and sweep our house." They went back and swept the whole house. They carried everything into the house, his whale, his sea otters, and his abalone shells. Then Cā'xaL entered the house.

On the following morning Blue-Jay opened the door and defecated in the doorway. [He called:] "Ē'npēyucX, wipe me!" "Take that firebrand and push his backside," said his father. The boy took it and pushed him. "Heh," cried Blue-Jay: "Oh, he burnt me; certainly his father has returned." Blue-Jay looked into the house and saw the chief sitting in the house. Then he went and told the people: "Our chief has arrived." [Cā'xaL] distributed all his property among his people. He gave them all the abalone shells.

11. STIKUA' ITCA'KXANAM.

STIKUA' HER MYTH.

Gō Nakōt!'ā't LxēlĀ'-itX, LE'xo-itiks Lxēlā'itx. A'lta ayō'mEqt 1
At Seaside, they lived. many they lived. Now he was dead

iLā'xak¡Emana. Iā'qoa-iL iā'xa. Ta'kE tcā'xilkɪē nē'xauē, ta'kE 2
their chief. Large his son. Then winter it was, then

ō'lō agE'Lax. Ta'kE iā'ınka iniā'matk aLgiā'xo-itx k¡a-y- ōgū'ican. 3
hungry they were. Then only mussels they ate them and roots.

KāxLxnaā'Lax ka nē'k·im ktiā'xēqLax: "AmcxE'ltXuitck." 4
One day and he said a hunter: "Make yourselves ready."

Nōxui'tXuitck ka'nauwē2 qō'tac tkā'lamukc. Atagā'la-it môkct 5
They made themselves ready all those men. They were in the canoes two

ōkunī'm. Ta'kE ā'tgē mā'Lnē. Ta'kE atcē'lkikc igē'pix·L qix· 6
canoes. Then they went seaward. Then he speared it a sealion that

ktiā'xēqLax, cka atcō'pEna ka ayuXuā'nitck qix· igē'pix·L. 7
hunter, and it jumped and he drifted that sealion.

ALgē'Elta-uī mā'Lxôlē. Nē'k·im iqē'sqēs: "Iā'xkayuk 8
They hauled it up ashore. He said blue-jay: "Here

lxgīutsXEmā'ya." TakE iā'xkatē naLx·E'lgīLx. AgElkɪik¡'E'tsXēma. 9
we will boil it." Then there they made a fire. They singed it.

A'lta aLgā'yaxc. A'lta aLE'xalEtcXEm. Nē'k·im iqē'sqēs: 10
Now they cut it. Now they boiled it. He said blue-jay:

"Ia'xkayuk lxgēuwu'laya, lxgēutctXō'maya." Ta'kE nōxuiLxā'lEm 11
"Here we will eat it, we will finish it." Then they ate

qō'tac tē'lx·Em. Atciō'pcut qē'xtcē ikoalē'x·oa gō LiĀ'cguc. Atcā'yuk^{u}L 12
those people. He hid it intending the raven in his mat. He carried it

gō-y- ikanī'm ēXt igitē'tsxal. Ā'nqatē nē'xankō iq¡ē'sqēs, LāqE 13
to the canoe one piece. Already he ran blue-jay, take out

atcā'yax. Atcā'yuk^{u}ɪ gō- ōcō'lEptckiX qix· igitē'tsxal. Nix·E'lgīLx. 14
he did it. He carried it to the fire that piece. He burnt it.

Ta'kE aLE'XkŌ. ALkiupā'yaLx ēniā'matk k¡a itguē'ma. Tsō'yustē 15
Then they went home. They gathered them large mussels and small mussels. In the evening

aLx·gō'mam. Na-ixE'lqamx iq¡ē'sqēs: "Ā2, y imcā'niamatkā'2, 16
they arrived at home. He called blue-jay: "Ah, your mussels

Stikuayā'2!" Stikua' itcā'xal uyā'k·ikal iq¡ē'sqēs. TEmm aLi'Xaua 17
Stikua'!" Stikua' her name his wife blue-jay's. Noise of feet they ran

Stikua' mā'Lnē. ALgiugō'lEmam iniā'matk. Ā'tgELx ka'nauwē 18
Stikua' down to beach. They went to take the mussels. They came to the beach all

qō'tac tā'nEmckc. Atgiō'kXuiptck itguē'matk k¡a iniā'matk. Gō 19
those women. They carried them up the small mussels and the large mussels. Then

ikoalē'x·oa atcigE'nXaōtē iLā'xak¡Emana iā'xa. Nē'k·im qix· ik¡ā'ckc: 20
the raven he took care of him their chief his son. He said that boy:

"WäXi ka nxEltō'ma." Atciō'lXam iq¡ē'sqēs: "Ē'kta amiuwā'ya? 21
"To-morrow and I go along." He said to him blue-jay: "What are you going to do?

Ugō'lal gEmō'k^{u}ɪa, muXunā'ya. LEqs anō'Xunē nai'kXa;" nē'k·im 22
The waves will carry you away, you will drift away. Almost I drifted away I;" he said

iqē'sqēs. Kawī'X wiXt nōxui'tXuitck. Atā'kElōya. Ā'yuLx qix· 23
blue-jay. Early again they made themselves ready. They went into the canoe. He went to the beach that

1 ik¡ā′sks, ā′yuLx qē′xtcē ixEltō′ma. Qē′xtcē atciō′cgam ikanī′m
boy, he went to the beach intending he went along. Intending he took it the canoe

2 ixEltō′ma. "Mō′ptcga, mō′ptcga" atciō′lXam iq¡ē′sq¡ēs. Ā′yuptck
he went along. "Go up, go up," he said to him blue-jay. He went up

3 Lā′yaxax qix· ik¡ā′sks. Nē′k·im iq¡ē′sqēs: "Ai′aq, lxēē′taqL." TakE
sad that boy. He said blue-jay: "Quick, we leave him." Then

4 nūguqɪē′watck tē′lx·Em. TakE atigā′ōm Lgipē′x·Lukc iLā′xanakc.
they paddled the people. Then they arrived at the sealions their rock.

5 Ayaā′luLx ktiā′xēkɪax. AtcLē′lukc ēXt igē′pix·L, cka atcō′pEna;
He went ashore the hunter. He speared one sealion, and it jumped;

6 iā′xkati ayuXuā′nitck. ALgē′ltāuwē. ALgēgilā′mamē gō-y-ilē′ē.
there it drifted. They hauled it up. They pulled it ashore to the land.

7 ALgiuLā′taptck. Nē′k·im iq¡ē′sqēs: "Iā′xkayuk lxginwu′lᵉa
They pulled it up from the beach. He said blue-jay: "Here we will eat it

8 kā′nauwē; taua′lta k¡oa′n nēxā′x ilxā′xak¡Emāna iā′xa."
all; else always desiring to go here he becomes our chief his son."

9 ALgiā′Lk¡tsx·ēma iā′xkatē. ALgā′yaxc. ALgiō′tcXum a′lta iā′xkatē.
They singed it there. They cut it. They boiled it now there.

10 Ta′kE ayō′ktcEkt iLā′tcXEmal. ALxLxā′lEm, aLxLxā′lEm. Qē′xtcē
Then it got done what they boiled. They ate, they ate. Intending

11 atciō′pcut ikoalē′x·oa ēXt igitē′tcxal. K·¡au atci′Lax Lā′yaqcō.
he hid it the raven one piece. Tie he did it in his hair.

12 Ia′xkati qē′xtcē atciō′pcut. Ā′nqatē Laqᵒ atcā′yax iq¡ē′sqēs.
There intending he hid it. Already take out he did it blue-jay.

13 AtcixE′lgiLx igitē′tcxal. Tsō′yustē itguē′ma aLgiupā′yaLx k¡a
He burnt it the piece. In the evening small mussels they gathered them and

14 ēniā′mā ka aLi′Xkō. Q¡oāp aLxē′gilaē, naLxE′lqamx: "Ā2,
large mussels and they went home. Nearly they landed, he shouted: "Ah,

15 Stikuayā′ ēmcā′niamatgā′2." TEmm, āLi′xatoa ā′LiLx tga′a
Stikua′ your mussels." Noise of feet, they came running, they went to the beach her children

16 Stikua′. Ka′nauwē2 ā′tgELx qō′tac tā′nEmckc. Atgiō′kXuiptck
Stikua′. All they went to the beach those women. They carried up

17 itguē′ma k¡a ēniā′matk. Atctō′lXam qō′tac tē′lx·Em iq¡ē′sqēs:
the small mussels and the large mussels. He said to them those people blue-jay:

18 "Nē2kct mcxqɪē′tcgōye mckanauwē′tikc, taua′lta iqētō′mEl atciā′x
"Not tell him all of you, else accompany us he does

19 ilxā′xak¡Emana iā′xa." A′lta nē′k·im qix· ik¡ā′sks: "Wä2Xi ka
our chief his son." Now he said that boy: "To-morrow and

20 nxaltō′ma." TakE nē′k·im iq¡ē′sqēs. "Ē′kta miuwā′ya? Taua′lta
I shall go along." Then he said blue-jay. "What are you going to do? Else

21 amuXunē′x, itcā′aitcma-y- ugō′la." "Qā′dox nxEltō′ma," nē′k·im
you drift away, confounded waves." "Must I go along," he said

22 ik¡ā′sks.
the boy.

Kawī′X nōxōlā′yutck ī′LaLonē. Ā′tgELx. Ā′yuLx qix· ik¡ā′sks.
Early they rose the third time. They went to the beach. He went to the beach. that boy.

24 Atciō′cgam qix· ikanī′m qē′xtcē. Atciū′tctEmt iq¡ē′sqēs qix·
He took it that canoe intending. He pushed him blue-jay that

25 ik¡ā′sks. "Ē′kta tcīuwā′ya x·ix·ē′kik? ME′ptcga." NigE′tsax qix·
boy. "What will he do this one? Go up from the beach." He cried that

26 ik¡ā′sks, ā′yuptck. "Ai′aq, amckLē′watck," nē′k·im iq¡ē′sqēs;
boy, he went up. "Quick, paddle," he said blue-jay;

"lxēitā′qLa." TakE nugukLē′watck tê′lx·Em. Ta′kE agatgō′yam gō 1
"we will leave him." Then they paddled the people. Then they arrived at
LgipĒ′x·Lukc Lā′xanakc. TakE ayaā′luLx qix· ktiā′xkeɪax. AtcLē′luke 2
the sealions their rock. Then he went ashore that hunter. He speared it,
ēXt igē′pix·L, iā′qoa-iL igē′pix·L, cka atcō′pEna, ia′xkati ayuXuā′nitck. 3
one sealion, a large sealion, and it jumped, there it drifted.
TakE aLgē′lta-u mā′Lxolē. ALgē′kilaē gō·y- ilē′ē. ALgiuLā′taptck. 4
Then they hauled it up landward. They landed at the land. They pulled it up from the beach.
ALgieLk¡E′tsx·ēma. ALkLē′kXōL¡ aLgīeLk¡E′tsx·ēma. A′lta aLgā′yaxc, 5
They singed it. They finished it, they singed it. Now they cut it,
aLgiō′tcXEm ia′xkati. Ayō′ktcikt. Ta′kE aLxLxā′lEm. Nē′k·im 6
they boiled it there. It was done. Then they ate. He said
iq¡ē′sqēs: "Kanauwē′2 lxgēwu′lᵉai. Näkct La′ksta LxkLē′tcgō, 7
blue-jay: "All we will eat it. Not anyone tell,
taua′lta ēqitō′mEl atciā′x ilxā′xak¡Emana iā′xa." MEnx· niLgā′ētix·t 8
else accompanying us he makes our chief his son." A little he left over
ka aLaqctā′yū. Qē′xtcē atciō′cgam ēXt igitē′tcxal ikoalē′x·oa. K¡au 9
and they were satiated. Intending he took it one piece the raven. Tie
atcā′yax gō ia′ᶜowit. Nē′k·im LEkⁿ nē′xax iā′ᶜowit. Nix·E′lgiLx 10
he did it to his leg. He said broken it became his leg. He burnt it
qix· iLgā′ētix·t. Kanauwē′ nix·E′lgiLx iq¡ē′sqēs. Atciō′lXam 11
that what he had left over. All he burnt it blue-jay. He said to him
ikoalē′x·oa iq¡ē′sqēs: "Ni′Xua niō′kumanEma imē′ᶜowit." Atcikpā′na, 12
[to] the raven blue-jay: "[Interjection] I want to see it your leg." He jumped at it,
stuX atcā′yax gō iā′ᶜowit. L¡ap atcā′yax ēXt igitē′tsxal gō 13
untie he did it at his leg. Find he did it one piece at
ikoalē′x·oa iā′ᶜowit. Atciō′cgam iq¡ē′sqēs nix·E′lgiLx. Tsō′yustē 14
the raven his leg. He took it blue-jay he burnt it. In the evening
aLgiupā′yaLx itguē′ma k¡a ēniā′matk. ALE′Xkō. Q¡oā′p 15
they gathered small mussels and large mussels. They went home. Nearly
aLXgō′mam, ta′kE nēxE′lqamx iq¡ē′sqēs: "Ā, imcā′tguēmatgā′ 16
they arrived at home, then he shouted blue-jay: "Ah, your mussels
Stikuayā′!" TEmm, ā′LōLx Stikua′. A′lta aLgiō′kXuiptck 17
Stikua'." Noise of feet, they went to the beach Stikua'. Now they carried up from the beach
iLā′tguēma. A′lta atgā′yax qix· itguē′ma ka′nauwē -y-ō′pōl ka 18
their mussels. Now they ate those mussels all night and
qix· iLā′xak¡Emana iā′xa. Nē′k·im ik¡'ā′sks: "Wu′Xi a′lta 19
that their chief his son. He said the boy: "To-morrow now
nEXEltō′ma." TakE nē′k·im iq¡ē′sqēs: "Ē′kta amiuwā′ya? 20
I shall go along." Then he said blue-jay: "What are you going to do?
MuXunā′ya. Mâ′kctē anō′Xunē qē nikctx ikanī′m aniō′cgam." 21
You will drift away. Twice I drifted away if not the canoe I took it."
Kawī′X ka wiXt aLxE′ltXuitck ī′ɫalakte. Nixā′latck qix· ik¡'ā′sks. 22
Early and again they made themselves ready the fourth time. He rose that boy.
NixE′ltXuitck. ALgō′cgiLx uLā′xanīm. ALagā′lait uLā′xanim. 23
He made himself ready. They hauled down to the water their canoes. They went into the canoes their canoes.
Qē′xtcē ayagE′La-it x·ix· ik¡'ā′sks. Atciō′cgam, iq¡ē′sqēs, 24
Intending he went into the canoe that boy. He took him, blue-jay,
atciaēlē′maLx. Yukpä′t nitElō′tXuit gō Ltcuq. Qē′xtcē atciō′cgam 25
he threw him into the water. Up to here he stood in the water in water. Intending he took it
qix· ikanī′m. Atcta′-uwilx·L tiā′kcia qix· ik¡ā′sks iq¡ē′sqēs. Iā′2xkati 26
that canoe. He struck them his hands that boy's blue-jay. There
ayō′tXuit. NigE′tsax, nigE′tsax ka ā′yuptck. Ā′LŌ, ā′LŌ, 27
he stood. He cried, he cried and he went up. They went, they went,

1 āLkꞮē′watck iq¡ē′sqēs. ALigā′ōm qix· iqā′nakc, Lgipē′x·Lukc
they paddled blue-jay. They reached it that rock, the sealions

2 iLā′xanakc. Ayaā′LuLx qix· ktiā′xēkꞮax, atcLē′lukc ēXt igē′piXL,
their rock. He went ashore that hunter, he speared it one sealion,

3 cka atcō′pEna, ka ia′xkatē ayuXuā′nitck. TakE wiXt aLgē′Eltā-uwē.
and it jumped, and there it drifted. Then again they pulled it to the shore.

4 ALgīgēl′ā′mam ēlē′ē. ALgiuLā′taptck. ALgēLk¡E′tsx·Ema ia′xkatē.
They towed it to the land. They hauled it up from the shore. They singed it there.

5 ALkLē′kXōL¡ aLgēLk¡E′tsx·ēma. ALgā′yaxc; a′lta aLgiō′tcXEm
They finished it, they singed it. They cut it; now they boiled it

6 ia′xkati. Ayō′ktcikt. Nē′k·im iqē′sqēs: "Iā2′xkuktē lxgēwu′lᶜaya."
there. He finished it. He said blue-jay: "Here we will eat it."

7 ALxLxā′lEm, aLxLxā′lEm. cka icē′tkum aLgiā′wulᶜ ka aLaqctā′yū.
They ate, they ate, and half they ate it and they became satiated.

8 ALk¡ē′witx·it; k¡′E′xk¡Ex aLE′xax ka aLk¡ē′witx·it. NixE′lᶜōkō
They went to sleep; overeaten they became and they went to sleep. He awoke

9 iq¡ē′sqēs, nix·E′lgiLx ka′nauwē qix· iLgā′ētix·it. Tsō′yustē
blue-jay, he burnt all that what they had left over. In the evening

10 aLgiupā′yaLx itguē′ma k¡a ēniā′ma. A′lta aLXgō′mam. Q¡oā′p
they gathered small mussels and large mussels. Now they came home. Nearly

11 aLgiā′xomē: "A imcā′niamatgā′ Stikuayā′." TEmm, aLi′xaua mā′Lnē.
they came ashore: "Ah! your mussels Stikua′." Noise of feet, they ran seaward.

12 ALgiō′kXuiptck ēniā′ma k¡a itguē′ma. Nē′k·im qix· ik¡ā′sks:
They carried up from the beach the large mussels and small mussels. He said that boy:

13 "Wä2x·i a′lta nxEltō′ma." Atciō′lXam iq¡ē′sqēs. "Ē′kta miuwā′ya?
"To-morrow now I go along." He said to him blue-jay: "What are you going to do?

14 Lxaxō′-ita. L¡lap mō′ya."
We shall capsize. Under water you will go."

Wāx kawī′X noxolā′yutck. Nixā′latck qix· ik¡′ā′sks.
On the next morning early they made themselves ready. He rose that boy.

16 NixE′ltXuitck. ALgō′cgiLx uLā′xanīma iqē′sqēs. Qē′xtcē ayagE′La-it
He made himself ready. They hauled down to the water their canoes blue-jay. Intending he went into the canoe

17 qix· ik¡ā′sks. Atciaēlē′maL iqē′sqēs. Atciō′cgam qē′xtcē qix·
that boy. He threw him into the water blue-jay. He took it intending that

18 ikanī′m. Yukpä′t tiā′xEmalap!ix· nitElō′tXuit. Qe′xtcē atciō′cgam
canoe. Up to here his arm-pits he stood in the water. Intending he took it

19 qix· ikanī′m, atcta′auwilx·L tia′kcia iqē′sqēs qix· ik¡′ā′sks.
that canoe, he struck his hands blue-jay that boy's.

20 NigE′tsax, nigE′tsax qix· ik¡′ā′sks. Ā′Lō- y-a′lta iq¡ē′sqēs.
He cried, he cried that boy. He went now blue-jay.

Lä2 ka ā′yuptck ik¡′ā′sks. Atctō′cgam tiā′xalaitanEma.
Some time and he went up from the beach the boy. He took them his arrows.

22 A′lta ixLā′kōi pEnka′. Atcaga′ōm utcaktcā′k, Lē′el utcaktcā′k.
Now he went around the point afoot. He met it an eagle. a black [young] eagle.

23 Itcā′maᶜ atcīā′lax. Tc¡ux a′tcax, qē′xtcē quL naēxā′lax. Iō′kuk
Shooting it he did it. Skin he did it, intending putting on he did it on to himself. Here

24 kᵘcaxala′ tiā′q¡ôxLEma ka na-igE′nkakō. Lāqᵒ nā′ēxax. WiXt
above his knees and it was too small. Take off he did it. Again

25 ā′yō, wiXt aē′Xt utcaktcā′k ayagā′ōm. Itcā′maᶜ atciā′lax.
he went, again one eagle he met it. Shooting it he did it.

26 Nôē′luktcū. Tk¡ōp ē′tcEqtq utcaktcā′k. Tc¡ux ā′tcax, quL naēxā′lax.
It fell down. White its head the eagle. Skin he did it, put on he did it on to himself.

Mank kēkula' tiā'q¡ôxLEma, na- igE'nkakō. LāqO nā'ēxax, atcaē'taqL. 1
A little below his knees, it was too small. Take off he did it, he left it.

WiXt ā'yō, kulā'yi ā'yō. Atcigā'ōm ininē'x·ō. Iā'maˢ atcē'lax. 2
Again he went, far he went. He met it a bald-headed eagle. Shooting it he did it.

Mô'kctē iā'maˢ atcē'lax; ayôē'luktcū. Tc¡ux atcā'yax quL nēxā'lax. 3
Twice shooting it he did it; it fell down. Skin he did it put on he did it on to himself.

Q¡oā'p nēXE'kXa ka nigE'nkakō. Ayū'kō nixk¡'ā'wakct. Kē'kXulē 4
Nearly it fitted and it was too small. He flew he attempted. Down

ayō'kō, nikct ayōlā'tckuix·t. ILā'môkct Lāq nē'xatx, a'lta t!'aya' 5
he flew, not he rose. The second time turn he did, now good

ayō'kō. A'lta nē'xLakō-i ē'wa mā'Lnē Gōt!'ā't. Q¡oā'p nēxLā'komē. 6
he flew. Now he went around the point thus seaward from Gōt!'ā't. Nearly he came around the point.

Ta'kE atā'yiLa tXut; k¡EX qō'ta tXut. NēxLā'komē, atci'LᶜElkEl 7
Then he smelled it smoke; smell of fat that smoke. He came around the point, he saw them

qō'tac giLā'lEXam. Gō kulā'yi ka ayugō'La-it. A'lta atcLā'qxamt 8
those the people of his town. There far and he sat on top of a tree. Now he saw them

ē'wa kē'kXulē. ALxgē'ktcikt. A'lta aLxLxā'lEm atcLā'qxamt. 9
thus below. It was done. Now they ate he saw them.

Q¡oā'p aLE'Lx·ōL¡ ka ayō'kō. NiXLō'lEXa-it: "Iqē'sqēs tayax 10
Nearly they finished and he flew. He thought: "Blue-jay: oh if

tcin'ē'tgElax!" Goyē' nē'xax iqē'sqēs, a'lta LElā'lax Lō'kōl. "Ā, 11
he would see me!" Thus he did Blue-jay, now a bird flew about. "Ah,

LElā'lax qLgE'lxētuwā'Lam." WiXt Lāqª nēxā'x. Qoä'nEmI Lāqª 12
a bird it comes to get food from us." Again turn he did. Five times turn

nē'xax, a'lta kē'kXulē. Atciō'cgam ēXt igitē'tcxal iqē'sqēs. "x·iau 13
it did, now down. He took it one piece blue-jay. "This

amE'lᶜēm," atciō'lXam qō'La LElā'lax. CXX aLE'tē qō'La LElā'lax. 14
I give you to eat," he said to it that bird. CXX it came that bird.

LkE'pLkEp atciō'cgam qix· igitē'tcxal. A'lta aLō'kō qō'La LElā'lax. 15
Grasping it took it that piece. Now it flew that bird.

Nē'k·im iqē'sqēs: "Taqē LgōLē'lXEmk tE'Lapc." ALaqctā'yō iqē'sqēs, 16
He said blue-jay: "Just as a person its feet." They became satiated blue-jay,

aLk¡'ē'witx·it. WiXt atciō'pcut ikoalē'x·oa ēXt igitē'tcxal. 17
they went to sleep. Again he hid it the raven one piece.

ALxEl'ō'yōkō iqē'sqēs tsō'yustē. A'lta wiXt aLxLxā'lEm. A'lta 18
They awoke blue-jay in the evening. Now again they ate. Now

wiXt atix·E'lgiLx iqē'sqēs qō'ta Lxgā'itix·it. Tsō'yustē nē'xau, 19
again he burnt it blue-jay that what they had left. Evening it became,

aLgiupā'yaLx itguē'ma k¡a ēniā'matk, ka aLi'Xkō. NiXkō'mam 20
they gathered small mussels and large mussels, and they went home. He came home

nau'i nixō'kctit. Q¡oā'p ē'lXam aLgiā'xom iqē'sqēs. Ta'kE nēxE'lqamX 21
at once he lay down. Near the town they arrived blue-jay. Then he shouted

iqē'sqēs: "Ā, Stikuayā', imcā'niamatgā'!" TEmm aLi'Xaua. Ā'LōLx. 22
blue-jay: "Ah, Stikua', your mussels." Noise of feet they ran. They went down to the beach.

A'lta aLgiō'kXuiptck itguē'ma k¡a ēniā'matk. Qē'xtcē aqiā'qxōts¡ 23
Now they carried them up the small mussels and the large mussels. Intending he was roused

qix· ik¡'ā'sks. Näkct nixā'latck. 24
that boy. Not he rose.

Wāx wiXt nē'ktcuktē. Kawī'X ka nō'xuitXuitck. A'lta wiXt 25
On the next morning again it became day. Early and they made themselves ready. Now again

atgō'cgiLx utā'Xanīma. Iō'ktik qix· ik¡'ā'sks iLā'xak¡Emāna iā'xa. 26
they pushed the canoe into the water their canoe. He lay in bed that boy their chief his son.

1 Näkct iqētō'mEl atcā'yax. LāX nā'xax oᶜō'Lax. TakE nixā'latck,
Not accompanying them he did it. Visible became the sun. Then he rose,

2 atcukuēxē'mam tā'nEmckc, ka'nauwē'2 atcukuēxē'mam k¡a
he called them together the women, all he called them together and

3 tqā'sōsinikc. "Ai'aq, amckLi'cgam Lō'yuc. Amcx'ō'yutx. Näkct
the children. "Quick, take urine. Wash yourselves. Not

4 q¡am mcxā'xō." A'lta atkLō'cgam Lō'yuc tā'nEmckc. Nuxoō'yut,
lazy be." Now they took it urine the women. They washed themselves,

5 ka'nauwē2 nuxoō'yut. "Ai'aq, LEmcxE'ltcam." Ta'kE atcuqoā'na-it
all they washed themselves. "Quick, comb yourselves." Then he put it down

6 ōmā'p. Laq atcā'yax igitē'tcxal. "TEmcā'nEmckc mckanauwē'tikc
a plank. Take out he did it the piece. "Your husbands your all

7 x·ix·ē'k iōXuē'lax." Mâkct igitē'tcxal atcē'Xtuq gō qaX ōmā'p.
this they eat it much." Two pieces he put them side by side on that plank

8 A'lta Lqu'pLqup atcā'yax igitē'tcxal. A'lta atcLE'lltēkō Lkanauwē'tikc
Now cut he did it a piece. Now he greased their heads all of them

9 qō'Lac Lā'nEmckc. AtcLawē'tikō qō'tac tqā'sōsinikc. A'lta Lu'xLux
those women. He greased their heads those children. Now pull out of ground

10 atcā'yax ē'nXat. A'lta atcē'lEmēma. Manēx ā'yaxalx·t ē'nXat,
he did them the wall planks. Now he sharpened them. When wide a wall plank,

11 tc¡Ex atcē'lax. Ka'nauwē atcē'lEmēma. Kē'mk·iti tā'yaqL ikoalē'x·oa.
split he did it. All he sharpened them. The last his house the raven.

12 Nä2kct Lu'xLux aqā'yax itā'nXat. A'lta atciauwigā'melt gō itā'kōtcX
Not pull out they were done its wall planks. Now he put them into in their backs

13 qix· ē'nXat. Ka'nauwē atciauwigā'melt gō itā'kōtcX ka that!aunā'na.
those wall planks. All he put them into in their backs those girls.

14 Atctō'lXam: "Tcā mci'Lxa! Manix qīa mcō'ya mā'Lnē, qoä'2nEmi
He said to them: "Now, go to the beach! When if you go seaward, five times

15 mcixLā'kō qix· iqā'nakc, tcx·ī amcō'Lx mā'Lnē. Manix Lāp
go around that rock, then go seaward seaward. When find

16 amcgiā'xo-ilEmx igē'pix·L cka amckikLtä'2qo-imx. Qē'uwa L¡ō'ya
you will always do them sealions and you will always kill them. Those not giving to stingy people.

17 aqē'mcgax. Nai'ka ntō'kᵘTa x·iti'kc tqā'cōcinikc. Ē'wa mā'Lnē x·ik
you do. I I carry them these children. Thus seaward this

18 ē'maL tgE'lXam tEnxElā'xō." A'lta ts¡E'xts¡Ex ā'tcax ō'ckTaX;
sea my relatives they will be to me." Now split he did them sinews;

19 ā'xauē ts¡E'xts¡Ex ā'tcax ō'ckTax. A'lta ā'tgELx gō Ltcuq qō'tac
many split he did them sinews. Now they went down to the sea to water those

20 tā'nEmckc. Lā'wa tcax gō'yē uoxō'xu-il. Qoā'nEmī Laqᶜ nō'xôx gō
women. Slowly now thus they jumped. Five times turn they did at

21 qix· ē'lXam. Ā'lta ā'tgē yau'a mā'Lnē, a'lta cka aLx·um'ēlā'pXit
that town. Now they went there seaward, now and it turned inside out

22 Ltcuq. A'lta ā'tgē iau'a mā'Lnē, kā2 Lxaltcx·ā'mal iqē'sqēs. A'lta
the water. Now they went then seaward, where they always boiled food blue-jay. Now

23 nē'k·im iqē'sqēs: "I'kta x·ik iō'itEt?" A'lta aqixE'lōtcx qix· i'kta.
he said blue-jay; "What that comes there?" Now the people looked at it that something.

24 Aksō'pEnayux qaX ōhotaᵤnā'na. Qoä'nEmi akē'xLakō iLā'xanakc
They jumped often those girls. Five times they went around it their rock

25 iqē'sqēs. TakE ka nō'Lxa iau'a mā'Lnē; ka ma'nx·i ka aLE'tit
blue-jay's. Then and they went seaward there seaward; and a little and they came

LElā'lax aLE'tga; t¡ā'qēa Lᶜā'wulqt gō-y- i'LackꞮ qō'La LElā'lax. 1
birds they came flying; just as if blood at their bills those birds.

A'lta tgiā'wat qō'ta gEnE'mt Llalā'xukc. "Ā, nēkcttcē 2
Now they followed them those small birds. "Ah, not [int. part.]

nēmsā'xaxōmē?" nē'k·im iqē'sqēs: "Llā'laxukc x·itiks tgē'itEt, 3
do you observe it?" he said blue-jay: "The birds then they come,

qā'xēwa atgatē'mam ē'ka Lgā'pelatikc." TakE nē'k·im ikoalē'x·oa: 4
where they came thus many." Then he said the raven:

"Ia'xka x·ix·ī'x· ciā'kulq¡'ast. TEmēa xō'tac mōxoē'LEluXt," 5
"He this his eyes squinting. Your children these you do not recognize them,"

nē'k·im ikoalē'x·oa. Qoä'nEmi atē'xLakō qix· iqā'nakc. A'lta 6
he said the raven. Five times they went around that rock. Now

atciXE'kXuē qaX ōckꞮX gō qō'La Lqā'nakc. AtcLō'lXam: "Manix 7
he threw them down those sinews on those stones. He said to them: "When

aLō'yima-itx iqē'sqēs itguē'ma aLigElō'yEma-itx ka q¡'E'lq¡'El 8
they always go blue-jay mussels they always go to take them then fast

mxā'xo-ilEmx." Atcō'lXam qaX tā'nEmckc: "ŌkuLā'ma imcā'xal, qiāx 9
you shall always be." He said to them those women: "Killer-whales your name if

it!ō'kti ē'kolē tcx·ī mcgiā'xō. Manix igē'pix·Lx amcgēwā'kxēmenīLx, 10
a good whale then you will eat it. When a sealion you kill it,

ka mcgē'xElukctguläLx. Qē'wa L¡ō'ya aqē'mcgax." 11
then you throw it away. Those not giving to stingy people you do."

A'lta aLxLxā'lEm, iqē'sqēs. Nē'k·im qix· ktiā'xēkꞮax: "Ai'aq 12
Now they ate, blue-jay. He said that hunter: "Quick

lxgō'ya, ka alxauwē'LxoLx. Nēkct qa'nsix ē'ka iā'lkô-ilē alxgēᶜE'lkElax 13
we will go home, then we became afraid at seeing spirits. Not [any] how thus similar to it we saw

gō qix· iqā'nakc." A'lta aLgiupā'yaLx itguē'ma. A'lta atgā'yukᵘꞮ 14
at that rock." Now they gathered them mussles. Now they carried it

qix· iLxgā'ētix·t igē'pix·L. ALgā'yukᵘꞮ a'lta. Tsō'yustē ka 15
that what they had left over the sealion. They carried it now. In the evening then

aLXgō'mam. "Ā-y- imcā'tguimatgā' Stikuayā'!" K¡ômm tê'lx·Em. 16
they came home. "Ah, your mussels Stikua'!" No noise of people.

Qoä'nEmi qē'xtcē aqaLE'lqamx. A'lta ā'tgEptck qō'tac tê'lx·Em. 17
Five times intending she was called. Now they went up from the beach those people.

A'lta k¡'ē-y- itā'nXat qō'ta t!'ōLē'ma. A'lta nōxoē'nim tê'lx·Em. 18
Now nothing their wall planks those houses. Now they cried the people.

NigE'tsax iqē'sqēs. Aqiō'lXam: "k¡'ā mE'xax, iqē'sqēs. Qē nēkctx 19
He cried blue-jay. He was told: "Silent be, blue-jay. If not

mai'kXa imē'q¡'atxala, pōc nēkct ē'ka atci'lxax ilxā'xak¡'Emāna, 20
you you were bad, [if] not thus he did to us our chief,

qē nēkctx mai'kXa imē'q¡atxala." A'lta tē'Xtka t!ōL atgE'tax 21
if not you you were bad." Now one only house they made it

kanauwē'tikc, iā'mka ikoalē'x·oa tēx·t tā'yaqL. Ayō'ix nēcktā'x, 22
all. only he the raven one his house. He went often, he searched often on the beach,

ēnā'qxon L¡ap atciā'x. Ayō'ix nēcktā'x, ūkō'tskōts L¡ap atcā'x. 23
a sturgeon find he did it. He went often he searched often on the beach, porpoise find he did it.

Ayō'ix iqē'sqēs qē'xtcē nēcktā'x. Lkā'kXul aLxā'x. Gōyä' iLā'qa-iLa 24
He went often blue-jay intending he searched often on the beach. Hail it became. Thus large

Lkā'kXul. Qē'xtcē aLē'gElo-ix itguē'ma. Qē'xtcē tc¡u'xtc¡ux aLgiā'x. 25
hail. Intending he gathered often mussels. Intending breaking off he did them.

Qxā'oxaL tc¡ux nēxā'x. Tā'mēnua aLxā'x aLXgō'x. Ayō'ix ikoalē'x·oa 26
Cannot breaking off he did. Giving up he became he went home. He went often the raven

1 nēcktā′x. Niktcā′xā-itx. Ō′lXaiū L¡ap atcā′x. Ctā′mkXa cgē′san
he searched at the beach. He cried much. A seal find he did it. Only roots

2 aLkcā′xo-itx. AtcLE′nk¡ēmEnakō iLā′xak¡Emāna.
they ate them. He took revenge on them their chief.

Translation.

Many people were living at Nakot!ā′t. Now their chief died. He had [left] a son who was almost grown up. It was winter and the people were hungry. They had only mussels and roots to eat. Once upon a time a hunter said: "Make yourselves ready." All the men made themselves ready and went seaward in two canoes. Then the hunter speared a sealion. It jumped and drifted on the water [dead]. They hauled it ashore. Blue-Jay said: "Let us boil it here." They made a fire and singed it. They cut it and boiled it. Blue-Jay said: "Let us eat it here, let us eat all of it!" Then the people ate. Raven tried to hide a piece of meat in his mat and carried it to the canoe. [But] Blue-Jay [had already seen it]; he ran [after him], took it and threw it into the fire. He burned it. Then they went home. They gathered large and small mussels. In the evening they came home. Then Blue-Jay shouted: "Stikua′, fetch your mussels!" Stikua′ was the name of Blue Jay's wife. Then noise of many feet [was heard], and Stikua′ and the other women came running down to the beach. They went to fetch mussels. The women came to the beach and carried the mussels to the house. Raven took care of the chief's son. The boy said: "To-morrow I shall accompany you." "Blue-Jay said to him: "What do you want to do? The waves will carry you away, you will drift away; even I almost drifted away."

The next morning they made themselves ready. They went into the canoe and the boy came down to the beach. He wanted to accompany them and held on to the canoe. "Go to the house; go to the house," said Blue-Jay. The boy went up, but he was very sad. Then Blue-Jay said: "Let us leave him." The people began to paddle. Then they arrived at the sealion island. The hunter went ashore and speared a sealion. It jumped and drifted on the water [dead]. They hauled it ashore and pulled it up from the water. Blue-Jay said: "Let us eat it here; let us eat all of it, else our chief's son would always want to come here." They singed it, carved it, and boiled it there. When it was done they ate it all. Raven tried to hide a piece in his hair, but Blue-Jay took it out immediately and burned it. In the evening they gathered large and small mussels and then they went home. When they approached the beach Blue-Jay shouted: "Stikua′, fetch your mussels!" Then noise of many feet [was heard]. Stikua′ and her children and all the other women came running down to the beach and carried the mussels up to the house. Blue-Jay had told all those people: "Don't tell our chief's son, else he will want to accompany us." In the evening the boy said: "To-morrow I shall accompany you."

But Blue-Jay said: "What do you want to do? The confounded waves will carry you away." But the boy replied: "I must go."

In the morning they made themselves ready for the third time. The boy went down to the beach and took hold of the canoe. But Blue-Jay pushed him aside and said: "What do you want here? Go to the house." The boy cried and went up to the house. [When he turned back] Blue-Jay said: "Now paddle away. We will leave him." The people began to paddle and soon they reached the sealion island. The hunter went ashore and speared one large sealion. It jumped and drifted on the water [dead]. They hauled it toward the shore, landed, pulled it up and singed it. They finished singeing it. Then they carved it and boiled it, and when it was done they began to eat. Blue-Jay said: "Let us eat it all, nobody must speak about it, else our chief's son will always want to accompany us." A little [meat] was still left when they had eaten enough. Raven tried to take a piece along. He tied it to his leg and said his leg was broken. Blue-Jay burned all that was left over. Then he said to Raven: "Let me see your leg." He jumped at it, untied it and found the piece of meat at Raven's leg. He took it and burned it. In the evening they gathered large and small mussels. Then they went home. When they were near home Blue-Jay shouted: "Stikua', fetch your mussels!" Then noise of many feet [was heard] and Stikua' [her children and the other women] came down to the beach and carried the mussels up to the house. The [women and children] and the chief's son ate the mussels all night. Then that boy said: "To-morrow I shall accompany you." Blue-Jay said: "What do you want to do? You will drift away. If I had not taken hold of the canoe I should have drifted away twice."

On the next morning they made themselves ready for the fourth time. The boy rose and made himself ready also. The people hauled their canoes into the water and went aboard. The boy tried to board the canoe also, but Blue-Jay took hold of him and threw him into the water. He stood in the water up to his waist. He held the canoe, but Blue-Jay struck his hands. There he stood. He cried, and cried, and went up to the house. The people went; they paddled and soon they reached the sealion island. The hunter went ashore and speared a sealion. It jumped and drifted on the water [dead]. Again they towed it to the island and pulled it ashore. They singed it. When they had finished singeing it they carved it and boiled it. When it was done Blue-Jay said: "Let us eat it here." They ate half of it and were satiated. They slept because they had eaten too much. Blue-Jay awoke first and burned all that was left. In the evening they gathered large and small mussels and went home. When they were near the shore he shouted: "Stikua', fetch your mussels!" Noise of many feet [was heard] and Stikua' [her children and the other women] came running down to the beach and carried up the mussels. The boy said: "To-morrow I shall accompany you." But Blue-Jay replied:

"What do you want to do? We might capsize and you would be drowned."

Early on the following morning the people made themselves ready. The boy arose and made himself ready also. Blue-Jay and the people hauled their canoes down to the water. The boy tried to board it, but Blue-Jay threw him into the water. He tried to hold the canoe. The water reached up to his armpits. Blue-Jay struck his hands [until he let go]. Then the boy cried and cried. Blue-Jay and the other people went away.

After some time the boy went up from the beach. He took his arrows and walked around a point of land. There he met a young eagle and shot it. He skinned it and tried to put the skin on. It was too small, it reached scarcely to his knees. Then he took it off and went on. After awhile he met another eagle. He shot it and it fell down. It was a white-headed eagle. He skinned it and tried the skin on, but it was too small. It reached a little below his knees. He took it off, left it, and went on. Soon he met a bald-headed eagle. He shot it twice and it fell down. He skinned it and put the skin on. It was nearly large enough for him, and he tried to fly. He could fly downward only. He did not rise. He turned back, and now he could fly. Now he went around the point seaward from Nakōt!ā′t. When he had nearly gone around he smelled smoke of burning fat. When he came around the point he saw the people of his town. He alighted on top of a tree and looked down. [He saw that] they had boiled a sealion and that they ate it. When they had nearly finished eating he flew up. He thought: "O, I wish Blue-Jay would see me." Then Blue-Jay looked up [and saw] the bird flying about. "Ah, a bird came to get food from us." Five times the eagle gyrated over the fire, then it descended. Blue-Jay took a piece of blubber and said: "I will give you this to eat. The bird came down, grasped the piece of meat and flew away. "Ha!" said Blue-Jay, "that bird has feet like a man." When the people had eaten enough they slept. Raven hid again a piece of meat. Toward evening they awoke and ate again; then Blue-Jay burned the rest of their food. In the evening they gathered large and small mussels and went home. When the boy came home he lay down at once. They approached the village and Blue-Jay shouted: "Fetch your mussels, Stikua′!" Noise of many feet [was heard] and Stikua′ [and the other women] ran down to the beach and carried up the mussels. They tried to rouse the boy, but he did not arise.

The next morning the people made themselves ready and launched their canoe. The chief's son stayed in bed and did not attempt to accompany them. After sunrise he rose and called the women and children and said: "Take urine and wash yourselves, be quick." The women obeyed and washed themselves. He continued: "Comb your hair." Then he put down a plank, took the piece of meat out [from

under his blanket, showed it to the women and said|: "Every day your husbands eat this." He put two pieces side by side on the plank, cut them to pieces and greased the heads of all the women and children. Then he pulled the planks forming the walls of the houses out of the ground. He sharpened them [at one end and| those which were very wide he split in two. He sharpened all of them. The last house of the village was that of Raven. He did not pull out its wall-planks. He put the planks on to the backs of the women and children and said: "Go down to the beach, when you go seaward swim five times around that rock. Then go seaward. When you see sealions you shall kill them. But you shall not give anything to stingy people. I shall take these children down. They shall live on the sea and be my relatives."

Then he split sinews. The women went into the water and began to jump [out of the water]. They swam five times back and forth in front of the village. Then they went seaward plowing through the water Now they went seaward to the place where Blue-Jay and the men were boiling. Blue-Jay said to the men: "What is that?" The men looked and saw the girls jumping. Five times they swam around Blue-Jay's rock. Then they went seaward. After awhile birds came flying to the island. Their bills were [as red] as blood. They followed [the fish]. "Ah," said Blue-Jay: "Do you notice them? Whence come these numerous birds?" The Raven said: "Ha, squinteye, they are your children; do you not recognize them?" Five times they went around that rock. Now [the boy] threw the sinews down upon the stones and said: "When Blue-Jay comes to gather mussels they shall be fast [to the rocks]." And he said to the women, turning toward the sea: "Whale-Killer will be your name; when you catch a whale you will eat it, but when you catch a sealion you will throw it away, but you shall not give anything to stingy people."

Blue-Jay and the people were eating. Then that hunter said: "Let us go home. I am afraid we have seen evil spirits; we have never seen anything like that on this rock." Now they gathered mussels and carried along the meat which they had left over. In the evening they came near their home. [Blue-Jay shouted:] "Stikua', fetch your mussels!" There was no sound of people. Five times he called. Now the people went ashore and [they saw that] the walls of the houses had disappeared. The people cried. Blue-Jay cried also, but somebody said to him: "Be quiet, Blue-Jay; if you had not been bad our chief's son would not have done so." Now they all made one house. Only Raven had one house [by himself]. He went and searched for food on the beach. He found a sturgeon. He went again to the beach and found a porpoise. Then Blue-Jay went to the beach and tried to search for food. [As soon as he went out] it began to hail; the hail-stones were so large [indicating]. He tried to gather mussels and wanted to break them off, but they did not come off. He could not break them off. He gave it up. Raven went to search on the beach and found a seal. The others ate roots only. Thus their chief took revenge on them.

12. Ō'PENPEN ITCĀ'KXANAM.

The Skunk her Story.

A'lta nā'ktcXEm qaX ukō'nax. A'lta t!ōL agE'tax, tā'qoa-iL
Now she sang her conjuror's song that chieftainess. Now a house she made it, a large

2 t!ōL agE'tax. A'lta agō'xuqtc tê'lx·Em. Ta'kE atxē'gēla-i tê'lx·Em.
house she made it. Now she invited them people. Then they landed the people.

3 Tciā'xuwaltck iqē'sqēs qaX ukō'nax. "Ā, akcEma x·itac
He helped her singing blue-jay that chieftainess. "Ah, who there

4 ōxuiwā'yutcgō!" "Ā-y- ō'mōa x·iLā'c kLx·iluwā'yutcgō." A'lta
they dance!" "Ah, maggots these they dancing. Now

5 Lgitxtā'maē ō'mōa:
they entered the house to dance the maggots:

"Antsgiō'lats, antsgiō'lats iqō'tEn, iqō'tEn. Antsgiō'lats, antsgiō'lats
"We make it move, we make it move [!] [!]. We make it move, we make it move,

7 iqō'tEn, iqō'tEn."
[!] [!]."

TakE nix·inō'tēn iqē'sqēs. AqLilgē'qxo-im LēXt Lqoā'k. Atcō'lXam
Then he joined their song blue-jay, He was given in pay for his help one mountain-goat blanket. He said to her

9 uyā'k·ikala: "LuXLXā'nagō', ōq¡ōyō'qxōt!" TakE nā'k·im: "L¡lōp
his wife: "Put it on, old woman!" Then she said: "[!]

10 L¡lōp nēx nēx tcū tcū!" "K¡a nauē'tkaa," nē'k·im iqē'sqēs, "Lē'Xat
[!] [!] [!] [!] [!]!" "And indeed," he said blue-jay, "one

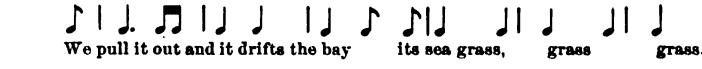
11 na qLā'qēwam LE'x·aōt, pōs namXLXā'nagō it!ō'ktē!" WiXt
[int. part.] conjuror assembles, if you put on a good one!" Again

12 atktō'pEna tgā'ēwam tê'lx·Em gō-y- icq iqē'p!al. "Ā, akcEma x·itac
they uttered their song people at in front of house doorway. "Ah, who then

13 ōxuiwā'yutcgō!" "Ā, Lk¡Elak¡Elā'max x·iLac kLx·Eluwā'yutcgō."
they dance!" "Ah, the geese these they dancing."

14 A'lta aLgiō'xtamai Lk¡Elak¡Elā'ma:
Now they entered the house to dance the geese:

||: Antsgā'yilEmē'matsq ē'maL uyā'tstpa gū'tstpa gū'tspa: ||



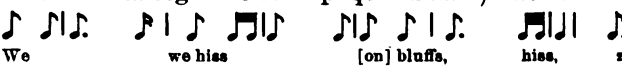
We pull it out and it drifts the bay its sea grass, grass grass.

AqLē'luqL iqē'sqēs Lk¡Elak¡Elā'ma kLkēx L'ōk. NōXuinā'Xit gō
They carried to him blue-jay geese being blanket. They stood at

17 iqē'p!al tê'lx·Em: "Ā akcEma x·itac oxuiwā'yutcgō!" "Ā-y-
the doorway people: "Ah, who then they dance!" "Ah,

18 imō'lEkuma:
the elks:"

"||: Nä'caikā' antcgā'wicilä' poqō'XumāX, acilä' ci'lē, acilä'



We we hiss [on] bluffs, hiss, zz, zz,

20 ci'lē.: ||"

zz."

Ta'kE nix·Enō'tē iqē'sqēs:
Then he joined their song Blue-jay:

"||: Nä'caikā' antcgā'wicilä' poqō'Xumā'X, acilä', ci'lē acilä' ci'lē:||" 1
"We we hiss [on] bluffs, hiss, zz, zz, zz."

Aqē'lukɪ imō'lEqan iqē'sqēs. Atcō'lXam uyā'k·ikala: 2
It was brought to him a young elk [blanket] blue-jay. He said to her his wife:

"ĒmXLXā'nakō-y- ōq¡ōyō'qXut!" Agiō'lXam: "L¡lōp L¡lōp, nēx 3
"Put it on old woman!" She said to him: "[!] [,!] [!]

nēx tcū tcū." "K¡a nauē'tkaa LE'Xat na qLā'qēwam LE'x·a-ōt, pōs 4
[!] [!] [!]." "And indeed one [int. part.] conjuror assembles, if

na mXLXā'nakō it!ō'ktē!" WiXt nōXo-inā'Xit tê'l·xEm gō iqē'p!al. 5
[int. part.] you put on a good one!" Again they stood people in the doorway.

"Ā, akcEma x·itac ōXo-inā'Xit, ōxo-iwā'yutcgō!" "Ā, LlēQ¡ā'mukc." 6
"Ah, who then they stand they dance!" "Ah, the wolves."

"Nē'saikā' qLE'nsxit nā'tkankuē'l k¡a cx·tā'mtx·ī'x. A, 7
"We we haul with our mouths [!] and the deer fawn. Ah,

qLLEncā'nEmkōti'kcä kōti'kca kōti'kca." 8
we have our faces blackened, blackened, blackened."

Nix·nō'ti iqē'sqēs. AqLē'lukɪ Llē'q¡amL kLkēx L'ōk. 9
He helped singing blue-jay. It was carried to him wolves being blanket.

Aktcxā'mal ō'pEnpEn tā'nox: 10
She sang much her conjuror's song skunk separate:

"Axlā'wat, axlā'wat, untāmēwā'lEma qix· iqē'sqēs ā, qix· iqē'sqēs." 11
"Together, together, our dead people that blue-jay, that blue-jay."

A'lta nē'k·im iqē'sqēs: "Mō'pa kā'sa-it. Ngē'ma." "Nä2, hō'ntcin 12
Now he said blue-jay: "Go out robin. I shall speak." "No, do not

ēmilq¡ē'latcx·ita. Ā'xka xilgē'ma i'kta iaxagElā'xō. Qāna qēna 13
you will be a silent one She she will speak to herself what she resolves it. When [int. part.] if [int. part.]

mōlā'ma!" 14
you say to her!"

Ta'kE wiXt nōXoinā'Xit tê'lx·Em. "Ā, akcEma x·itac 15
Then again they stood people. "Ah, who then

kLgūwā'yutckō!" "Lcayā'mukc." A'lta aLx·Eluwā'yutck Lcayā'mukc. 16
they dancing!" "The grizzly bears." Now they danced the grizzly bears.

Lō'LQtē aLx·Eluwā'yutck gō wē'wuLē. Ta'kE aLE'k·im LgōLē'lEXEmk 17
Long they danced in the interior of the house. Then he said a person

gō kᵘLā'xanē: "Qantsī'x aLtpā'ya! LāmkXa tikcna! K¡a iō'LQtē 18
at outside: "When they go out! Only these [int. part.]! And long

ta'kE aLx·Eluwāyul." TakE nē'k·im Lcayā'mukc iLā'Xak¡Emana: 19
then they dance much." Then he said the grizzly bears their chief:

"La'kcta x·iLa-y- ē'ka qLxā'xo-il! L¡E'xL¡Ex aniā'xō-y- ī'LaL'a. 20
"Who that thus saying much! Tear I shall do it his body.

NLuwu'lᶜaya." "Nai'kXa-y- ē'ka anxā'xo-il. E'natka giā'nEptēma. 21
I shall eat him." "I thus I said much. One side only my braid.

Manix anLE'lgap!ax LgōLē'lXEmk, näkct naxl. 'wulX ōᶜō'Lax, 22
When I enter him a person, not he gets high up the sun,

ā'nqatē aLō'mEqtx." TakE atcLō'lXam tiā'cōlal: "Ai'aq a'lta 23
already he dies." Then he said to them his relatives: "Quick now

lxō'pa. Ā'tElaktikc Lx·Eluwā'yutcko. TaL¡ ōkulaī'tanEma 24
we will go out. They next they dance. Behold the arrows

qExkcE'xtEna." Ta'kE ā'LElaktikc LEnts¡E'xuks LxEluwa'yutckō. 25
they growl." Then they next the Ēnts¡xs they danced.

A'lta LkcikEmuXulā'ma ilē'ē LEnts¡E'xuks: 26
Now they beat fast time [made shake] the ground the Ēnts¡xs:

"Āntsgiō'layā' ilē'ē qtEntsā'ēwē gEnE'ma," aLE'k·im 27
"We made it shake the ground our legs small," they said

1 LEnts¡E'xuks. A'lta nē'k·im iqē'sqēs: "LE, q¡'axtsē'Lx Lā'ᶜowit,
the Ents¡xs. Now he said blue-jay: "Ha, how bad their legs,'

2 La'ska ā'Lqī aLgiōlā'ya-y- ilē'ē. Qōi ska k¡ā aLXkē'x
they later on they will shake it the ground. Shall and silent they are

3 giLā'q¡atxalEma." A'lta aLx·Eluwā'yutck LEnts¡E'xukc, ka mE'nx·i
the bad ones." Now they danced the Ents¡xs, and a little

4 ka nō'xōla qō'ta t!ōL ka nē'xela ilē'ē. Ayō'tXuita iqē'sqēs:
and it shook that house and it shook the ground. He stood up blue-jay:

5 "Lā'wa, Lā'wa, Lā'wa, Lā'wa ā'wima! TgEluktcuwā'ya tik t!ōL."
"Slowly, slowly, slowly, slowly younger brothers! It will fall down this house."

6 ALā'LXuL¡ LEnts¡E'xukc aLx·Eluwā'yul. A'lta ā'LElaXtikc
They finished the Ents¡xs they danced. Now they next

7 Lq¡acpalē' Lx·Eluwā'yutck. Lgīuxtā'mai. It¡ā'lapas ī'Lax·ala. A'lta
the gray cranes they danced. They entered to dance. Coyote their husband. Now

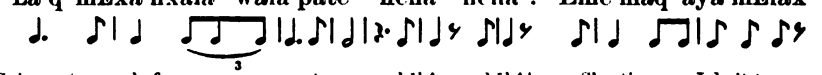
8 nē'ktcxam it¡ā'lapas: "Nikct iLx·atnā'nᵘkɪ ā'tsē. Amā'Lgum
he sang his conjuror's song Coyote: "Not look back often younger sister. You will make

9 k¡ā'mitapa witxā'qôk." Ā'taqc ā'ēXat ugō'xō. Lq¡ōp atcī'ax
that they make a mistake in their dance our children." He bit one her daughter. Cut he did it

10 itcā'tuk. ALä'2LXuL¡ aLx·Eluwā'yutck. A'LElaktikc skē'pXoa
her neck. They finished they danced. Next they the rabbits

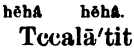
11 aLx·Eluwā'yutck:
they danced:

"Lā'q mExā'nxala walā'patē' hēhâ' hēhâ'! Ēmē'maq ayā'mElax



"Going out of way you do for me post hēhâ hēhâ! Shooting you I do it to you

hēhâ' hēhâ.

13 

hēhâ hēhâ.

Tccalā'tit uyā'pL¡ik: TakE nē'k·im iqē'sqēs:
He spanned it his bow. Then he said blue-jay:

"LāQ mxē'xela witsō'Xuix· walā'patē, hēhâ; ēmē'maq
"Going out of way you do for him my younger brother post, hēhâ; shooting you

16 tcimElō'xoax hēhâ!"
he does it to you hēhâ!"

AqLē'lukᵘɪ skē'pXoa kLkēx L'ōk. "LEmxLx·ā'nakō-y-
It was brought to him rabbit being blanket. "Put it on

18 ōq¡oyō'qxut!" "L¡lōp L¡ōp nēx nēx tcū tcū." "Tc¡a nalauwē'tkaa
old woman!" "[?] [?] [?] [?] [?] [?]" "Well indeed

19 Lē'Xat na qLā'qēwam LE'x·ā-ōt, pōs na mXLXā'nakō it!ō'ktē!"
one [int. part.] conjuror assembles, if [int. part.] you put it on a good one!"

Akä'2x qaX ukō'nax ā'ktcxEm:
Often that chieftainess she sang her conjuror's song:

"AxElā'wat, axElā'wat ntā'mēwalEma ā qix· iqē'sqēs, ā qix·
"Together, together our dead ones ah that blue-jay, ah that

22 iqē'sqēs m-m."
blue-jay m-m."

Ta'kE wiXt atciō'lXam ia'xk'un iqē'sqēs: "Mō'pa kā'sa-it. Ta'kE
Then again he said to him his elder brother blue-jay: "Go out robin. Then

24 ō'lō agā'nax. Ai'aq iō'mEqta x·ix· ē'kōlē. Ngēmai." Ta'kE
hunger it acts on me. Quick it will be dead this whale. I shall speak." Then

nē'k·im kā'sa-it: "Iä x·ix· ē'kik. Mā'mkXa na mā'kxEmt! Ā'xka 1
he said robin: "Iä this one. You alone [int. part.] you see it! She

xɛlgē'mai i'kta-y- axagElā'xō." Qoä'nEmi atciō'lXam iā'xk'un 2
she will say herself what she will do herself." Five times he said to him his elder brother

iupā'ya. Näket ayō'pa skā'sa-it. A'lta na-ixa'lqamx iqē'sqēs: 3
he shall go out. Not he went out robin. Now he shouted blue-jay:

"Ugô'ōicqc ō'pEnpEn. Ē'tcats¡a agia'laut qa ik¡uanō'm agiā'xo il." 4
"She a farter skunk. Her sickness she makes him on when potlatch she always makes."

Pō naxE'lwicqc, ac iā'xkatē ac ē'k·¡ilapx·il nicilgā'kxo-it ē'kolē. 5
Blowing she farts, and then and falling over he lay on his back the whale.

Atciō'pēwē iqē'sqēs. Ayugōō'L¡ō it ayawēā'yakuit. A'lta aqā'yaxc 6
He blew him away blue-jay. He flew away and stuck to it he was squeezed into a hole. Now it was cut

qix· ē'kolē. Kanauwē' tê'lx·Em atgā'yaxc. Qä2xtcē na-ixE'lqamx 7
that whale. All people they cut it. Intending he shouted

iqē'sqēs: "Laqu nE'xa kā'sa-it." Aqiō'tctXum, ka'nauwē aqā'yaxc, 8
blue-jay: "Take out do me robin." It was finished, all it was cut,

tcx·ī ayōē'wulXt kā'sa-it, tcx·ī Laqu atcā'yax. A'lta iā'mkXa qix· 9
then he went up robin, then take out he did him. Now only that

ē'Lwulē atcā'yaxc iqē'sqēs. 10
its meat he cut it blue-jay.

Translation.

A chieftainess sang her conjurer's song. She made a large house and invited the people. The people landed. Blue-Jay was the chorus leader of the chieftainess. "Who are those outside who want to dance?" "Ah, the maggots; they will dance." Now the maggots entered; they sang: "We make move the rotten meat; we make move the rotten meat." Blue-Jay joined their song and they gave him a mountain goat blanket in payment. He said to his wife: "Put it on, old woman." But she replied; "Llop, Llop, nēq, nēq, tcu, tcu." "Certainly," said Blue-Jay, "when conjurers assemble it is better not to put on beautiful clothing." Now other people sang in front of the door. "Who are those who want to dance?" "Ah, the geese; they want to dance." Now the geese entered; they sang: "We pull out the sea-grass, the sea-grass, the sea-grass, and it drifts away." They gave Blue-Jay in payment a blanket made of geese skins. Other people stood at the door. "Who are those who want to dance?" "Ah, the elks; they want to dance." Now they entered and sang: "We hiss on bluffs; we make z-z-z on bluffs." Blue-Jay joined their song: "You hiss on bluffs." They gave him a blanket made of the skin of a young elk in payment. He said to his wife: "Put it on, old woman." She replied: "Llop, Llop, nēq, nēq, tcu, tcu." "Certainly," said Blue-Jay, "when conjurers assemble it is better not to put on beautiful clothing." Again people stood at the door. "Who are those who want to dance?" "The wolves; they want to dance." They entered and sang: "We carry deer-fawns in our mouths; we have our faces blackened." Blue-Jay joined their song and they gave him a wolf blanket in payment.

The chieftainess, the skunk, was singing by herself: "Blue-Jay's and my ancestors used to keep company." Blue-Jay said to his brother: "Robin, go out, I shall speak to her." Robin replied: "No, be quiet, do not speak to her, she will say herself what she resolves to do. Do not speak to her."

Then more people stood in front of the door. "Ah, who are those who want to dance?" "The grizzly bears." Now the grizzly bears danced. They danced a long time in the house. Then a person said outside: "When will they go out; do they think they alone want to dance?" Then the chief of the grizzly bears said: "Who is talking there? I shall tear him to pieces; I shall eat him." "I am talking; I have a braid on one side of my head only. When I enter a man in the morning he must die before noon." Then the grizzly bear said to his people: "Let us go out and let them dance. Behold the arrows are growling."

Next the birds Ēnts!x danced. They sang in a rapid movement: "Our legs are small, but we make the ground shake." Blue-Jay said: "Ha, how miserable are your legs, they will make the ground shake! Be quiet, you bad people." The birds danced and after a little while the house began to shake. Blue-Jay arose and said: "Slowly, slowly, slowly, younger brothers, the house will fall." The birds finished dancing, and next the gray cranes began to dance. Coyote was their husband. He sang his shaman's song, "Do not look back, younger sister, because you cause our children to make mistakes." Then he bit one of the children and tore off his neck. After they finished dancing the rabbits came and sang: "Step aside, step aside, post, heha, heha, I will shoot you, heha, heha!" He spanned his bow and Blue-Jay said: "Step aside for my younger brother, post, heha, else he will shoot you, heha!" They gave him a blanket made of rabbit skins. [Blue-Jay gave it to his wife and said:] "Put it on, old woman." She replied: "Llop, Llop, nēq, nēq, tcu, tcu." "O, yes," remarked Blue-Jay, "when conjurers assemble it is better not to put on beautiful clothing." Now the chieftainess continued to sing her conjurer's song: "Blue-Jay's and my ancestors used to keep company, m-m-m-m." Again Blue-Jay said to his brother: "Go out, Robin, I am hungry. She shall kill the whale quickly." Robin replied: "Iä, do you think you alone see this? She will say herself what she wants to do." Five times Blue-Jay said to his elder brother to go out, but Robin did not leave the house. Then Blue-Jay shouted: "The skunk is a wind-maker; she will make sick those whom she invited to the dance." She made wind and the whale fell down dead right there. Blue-Jay was blown away and he was caught in a knot-hole in the wall, in which he stuck. Now the people cut the whale. Blue-Jay cried: "Take me out, Robin, take me out." When the whale was all cut, Robin went up and took him out. Then Blue-Jay cut the meat only.

13. SKÁ'SA-IT ICTÁ'KXANAM K¡A IQĒ'SQĒS.

ROBIN THEIR MYTH AND BLUE-JAY'S.

Cxēlā'itX ckā'sa it. Ā'lta-y-ō'lō-y- agE'ctax. QāxLxnaᶜā'Lax: 1
There was robin. Now hunger it did him. One day:

"Ai'aq, mxE'ltXuitck kā'sa-it," nē'k·im iqē'sqēs. A'lta ā'cto gō 2
' Quick, make yourself ready robin," he said blue-jay. Now they two to went

wē'kua. Gō-y-ēnLē'x·atk acxgā'mita. TakE naēxE'lqamx: "Â, 3
the ocean. In a slough they were in canoe. Then he shouted: "Ah,

ınxātālā'ptck gitsākxēwā'm!" TakE naxE'lqamx gitsā'kxēwām. 4
come shoreward sleeper." Then she shouted the sleeper.

Ē'maLna nēLā'et. TakE wiXt na-ēxE'lqamx iqē'sqēs: "Xoā'u 5
Seaward from him she was. Then again he shouted blue-jay: "Why

mxaLē'Lx? QtumgElō'kstxa, iqsō'tElōtElō tiāᶜwit." TakE wiXt 6
do you go seaward? Something is carried to you, [a bird with long legs] his legs." Then again

naxE'lqamx gitsa'kxēwam. Q¡oā'p ē'maLna nēLā'-ēt. WiXt 7
she shouted the sleeper. Nearly seaward from him she was. Again

atcō'lXam: "Xoā'u mxaLē'Lx? QtumgElō'kstxa, iqsō'tElōtElō 8
he said to her: "Why do you go seaward? Something is carried to you. [a bird with long legs]

tiāᶜwit." Qoä'nEmi atcā'lqamx. Alā'xti naxa-igE'cgiptck. A'lta 9
his legs." Five times he called her. Next she swam shoreward. Now

atcā'lEk·ikc. Aci'Xkō a'lta. Acgakqā'na-it ictā'k¡ētēnax. 10
he speared her. They two went home now. They put it into the canoe what they had killed.

AcXgō'mam; ā'ctōptck. Atciō'lXam iāXk'un: "MxE'lgiLx, 11
They arrived at home; they went inland. He said to him his elder brother: "Make fire,

kā'sa-it!" Na-ixE'lgiLx skā'sa-it. A'yuLx iqē'sqēs, atcōLā'taptck 12
robin!" He made fire robin. He went seaward blue-jay, he carried it inland

iā'k¡ētēnax. A'lta nixE'lgēxs iqē'sqēs. Ta'ke nē'k·im skā'sa-it: 13
what he had killed. Now he cut blue-jay. Then he said robin:

"Nai'kXa Lgā'lict, nai'kXa Lgā'mōkuē, nai'kXa ūgō'k'ultcin." 14
"My my tail, my my flesh under the chin, my my head."

Ta'kE nix·E'Lx·a iqē'sqēs: "MxElgē'x·ēālē, mxElgē'x·ēalē. Tgiā'xō 15
Then he became angry blue-Jay: "You ask for it, you ask for it. They will eat it

Q¡tē'nsē x·ik ē'kta aqēmE'lua." Ta'kE nigE'tsax kā'sa-it. 16
Q¡tē'nsē this that it was killed for you." Then he cried robin.

Atciō'cgam iā'xôtckin. Ayō'pa. A'lta nigE'tsax kᵘLā'xanī. 17
He took it his work. He went out. Now he cried outside.

ALä'xōL¡ nixE'lgixc iqē'sqēs. TakE atcigE'lxēm iā'xk¡un: 18
He finished he cut blue-jay. Then he called him his elder brother:

"Mä'tp!a, mä'tp!a LmE'xauyam Lmä'mōkuē mai'kXa, Lmä'mōkXuē 19
"Come in, come in you poor one, your flesh under the chin yours, your flesh under the chin

mai'kXa; ōmä'k¡ultcin mai'kXa; LEmä'lēct mai'kXa." Ta'kE ā'yōp! 20
yours; your head yours; your tail yours." Then he entered

skā'sa-it. A'lta acxgē'ktcikt ictā'lEktcal; ta'kE acxLxā'lEm. Iō'Lqtē 21
robin. Now it was done what they roasted; then they ate. A long time

acxē'la-it. Nix·gē'qauwakō iqē'sqēs. "Kā'sa-it," atciō'lXam 22
they stayed. He dreamt blue-jay. "Robin," he said to him to

iā'xk¡un, "aqantgā'lEmam; anx·gē'qauwakō nuguilā'ita." Ta'kE 23
his elder brother," "people came to fetch us; I dreamt I shall cure by means of sorcery." Then

1 acxēlā'-it. · A'lta Lō'itEt iLxEnxEnē'mate. Q¡oā'p aLxē'gēla-ē,
they two stayed. Now they came they who wailed while traveling. Nearly they landed,

2 ackugoā'laqɪ a'lta ōgoē'xgoēx. Nexā'-ēgila-ē. Aqiō'lXam iqē'sqēs:
they two recognized now the ducks. They landed. He was told blue jay:

3 "Ā, ayin'uyā'xit imtā'qix·. Iamtgā'lEmam, mīgēlā'-ēta-ē." Nē'k·im
"Ah, he chokes your brother-in-law. I came to fetch you, you shall cure him by means of sorcery." He said

4 iqē'sqēs: "ntō'ya." A'lta acxE'ltXuitck iqē'sqēs. A'lta ā'cto.
blue-jay: "We will go." Now they made themselves ready blue-jay. Now they went.

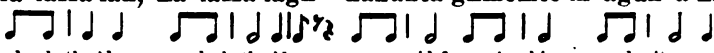
5 Atciō'lXam iā'xk'un: "Mgē'ma kā'sa-it: 'ĒXt ikak¡ō'Litx·
He said to him [to] his elder brother: "Say robin: 'One lake

6 gitxalEmē'mtōma igō'n ē'nata.' Ē'ka mōlā'ma manix anigēlā'-ētaē."
she will pay us for him curing also one side ' Thus you will say when I cure him by means of sorcery."

7 Nē'k·im skā'sa-it: "Ā'yipē!" Acxē'gila·ē. A'lta cka ci'llcill uya'Lutck
He said robin: "Well!" They landed. Now and rattling his breath

8 itcā'k·ikal ōgoē'xgoēx. A'lta ayuguē'la-it iqē'sqēs:
her husband the duck's. Now he cured him by means of sorcery blue-jay:

Ka iaXā'lak, ka iaXā'lagE' kaxuntā'gEmēmtō'm agun ā'nata.



And both sides, and both sides we are paid for curing him and its one side.

10 Kulā'yi tā'noxuē ōqoē'xqoēx axEnō'tēm: "Qoē'x ā'nata
Far another [song] the female duck helped singing: "Qoē'x one side

11 LEmtāLtx·Enā'n!" Ā, Laq° atcā'ēxax qax ēn'ō'L¡ō-it. T!ayā'
your nephews!" Ah, out he made it that what choked him. Well

12 atcā'yax, t!ayā' nē'xax. A'lta acktōpā'yaLx ctā'kemē'mtōm
he made him, well he got. Now they gathered what they had received in pay for curing him

13 mōkct ōkunī'm pāL. A'lta aci'Xgō acgE'tōkL. AcXgō'mam.
two canoes full. Now they went home they carried them. They came home.

14 Actō'kXuiptck tctā'at. Ka'nauwē actō'kXuiptck. A'lta acxē'la-it,
They carried inland their roots. All they carried inland. Now they stayed,

15 acgE'tax tctā'at. Acktō'2tctXōm ka'nauwē qō'ta tcta'at.
they ate their roots. They finished all those roots.

Ta'kE wiXt nix·gē'qauwakō iqē'sqēs: "Kā'sa-it," atciō'lXam
Then again he dreamt blue-jay: "Robin," he said to him [to]

17 iā'xk¡'un, "Nix·gē'qauwakō aqEntgā'lEmam, nōguēlā'ētaē." Mank
his elder brother, "I dreamt people came to fetch us. I shall cure him by means of sorcery." A little

18 k"sā'xali nā'xax ō°ō'Lax; acgē'ElkEl ikanī'm, ā'k¡amōkctikc.
up became the sun; they saw a canoe, two in canoe.

19 Nixä'2gila-ē ikanī'm. Ā'tgatptck a'lta mō'kctikc tq¡'ulipXunā'yu.
It landed the canoe. They came inland now two youths.

20 Acä'2tptcgam a'lta LlEq¡ā'mukc Lctā'q¡'olipx·. Aqiō'lXam iqē'sqēs:
They came inland now the wolves their youths. He was told blue-jay:

21 "Kamtgā'lEmam. Ōntcā'hat!au ayan'ō'L¡o-it." Nē'k·im iqē'sqēs:
"We came to fetch you. Our virgin is choking." He said blue-jay:

22 "Ntō'yaa." Lä2, a'lta acxE'ltXuitck iqē'sqēs k¡a skā'sa-it.
"We shall come." Some time now they made themselves ready blue-jay and robin.

Atciō'lXam iā'xk¡un iqē'sqēs: "Ma'nix nūguilā'ita, ia'xka iā'qoa-iL
23 He said to him [to] his elder brother blue-jay: "When I cure him by means of sorcery, that large

iqō'mxōm, iā'xka mīgintciā'k"tia. Mgē'max: 'x·ix·ō'yax qē'La-it.'"
24 basket, that point to it. Say: 'That there somebody is in it [spirit of disease].'"

25 Nēk·im skā'sa-it: "A'yipē." Acxä'2gila-ē iqē'sqēs. A'lta cka
He said robin: "Well." They two landed blue-jay. Now and

tc¡ē'ktc¡ēk ugō'mokuē qaX ōhō't!au. Take ayō'La-it iqē'sqēs. A'lta 1
almost out of breath — her throat — that virgin. — Then — he stayed — blue-jay. — Now

yukuēlā'ēta-i: 2
he cured her by means of sorcery:

I'kta qia yā'lōc qau ōk¡ō'skEs ko nā'xumLxiō'gux ōgō'mokue. 3
"What if in there that girl it gets curled up her throat."

Ta'kE nē'k·im skā'sa-it: "x·ix·ō'yax qē'La-it." AtcigE'ntciaktē qix· 4
Then he said robin: "That there somebody is in." He pointed to it· that

iā'qoa-iL iqō'mxōm. Aqiō'ik"tcō iqō'mxōm. AqigElō'tx·Emit· ka'sa-it. 5
large basket. It was taken down the basket. It was placed near him· robin.

A'lta· ē'ka nē'xax ka'sa-it; qiax iā'qoa-iL, tcx·ī atcigEntciā'qtxē 6
Now thus did robin; if a large one, then he pointed at it

iqō'mxōm. Lāq° atcī'ax qix· ē'kta yan'ō'L¡ōx. A'lta imō'lak 7
the basket. Out he made it that something choking her. Now an elk

uyā'q¡'oxL. Aqcilgē'mēmtōm pāL môkct ōkunī'm L¡ōLē'ma cxē'lak 8
its knee. He was paid for curing her full two canoes meats mixed

k¡a-y- ō'pXul. A'lta aci'Xkō. Iō'L¡L aci'xax a'lta. AcXgō'mam 9
and fat. Now they went home. Glad they became now. They came home

gō tE'ctaqL; actō'kXuiptck qō'La L¡ōLē'ma. PāL nō'xôx tE'ctaqL. 10
to their house; they carried inland that meat. Full became their house.

Translation.

There were Blue-Jay and Robin. Once upon a time they were hungry. Blue-Jay said: "Make yourself ready, Robin." And they went to the sea where a slough was left by the receding tide. They were in their canoe. Blue-Jay called: "Come ashore, sleeper!" [name of a large fish]. The sleeper shouted [in reply], but it was far away from the shore. Blue-Jay called again: "Why do you stay far from the shore? Only the heron can carry [food] to you [if you stay that far from the shore]." Again the sleeper shouted; he was nearer the shore now. Blue-Jay repeated: "Why do you stay far from the shore? Only the heron can carry [food] to you [if you stay that far from the shore]." Blue-Jay called him five times; then he came ashore. Blue-Jay speared him and he and his brother went home after they had thrown the fish into their canoe. They reached their home and went ashore. Blue-Jay said to his brother, "Make a fire." Robin made a fire. Blue-Jay went and carried the fish up to the house. He cut it and Robin said: "I will have its tail, I will have its breast, I will have its head." Then Blue-Jay became angry: "You want to have everything for yourself; the Q¡tē'nse* are going to eat what has been killed for you." Then Robin cried; he took his work and left the house. He cried outside. Blue-Jay finished cutting the fish. Then he called his elder brother [and said]: "Come in, come in, you poor one, you shall have the breast, you shall have the head, you shall have the tail." Then Robin came in. When the fish was roasted they began to eat.

After some time Blue-Jay dreamed, and he said to his elder brother: "Robin, I dreamed people sent for us; I was to cure a sick person." After some time people came in a canoe, wailing. When they had almost

*An imaginary tribe.

reached the shore they recognized the duck. She landed and said to Blue-Jay: "O, your brother-in-law is choking. I came to fetch you; you shall cure him." Blue-Jay replied: "We shall go." They made themselves ready to go. They went, and he said to his elder brother: "Robin, you must say, 'She shall give us in payment one lake and one-half of another lake.' Thus you must say when I cure her." Robin said: "All right." They landed. The duck's husband was breathing heavily. Now Blue-Jay began to cure him and Robin sang: "You shall pay us both sides of one lake and one side of another lake." One of the ducks who sat at some distance sang differently: "Qoē'x, one side shall be yours, my nephews." Then Blue Jay took out the morsel which was choking the duck and made him well. He recovered. Now [Robin and his brother] dug roots on the place which they had received in payment. They gathered two canoes full and went home. They arrived at home. They carried their roots up to the house. They stayed there for some time. They ate all their roots. Then Blue-Jay dreamed again. He said to his elder brother: "Robin, I dreamed that people sent for us; I was to cure a sick person." In the afternoon they saw a canoe coming; two persons were in it. They landed and two young men came up to the house. They were the young wolves. They said to Blue-Jay: "We come to call you; a girl of our family is choking." Blue-Jay replied: "We shall go." After some time he and his brother made themselves ready, and he said to his elder brother: "When I cure her you must point to the largest basket and say, 'There is the spirit of the disease.'" "All right," replied Robin. They landed, and when they came to the house the girl was almost suffocated. Then Blue-Jay began to cure her. He sang: "What is it that is in this girl? Her throat is all twisted up." Then Robin said, pointing to the largest basket: "It is in that large basket." The wolves took it down and placed it near Robin. Robin continued to do so, and pointed to all the large baskets. Then Blue-Jay took out what had choked the girl; it was the kneepan of an elk. Then they gave them in payment two canoes full of meat and grease. They went home and now they were satisfied and carried the meat up to the house. Their house became full.

14. IQĒ'SQĒS K¡A IŌ'I ICTĀ'KXANAM.

Blue-Jay and Iō'i their Myth.

Cxēlā'-itx· iqē'sqes k¡a uyā'xk'un. Ka'nauwē Lᵉalā'ma 1
There were blue-jay and his elder sister. All days

akLōlā'lEpɪa-itx ik¡Enā'tan. "Qō'i tkalai'tanEma mtāx," agiō'lXam 2
she always dug potentilla roots. "Shall arrows make," she said to him

uyā'xk'un. "Itci'pōtc atgiumē'qLa-itx tlalā'xukc, tqoēxqoē'xukc, 3
his elder sister. "My buttocks they always lick it the birds, ducks,

tk¡ElakElā'ma, tmōnts¡ikts¡ē'kuks." Nē'k·im iqē'sqēs: "Ä'ka 4
geese, tail ducks." He said blue-jay: "Thus

anxE'Lux." Nē'ktcuktē, wiXt nō'ya akLōlā'pam uyā'xk'un. Atci'tax 5
I think." It got day, again she went she dug his elder sister. He made

tkalai'tanEma atcLō'kXoL¡. A'lta ā'yō. Atcō'xtkinEmam uyā'xk'un. 6
arrows he finished them. Now he went. He searched for her his elder sister.

Kā kLōlā'lEpɪ Iō'i, ā, LE'xLEx iLā'pōtc nē'xax. NaxE'Lxēgō, gōyē' 7
Where she always dug Iō'i, ah, noise of scratching her anus became. She looked back, thus

nā'xax. A'ltā cix·Elā'tit iqē'sqēs. Gō itcā'pōtc: "Anā'x, x·ix·ī'k 8
she did Now he spanned his bow blue-jay. At her anus: "Anah, this

kx·siā'kulq¡'ast!" Aga ēxE'cgam uyā'pL¡ikē. Agiō'lXam: "Xō'ta, 9
squint eye' She took it from him his bow. She said to him: "These,

Xō'ta tlalā'xukc ōxoēlā'·itx·." Itā'maᶜ agiā'wax. Iā'maᶜ agē'lax 10
these birds they are." Shooting them she did them. Shooting him she did him

ēXt icimē'wat. Ayā'pXEla qix·· icimē'wat. Agiō'lXam LiA'uX: 11
one male mallard duck. His grease that male mallard duck. She said to him her younger brother:

"Ai'aq mE'Xkō. Manix mXgō'mama cEmä'lEq, cEmä'lEq, 12
"Quick go home." When you arrive at home nose ornament, nose ornament,

antElᵉē'ma. Iā'mqa iqā'naks mcgangElō'tka k¡a tgā'pa-it." 13
bring them to eat. Only a stone keep for me and its rope."

"Ä'ka anxE'Lux," nē'k·im iqē'sqēs. Nē'Xkō iqē'sqēs. A'lta atcē'klata 14
"Thus I think," he said blue-jay. He went home blue-jay. Now he plucked it

qix· icimē'wat. AtcLä'2kXōL¡ atcē'klata. Lqui'nEmiks tga'a Iō'i. 15
that male mallard duck. He finished he plucked it. Five her children. Iō'i.

Ta'kE Lq¡u'pLq¡up atcā'yax qix· ē'pXill; iā'pXEla icimē'wat. A'lta 16
Then cut he did it that grease: its grease the male mallard duck's. Now

k·¡au'k·¡au atcē'Lgax qō'Lac Lkā'cōcinikc, Iō'i tga'a. Na-ixE'lgiLx: 17
tie he did it to them those children. Iō'i her children. He made a fire:

"Ai'aq amcxā'nEmiL¡ ōᵉō'lEptckiX. Mckanauwē'tikc mcxLxē'gō 18
"Quick put your faces to the fire fire. You all look into the fire

iau'a mā'Lnē." A'lta atciupō'nit iqā'nakc, gōyē' iā'qa-iL. A'lta 19
there to the middle of the house." Now he put it up a stone, that large. Now

aLxE'Lxēgō iau'a-y- ōᵉō'lEptckiX. A'lta ayō'sku-it qix· ē'pXill. 20
they looked into the fire there the fire. Now it became warm that grease.

A'lta aLkLō'miqL LiA'qxatcau. Nā'Xkō Iō'i. Agixā'laqɪē. AgE'LᵉElkEl 21
Now they licked it off it, fat. She went home Iō'i. She opened the door. She saw them

tga'a. A'lta cxLā'llt ctā'xōst. Aksō'pEna iau'a wē'wuLē. Yukpā' 22
her children. Now flushed their faces. She jumped then into the house. Right here

1 qix· iqā'naks ayagELtcē'mEx·it. Iā'xkatē nā'ēk¡ElapXuitē. Iâ'2LqtĒ
that stone it hit her. There she fell over. A long time

2 nuqunā'ētix·t; naxā'latck, atcalā'takō. "Nā2, x·ix· ksiā'qulq¡'ast!
she lay there; she arose, she recovered. "Anah, that squint eye!

3 Ē'ka na ayamō'lXam?" AquXō'kXuit tga'a mā'LxôlĒ.
Thus [int. part.] did I say to you?" She threw them her children from the middle to the sides of the house.

4 "Ayamō'lXam: 'Mä'nx·E, mä'nx·E mitElEmā'kō.' Ayamō'lXam,
"I said to you: 'A little, a little give them.' I said to you,

5 'Ōqunā' amsgangElō'tka.'" "Ä'kā anxE'Lux," nē'k·im iqē'sqēs,
'The stomach keep for me.'" "Thus I thought," he said blue-jay,

6 "k¡a mai'kXa tān tci t¡aya' amEnō'lXamx?"
"and you something [int. part.] good you say to me?"

Agiō'lXam wiXt Lgā'uX Iō'i: "Qō'i ikanī'm amē'nElax, ē'ɛowitq
She said to him again her younger brother Iō'i: "Shall a canoe you make it for me, a leg

8 L¡'ā'ap." "Ä'ka anxE'Lux," nē'k·im iqē'sqēs. Nā'k·im Iō'i: "Ta'kE
fitting." "Thus I think," he said blue-jay. She said Iō'i: "Then

9 k¡ē x·ix· ik¡Enā'tan; a'lta iau'a ē'natai nō'yima manix
nothing these potentilla roots; now then on the other side I shall go often when

10 mLigō'L¡a qix· ikanī'm." "Ä'ka anxE'Lux," nē'k·im iqē'sqēs.
you finish that canoe." "Thus I think," he said blue-jay.

11 Kawī'X ā'yō iqē'sqēs. AtcLiE'ltgīpa ē'ckan. Atciō'quna-itx iā'ɛowit;
Early o went blue-jay. He hollowed out a cedar. He put into it his leg;

12 atciā'kqana-itx. AtcLē'kXōL¡ ikanī'm iqē'sqēs. Atcio'lXam
he put it into t.. canoe. He finished the canoe blue-jay. He said to her

13 uyā'xk'un: "Ta'kE anLē'kXoL¡ qix· ikanī'm." Ā'ctō acgīusgē'Lxam.
his elder sister: "Then I finished it that canoe." They went they took it to the water.

14 Actō'yam gō uyā'xk'un. Agē'ɛElkEl Iō'i qix· ikanī'm. A'lta ē'ɛwit
They arrived at his elder sister. She saw it Iō'i that canoe. Now a leg

15 L¡āp. "Nāx, x·ix· ksiā'kulq¡ast! Ē'ka na ayamō'lXam?
fitting. "Anah, that squint eye! Thus [int. part.] did I say to you?

16 Ayamō'lXam Lā'k¡ayax Lgiō'ktEll." "Ä'ka anxE'Lux," nē'k·im
I said to you one man in canoe carrying.' "Thus I thought," he said

17 iqē'sqēs, "k¡a mai'kXa tā'n tci wuk¡ amEnō'lXam?"
blue-jay, "and you something [int. part.] straight you say to me?'

18 Nē'ktcuktē wiXt. A'lta ē'kūn wiXt atcā'yax iqē'sqēs ikanī'm.
It got day again. Now another again he made it blue-jay canoe.

19 A'lta it¡ō'kti ikanī'm, Lā'k¡ayax Lgiō'ktEll. A'lta agiō'ktEl
Now a good canoe, one man in canoe carrying. Now she carried it

20 uyā'xk'un.
his elder sister.

Lē'lē aLxē'la-it. Agiō'lXam uyā'xk'un: "Qō'i amulē'mēxa-itx.
Long they staid. She said to him his elder sister: "Shall you marry.

22 Lɛā'gil amLō'cgamx. ALgEngElgē'cgEliLx LElā'lipI, kana'xtci
A woman take her. She shall help me digging, but

23 Lmē'mElōct." Nē'k·im iqē'sqēs: "Ä'ka anxE'Lux." Nō'mEqt
a dead one." He said blue-jay: "Thus I think." She was dead

24 iLā'xak¡'Emāna-y- uyā'xa qō'Lac ēXt giLā'lXam. Ā'yō pō'lakli ka
their chief his daughter those one people of town. He went at dark and

25 Lāqº atcā'xōm iqē'sqēs. Kawī'X nixē'gēla-i ka atcō'lXam uyā'xk'un:
take out he did her blue-jay. Early he landed and he said to her his elder sister:

26 "A, Xō'La anLē'gēla-i Lmē'mElōct, äka qē amEnō'lXam." "Nāx,
"Ah, that one I land here the dead one, thus as you said to me." "Anah,

27 x·ix· ksiā'qulq¡ast! Lq¡ēyō'qxot ayamō'lXam mLucgā'ma. Ai'aq
that squint eye! an old one I said to you you shall take her. Quick

28 LE'kuLa iau'a tiō'LEma." A'lta ayō'tctcō iqē'sqēs. Lāqº aLē'xax
carry her there to the supernatural beings." Now he went out to sea blue-jay. Cut off he did it

Lā'yaqcō ka'nauwē2. Iā'qxulqt, ā'yō kā ōxoēlā'itix· tiō'LEma. 1
his hair all. He cried, he went where they were the supernatural beings.

Atgiltcā'ma aqixEnē'matē. AtgE'pa tiō'LEma. "Āk¡c, Liā'xauyam 2
They heard him somebody cried while traveling. They went out the supernatural beings. "Oh, the poor one,

iqē'sqēs. Iā'xka x·ik ēxEnx·Enē'matē. Lō'nas uyā'xk'un Xau 3
blue-jay. He that he cried traveling. Perhaps his elder sister that one

ō'mEqt." Ixā'xo-il iqē'sqēs: "Ā-y- ōgu'k·ikala!" "Lō'nas uyā'lē 4
dead." He said much blue-jay: "Ah, my wife!" "Perhaps his sister

Xauq, tcā'xo-il uyā'k·ikala." Nixä'gila-ē iqē'sqēs. Aqagē'la-it 5
that, he says his wife." He landed blue-jay. She was cured by means of sorcery

qēxtcē. Aqēwā'amtcxōkō: "Qantsi'x ka nō'mEqt?" Nē'k·im: 6
intending. He was asked: "How many [days] and she is dead?" He said:

"Tā'anLkī nō'mEqt." "Ā, mō'ya gō-y- ēXt gitā'lXam, La'cka 7
"Yesterday she died." "Ah, go to one people of a town, they

Lktō'kul L¡pāq aLkLā'x ē'Xtē kꝛā'o-itEt." Nē'k·im iqē'sqēs, ā'xka-y- 8
they know heal they do them one sleep." He said blue-jay, that

ōᵉō'Lax atcō'mEl ka nō'mEqt. WiXt ā'yō iqē'sqēs. Qaxä'2 kulā'-i 9
day he bought her and she died. Again he went blue-jay When far

ka ayā'kxoyē. Wāx nē'ktcuktē; wiXt ā'yō iqē'sqēs kā-y- ōxoē- 10
then he slept. On the next morning it got day; again he went blue-jay where they

lā'itx· tiō'LEma. WiXt ē'qxElqt atgiltcā'ma. AtgE'pa tiō'LEma: 11
were the supernatural beings. Again a crying one they heard him. They went out the supernatural beings:

"Ä, iqē'sqēs Liā'xauyam x·ik ixEnxEnē'matē; Lōnas uya'xk'un 12
"Ah, blue-jay the poor one that he cries traveling; perhaps his elder sister

nō'mEqt." Ixā'xo-il uyā'k·ikala ō'mEqt. Nixä'2gila-ē iqē'sqēs. Ā'tgELx 13
died." He always said his wife was dead. He landed blue-jay. They went to the beach

tiō'LEma. Aqigā'luLx iqē'sqēs. Ā, nēxgu'Litsk iqē'sqēs: "A'xka-y- 14
the supernatural beings. They went down to him blue-jay. Ah, he told them blue-jay: "That

ōᵉō'Lax anō'mEl ka nō'mEqt. Ayamcgē'tkᵘꝛam mcagelā'ēta-i." 15
day I bought her and she died. I brought her to you you cure her."

Aqō'kumam uyā'k·ikal iqē'sqēs. Aqiō'lXam: "Qantsī'x·ē ta'kE 16
She was looked at his wife blue-jay's. He was told: "How many then

nō'mEqt nā'qxôiē?" "Ā, mô'kctī ta'kE nā'qxôiē." "Ā, mō'kᵘꝛa 17
she is dead sleeps?" "Ah, two then sleeps." "Oh, carry her

gō-y- ēXt giLā'lXam; La'ska LkLō'kul mô'kcti qLā'o-itt L¡pāq 18
to one people of a town; they they know two sleeps heal

aLkLā'x." WiXt ā'yō iqē'sqēs. Kulā'yi ā'yō; ayā'qxôiē. Kawī'x· 19
they do her." Again he went blue-jay. Far he went; he slept. Early

wiXt nexE'l'ōkō. A'lta wiXt ā'yō. Ayō'yam gō-y- ēXt itā'lXam· 20
again he awoke. Now again he went He arrived at one their town.

Aqiltcā'ma iqix·Enē'matē. Nō'xaua kᵘLā'xanē qō'tac tê'lx·Em: 21
He was heard he cried traveling. They ran outside those people:

"Liā'xauyam iqē'sqēs; Lō'nas ūyā'lē ō'mEqt." Iā'qxulqt. Nixä'2gila-ē 22
"The poor blue-jay; perhaps his sister died." He cried. He landed

iqē'sqēs. Ā'tgELx tiō'LEma. A'lta itcā'tcikc qaX ōᵉō'kuil. Aqiō'lXam: 23
blue-jay. They went down to the beach the supernatural beings. Now stinking that woman. He was told:

"Tcē'xē ta'kE uā'qxôiē?" "Ā, ta'kE Lō'nē nā'qxôie." AqLō'cgam Ltcuq 24
"How many then her sleeps?" "Ah, then three her sleeps." It was taken water

cka aqoniä'2nakō. Aqiō'lXam: "Mō'kᵘLa gō-y- ēXt giLā'lXam; 25
and her face was washed. He was told: "Carry her to one people of a town;

La'cka t!'aya' aLkLā'x Lō'nē qLā'o-itt." Ā'yō iqē'sqēs. "Qaxē' 26
they good they make it three sleeps." He went blue-jay. "Where

ayō'yam ka ayā'qxôya. Wāx nē'kctuktē. WiXt ā'yō. Q¡oā'p 27
he arrived and he slept. The next morning it got day. Again he went. Near

1 atciā'xōm ē'lXam. Aqiltcā'ma iqix·Enē'matē yō'itEt. AtgE'pa
he reached the town. He was heard crying while traveling he came. They went out

2 tê'lx·Em: "·Ā, Liā'xauyam iqē'sqēs, ixinxEnē'ınatē, Lō'nas Lgā'xauyam
the people: "Ah, poor blue-jay, he cries while travel- perhaps poor
ing,

3 uyā'lē ō'mEqt." Ixā'xo-il uyā'k·ikal nō'mEqt. Nixä'2gila-ē iqē'sqēs.
his sister died." He said much his wife died. He landed blue-jay.

4 "Ā-y- ōgu'k·ikal nō'mEqt." Aqiō'lXam: "Qantsī'x·ē ta'kE
"Ah, my wife died." He was told: "How many then

5 nā'qxôyē?" "Ā, ta'kE la'ktī nā'qxôiē." Ā'lta ā'qxôtcktc ka'nauwē
sleeps?" "Ah, then four times sleeps." Now she was washed all

6 aqō'kxot. Nawi k·¡ē nē'xax itcā'tckē. "Mō'k^{u}ɪa gō Xō'Lac ēXt
she was bathed. At once nothing became her stench. "Carry her to these one

7 giLā'lXam." Ā'yō iqē'sqēs; kulā'yi ayōyam; q¡oā'p atciā'xōm
people of a town." Hewent blue-jay; far he arrived; nearly he reached it

8 ē'lXam ayā'qxôiē. Kawī'2x· nixE'^{c}ōkō. A'lta wiXt ā'yō
the town he slept. Early he awoke. Now again he went

9 kā ōxoēlā'ētx· tiō'LEma. Iqix·Enē'mat atgiltcā'ma. AtgE'pa
where they were the supernatural beings. A crying one they heard him. They went out

10 tiō'LEma. "Ā, Liā'xauyam iqē'sqēs. Lō'nas nō'mEqt uyā'xk¡'un."
the supernatural beings. "Ah, the poor one blue-jay. Perhaps she died his older sister."

11 Nixä'gila-ē iqē'sqēs. Ā'tgELx tiō'LEma. Nē'k·im iqē'sqēs: "Ā'xka
He landed blue-jay. They went down the supernatural beings. He said blue-jay· "That

12 ō^{c}ō'Lax anō'mEl, ā'xka ō^{c}ō'Lax ka nō'mEqt." "Ā, qantsi'xē ta'kE
day I bought her, that day and she died." "Ah, how many then

13 nā'qxôiē nō'mEqt?" "Ā ta'kE qui'nEmē nā'qxôiē." Ia'xkatē mā'Lnē
nights she is dead?" "Ah then five nights." There seaward

14 ka aqagē'la-it. NixELE'l ē'tcamxtc. A'lta aqō'kctEptck. A'lta gō
and she was cured. It moved her heart. Now she was carried from the water inland. Now in

15 t!ōL aqagē'la-it. AtcalXā'takō uyā'k·ikala iqē'sqēs. Gē'gula itcā'pōtc
the house she was cured. She got well his wife blue-jay's. Below her buttocks

16 LE'kXaqsō iLā'Lqta. A'lta aqia'cgōktc! iqē'sqēs gō ita'xk¡un
her hair long. Now he was brought into the house blue-jay to the eldest brother of

17 tiō'LEma. A'lta aqiā'xōtcki iqē'sqēs. Yukpä't iā'pōtc Lā'yaqsō
the supernatural beings. Now they worked on him blue-jay. To here his buttocks his hair

18 aqLē'lax iLā'Lqta. Aqiō'lXam iqē'sqēs: "Ia'xkayuk mɪā'-ita! Ē'ka
it was made long. He was told blue-jay: "Here stay. Just as

19 nsai'ka mxā'xō. Qui'nEm iLaō'yiniLx aLō'mEqtx LgōLē'lEXEmk
we do. Five nights dead a person

20 L¡pāq amLā'xō-ilEmx." Kawī'2x· nē'xElatckō qix· iō'LEma.
well you always make him." Early he rose that supernatural being.

21 Aqiō'lXam iqē'sqēs: "Ni'Xua LE'mkxo-it!" Qē'xtcē atcLō'mEkxo-it
He was told blue-jay: "Well spit!" Intending he spit

22 iqē'sqēs, ac iā'xkayuk aLuqunā'ētix·t Xō'La Lia'muXtē.
blue-jay, and there it fell down that saliva.

23 AtcLō'mEkxo-it qix· iō'LEma. L¡Eq ē'wa tā'nata t!ōL aLukucē'mx·it
He spit that supernatural being. Striking thus the other side of the house it struck

24 qō'La Liā'mXtē. Qoā'nEmi ayā'qxôya iqē'sqēs. A'lta atcLō'mEkxo-it,
that saliva. Five times his sleeps blue-jay. Now he spit,

25 L¡Eq ē'wa tā'nata t!ōL aLukucē'mx·it. Ā'lta ikak¡Emā'na nē'xax
striking thus the other side of the house it fell down. Now a chief became

26 iqē'sqēs. Iâ'Lqtē nē'xax iā'xkatē. A'lta ikā'kXuL atcā'yax. Aqiō'lXam
blue-jay. Long time he was there. Now homesickness affected him. He was told

iqē'sqēs: "Ma'nix mxgō'mama, ma'nix ē'k·it miā'xō, nēkct qā'nsix 1
blue-jay: "When you get home, when buying a wife you do, not [any] how

Lā'miqcō ē'k·it mLā'xō." Ta'kE nē'xkō iqē'sqēs. NiXkō'mam iqē'sqēs 2
your hair buying a wife do it." Then he went home blue-jay. He arrived at home blue-jay

gō-y- uyā'xk¡un. Atcō'k^{u}ɪam uyā'k·ikal. 3
at his elder sister. He brought her home his wife.

LĀ'qoa-iL Lgā'wuX qaX ōᶜō'kuil. QāxLxnaᶜā'Lax ā'Lō iau'a kulā'i. 4
Large her younger brother that woman. One day he went there far.

ALō'yam gō iqē'sqēs tā'yaqL. ALgickXā'nap!ê gō naLxoā'pē. A'lta 5
He arrived at blue-jay his house. He looked into the house at a hole. Now

atca'ᶜElkEl qaX uyā'xk¡un gō iqē'sqēs cxēlā'itx·. Yukpä'2tEma 6
he saw her that his elder sister at blue-jay they two were. Down to here

Lā'yaqcō iqē'sqēs iLā'Lqta. NiXgō'mam qix· ik¡ā'sks. Näkct 7
his hair blue-jay long. He arrived at home that boy. Not

nixgu'Litck. Kawī'2x· wiXt ā'yō. WiXt atcickXā'nap!ê. Ā'xka 8
he told. Early again he went. Again he looked into the house. She

atcuguā'laqL uyā'xk¡un. Qoä'nEmī ā'yō qoä'nEm LᶜaLā'ma ka 9
he recognized her his elder sister. Five times he went, five days and

agē'ᶜElkEl uyā'xk¡un. AgigE'lxēm: "Mä'tp!a, mä'tp!a, au!" 10
she saw him his elder sister. She called him: "Come in, come in, younger brother!"

agiō'lXam. Ā'yōp!; agē'lᶜēm. A'lta nē'Xkō. NiXkō'mam; atcō'lXam 11
she said to him. He entered; she gave him to eat. Now he went home. He arrived at home; he said to her

Liā'naa: "AgE'xk¡un gō iqē'sqēs ōc." Aqiō'cgam ē'mᶜEcX ka 12
his mother: "My elder sister at blue-jay she-is." It was taken a stick and

aqixElgē'lEx·Lakō. NigE'tsax: "Nau'itka, nau'itka," nē'k·im, 13
he was whipped. He cried: "Indeed, indeed," he said,

"agEnE'lᶜēm; agEngE'lxēm, ā'nōp! ka agEnE'lᶜēm." Aqō'kctam 14
"she gave me to eat; she called me, I entered and she gave me to eat." Somebody went to see

qaxē qigō ā'qxotk. A'lta k¡'ē, iā'mka ikanī'm iupō'nitX. AqLō'gō 15
where where she had been put up. Now nothing, only a canoe what was put up. He was sent

Lq¡oā'lipx· gō iqē'sqēs tā'yaqL. A'lta nau'itka-y- ōc iā'xkatē gō 16
a youth to blue-jay his house. Now indeed there was there at

iqē'sqēs tā'yaqL iLā'Xak¡Emāna uyā'xa. A'lta nē'k·im iLā'Xak¡Emāna: 17
blue-jay his house their chief his daughter. Now he said their chief:

"Ai'aq amcgilXā'mam iqē'sqēs. Ka'nauwē x·i'La Lā'yaqcō tcLEnlō'ta." 18
"Quick go and speak to him blue-jay. All this his hair he shall give it to me."

Qē'xtcē aqiōlā'mam iqē'sqēs: "Ā, Lā'mēqcō qLE'mxuwākux." 19
Intending somebody went to say to him blue-jay: "Ah, your hair is asked from you."

Näkct qa'da nē'k·im iqē'sqēs. Qoä'nEmi qē'xtcē aqiō'lXam. A'lta 20
Not at all he spoke blue-jay. Five times intending he was told. Now

nē'k·im qix· itā'Xak¡Emāna qō'tac tê'lx·Em: "Ai'aq, lxō'ya. 21
he said that their chief those people: "Quick, we will go.

LxgōLā'ta." A'lta ā'tgi tê'lx·Em. Ia'kwa aqō'cgam ē'natai itcā'pōtitk. 22
We will haul her." Now they went the people. Here she was taken on one side her forearm.

Ia'kwa ē'natai itcā'pōtitk aqiō'cgam Lē'Xat, kanā'mtEma tgā'pōtitk 23
Here on the other side her forearm she was taken one, both her forearms

aqtō'cgam. Aqō'tx·Emt. Qoā'p iqē'p¡al ayō'kō iqē'sqēs. Nē'xax 24
were taken. She was put on her feet. Near the doorway he flew blue-jay. He became

iqē'sqēs, wa'tsEtsEtsEtsEtsE ayō'kō. Ia'xkatē nūL¡ōwai'ō-it qaX 25
a blue-jay, wa'tsEtsEtsEtsEtsE he flew. There she collapsed that

ōᶜō'kuil. Qē'xtcē aqiō'lXam iqē'sqēs: "Ōmē'k·ikal, iqē'sqēs 26
woman. Intending he was told blue-jay: "Your wife, blue-jay

1 mXā'takō, ō'mēk·ikal iqē'sqēs!" Nēkct nēXā'takō iqē'sqēs. A'lta
turn back, your wife blue-jay!" Not he turned back blue-jay. Now
2 wiXt ā'qxōtk qaX ō·ō'kuil. Nō'mEqt wiXt.
again she was put by that woman. She was dead again.

Translation.

There were Blue-Jay and his elder sister [Iō'i]. The latter went every day digging roots. [Once upon a time] she said to her brother: "Make some arrows; the ducks, the geese, the tail-ducks always lick my buttocks." "Yes, I will do so," said Blue-Jay. The next day she went again digging. Then Blue-Jay made the arrows. When he had finished them he went and searched for his elder sister. When he came to the place where Iō'i always dug roots he heard her scratching her anus. She looked back, turning her head over her shoulder. Now Blue-Jay spanned his bow and shot her in her buttocks. "Anah, Squint-eye" [she said]. She took away his bow and said: "These here are the birds," and she shot them. She killed a male mallard duck which was very fat. Then she said to her younger brother: "Go home, and when you get home give them the nose ornament to eat, keep for me only a stone and its rope." "I will do so," said Blue-Jay. Iō'i had five children. He went home. Now he plucked the duck. He finished plucking it. Now he cut the fat of the duck and tied it to the noses of Iō'i's children. He made a fire and said: "Go near the fire. Look into the fire in the middle of the house." Now he put a stone aside; a stone of that size. Now they looked into the fire and the fat became warm. Then they licked it off. Iō'i went home. She opened the door and saw her children. Their faces had become flushed by the heat. Then she jumped into the house. The stone [which Blue-Jay had put aside] hit her right on her forehead and she fell down. She lay there a long time; she recovered, arose [and said]: "Anah, Squint-eye, what did I tell you? I told you to give them a little and to keep the stomach for me." Then she took her children away from the fire. Blue-Jay replied: "I thought so; why do you not speak plainly when you speak to me?"

Another time Iō'i said to her brother: "Make me a canoe large enough for one leg." "I will do so," replied Blue-Jay. Iō'i said: "When there are no roots here I shall always go to the other side when you have finished the canoe." "I think so," replied Blue-Jay. Early next morning Blue-Jay went and hollowed out a piece of cedar wood. He put his leg into the canoe [to measure it and made it just as large as his leg]. He finished the canoe and went to his sister. He said: "I have finished the canoe." They carried it to the water and went to the canoe. When she saw it [and noticed that] it was just large enough for one leg she said: "Anah, Squint-eye, what did I tell you? I told you to make a canoe large enough for one man." Blue-Jay replied: "I thought so; why do you not speak plainly when you speak to me?" On the next day Blue-Jay made a large canoe. It was good, large enough to carry one person. He brought it to his sister.

After a while his sister said to him: "You ought to get married. Take a wife. She shall help me dig roots. But take a dead one." "I will do so," said Blue-Jay. Now the daughter of the chief of a town had died. Blue-Jay went to the grave at night and took her out. Early the next morning he landed and said to his elder sister. "Here, I bring the dead one ashore, as you told me." "Anah, Squint-eye, I told you to bring an old one. Quick! Take her to the supernatural beings [and ask them to cure your wife]." Now Blue-Jay went. He cut off all his hair and began to cry. He went to the place where the supernatural beings lived. They heard somebody crying and went outside. They spoke: "Oh, see; that is poor Blue-Jay who is crying there; perhaps his sister died." But he cried all the time: "O, my wife; O, my wife." "Perhaps his sister died, but he said his wife." He landed and they tried to cure her. They asked him: "How long has she been dead?" He replied: "She died yesterday." [Then the supernatural beings said:] "Then you must go to another town where they can cure those who have been dead one day." Blue-Jay said: "She died on the same day when I bought her." He traveled on, and when he had gone some distance he lay down to sleep. On the next morning he went on and came to the town of the supernatural beings. They heard some one crying and went outside. They spoke: "Oh, see; that is poor Blue-Jay who is crying there; perhaps his sister died." But he always said his wife died. Blue-Jay landed and the supernatural people went down to meet him. He told them: "She died on the same day when I bought her. I bring her to you to cure her." They looked at her and asked him: "When did she die?" He replied: "She died two days ago." "Then you must carry her to another town where they know how to cure people who have been dead two days." Then Blue-Jay traveled on, and after he had gone a distance he lay down to sleep. Early the next morning he awoke and traveled on. After some time he reached a town, and the people heard him crying. They ran outside and said: "Oh, see; that is poor Blue-Jay; perhaps his sister died." He cried. He landed, and the supernatural people came down to meet him. Now the body of that woman was stinking. They asked him: "When did she die?" "O," he replied, "three days ago." They took water and washed her face. Then they said: "You must carry her to another town where they know how to cure those who have been dead three days." Blue-Jay went on, and after some time he lay down to sleep. Early the next morning he started again, and reached the town of the supernatural people. They heard him crying and said: "Oh, that is poor Blue-Jay who is crying there; perhaps his sister died." But he always said his wife had died. He landed. "O, my wife has died." They said to him: "When did she die?" "O," he replied, "four days ago." Now they washed the whole body and bathed her. The bad smell disappeared. [They said:] "Carry her to another town." Blue-Jay went. When he had gone some distance and had almost reached the town he lay down to sleep. Early

the next morning he awoke and traveled on to the place of the supernatural beings. They heard somebody crying and went outside and said: "Oh, see; that is poor Blue-Jay; perhaps his sister died." He landed and the supernatural people went down. He said: "She died on the same day when I bought her." "When did she die?" "Oh, five days ago." They tried to cure her there on the beach. Her heart began to move and they carried her up to the house. There they continued to cure her. And Blue-Jay's wife resuscitated. Her hair was so long that it hung down below her buttocks. Now they brought Blue-Jay into the house of the oldest one of the supernatural people, they worked over him and made his hair grow until it hung down to his thighs. They said to him: "Remain here; you shall do as we do. When a person has been dead five days you shall cure him." Early the next morning the supernatural man arose. [He sat down with Blue-Jay] and said: "Spit [as far as you can]." Blue-Jay tried to spit, but his saliva fell down near by. Then the supernatural being spat, and his saliva struck the other side of the house. Five days Blue-Jay tried, then he spat, and his saliva struck the other side of the house. Now he became a chief. He stayed there some time and then he became homesick. The supernatural people told him: "When you go home never give your hair in payment for a wife." Blue-Jay went home. He arrived at his elder sister's house with his wife.

The younger brother of the woman had grown up. One day he went some distance and reached Blue-Jay's house. He peeped into the house through a hole and he saw his elder sister sitting with Blue-Jay. Blue-Jay's hair reached down to his thighs. The boy came home, but he did not tell anything. Early the next morning he went again to the house and peeped into it, and again he recognized his sister. Five times he went and then his elder sister saw him. She called him: "Come in, come in, brother." He entered and she gave him to eat. Then the boy went home and said to his mother: "My elder sister is staying with Blue-Jay." The people took a stick and whipped him. He cried: "Indeed, indeed, she gave me to eat. She called me; I went into the house and she fed me." Then the people went to the burial-ground and saw that she had disappeared. Only the canoe was there. They sent a young man to Blue-Jay's house, and, indeed, there was the chief's daughter. Then the chief said: "Go to Blue-Jay and tell him that he must give me his hair in payment for his wife." The messengers went and said to Blue-Jay: "The chief wants your hair." Blue-Jay did not reply. Five times they spoke to him. Then the chief said to his people: "Let us go, we will take her back." Now the people went. They took hold of her, one at each arm. They put her on her feet [and dragged her out of the house]. Then Blue-Jay began to fly. He became a blue-jay and flew away: wa'tsEtsEtsEtsEtsE. The woman collapsed right there. Then they called him: "Blue-Jay, come back, she shall be your wife." But he did not return. Now they buried her again. She had died again.

15. IQĒ'SQĒS K¡A IŌ'I ICTĀ'KXANAM.

BLUE-JAY AND IŌ'I THEIR MYTH.

Cxēlā'-itx· Iō'i k¡a Lgā'wuX. Qāxlx nā'pōl ē'k·it atgā'yax 1
They were there Iō'i and her younger brother. One night buying a wife they did

tmēmElō'ctikc. Aqō'mEl Iō'i. Aqä'2tutk tga'xamōta. Ia'xkatē 2
the ghosts. She was bought Iō'i. They were kept their dentalia. There

pō'laklī aqā'xo-iktcgō. Nē'ktcuktē, a'lta k¡ē Iō'i. Iō'Lqtē nē'xax 3
at night she was married. It got day, now nothing Iō'i. A long time he was

iqē'sqēs. ĒXt iqē'taq, a'lta nē'k·im: "Nu'xtkinEmama ōgu'xk'un." 4
blue jay. One year, then he said: "I shall go to search her my elder sister."

A'lta qē'xtcē atctuwā'amtcxōgō ka'nauwē tE'mcEcX: "Qā'xēwa 5
Now trying he asked them all trees: "Where

aLō'ix LgōLē'lEXEmk ma'nix aLō'mEqtx?" Atctuwā'amtcxōgō 6
goes a person when he dies?" He asked them

ka'nauwē tElalā'xukc. Nä2kct atxElgu'Litck. Ā'laxta utcā'nix 7
all birds. Not they told. Next the wedge

atcuwā'amtcxōkō. Agiō'lXam: "MEngEmgē'ktia! Iamō'kuła." Qōgu 8
he asked her [it]. She [it] said to him: "Pay me! I shall carry you." Where

itcā'q¡atxala ayā'xElax utcā'nix. A'lta atcagE'mEgiktē. A'lta 9
her [its] badness came on her [it] the wedge. Now he paid it. Now

agā'yukuła ē'wa tEmēwā'lEma. Actō'yam utcā'nix k¡a iqē'sqēs 10
it carried him thus [to] the ghosts. They arrived the wedge and blue-jay

iā'2qo-iL ē'lXam. K·¡ē tXut qix· ē'lXam. Gō kE'mk·iti tix· t!ōL, 11
[at] a large town. No smoke that town. At the last that house.

tā'qoa-iL t!ōL, a'lta ia'xkatē tXut atcō'cēkEl. A'lta ia'xkatē ā'yup!. 12
a large house; now there smoke he saw it. Now there he entered.

L¡ap ā'tcax uyā'xk'un ia'xkatē. "Ānā' LgāwuXā'," agiō'lXam. 13
Find he did her his elder sister there. "Ah, my younger brother," she said to him.

"Qā'xēwa amtē'mam? Mō'mEqtna?" "Ā, nēkct anō'mEqt. Utcā'nix 14
"Whence did you come! Are you dead?" "Ah, not I am dead. The wedge

agEnaē'tkctXam. A'lta atciuxō'lalqł qō'ta t!ōLē'ma ka'nauwē. 15
brought me here on its back. Now he opened them those houses all.

Tā'mkXa tkamō'kXuk pā'LEma qō'ta t!ōLē'ma. IakEnqenā'-itx· 16
Only bones full those houses. It lay near her

uyā'xk'un ēXt iauwā'qcta k¡a tkamō'kXuk. "I'kta atsuwa' 17
his elder sister one skull and bones. "What now

amiuguē'xa tik tkamō'kXuk k¡a x·ik iauwā'qcta?" Agiō'lXam 18
will you do with them these bones and this skull?" She said to him

uyā'xk'un: "Imē'qxiX, imē'qxiX." "Qu'ltci igō'LgEl itcā'Xt Iō'i. 19
his elder sister: "Your brother-in-law, your brother-in-law." "Always lie she does Iō'i.

Ētci'qxiX iauwā'qcta agEnā'xo-il." Nō'2pōnEm; a'lta noxulā'yutck 20
My brother-in-law a skull she always says to me." It got dark; now they arose

qō'tac tê'lx·Em, cka pāL nō'xôx qō'ta t!ōL. ILā'Lēlam LE'kXana 21
those people, and full became that house. Ten fathoms

qō'ta t!ōL. Atcō'lXam uyā'xk'un: "Qā'xēwa atgatē'mam tikc 22
that house. He said to her his elder sister: "Whence they came these

tê'lx·Em?" Agiō'lXam uyā'xk'un: "AmxE'LuxEna tê'lx·Em? 23
people?" She said to him his elder sister: "Do you think people?

Tmē'mElōctikc; tmē'mElōctikc." Agiō'lXam uyā'xk'un. Iō'Lqtē 24
Ghosts; ghosts." She said to him his elder sister. Long

1 ayō'La-it gō-y- uyā'xk'un. Agiō'lXam uyā'xk'un: "Qōi amxuxō'q¡ulax,
he stood at his elder sister. She said to him his elder sister: "Future imitate them,

2 amxaxp!a'ōmx." "Ă'ka anxE'Lux." Nō'ponEm ka nixE'ltXuitck.
fish in dipnet." "Thus I think." It got dark and he made himself ready.

3 ALxE'ltXuitck Lē'Xat Lk¡āsks, cka wu-u-u-u, nōxo-itcuwā'ya-itx
He made himself ready one boy, and whispering they spoke

4 qō'tac tê'lx·Em. Nä2kct atcuxōtcE'mElitEma-itx. Agiō'lXam
those people. Not he understood them. She said to him

5 uyā'xk'un: "LEmē'qoqcin Xō'La mtō'ya." Agiō'lXam: "Nēkct
his elder sister: "Your brother-in-law's relative this you two will go." She said to him: "Not

6 mLupalā'wulalEma; ac k¡ā mxā'xō." A'lta ā'ctō. Qoā'p acktā'xōm
speak much to him; and silent be." Now they went. Nearly they reached them

7 tê'lx·Em ōgulā'lam tgE'tc¡tcuwāma. A'lta atcugō-ēxō'tēn nigElā'lam.
people singing going down river in canoe. Now he helped them he sang.

8 K¡ā nō'xôx. Nē'k·ikct ē'wa gō'qxôiama. Tā'mkXa tkamō'kXuk
Quiet they were. He looked thus in stern of canoe. Only bones

9 tā'kXac gō'qxôiama. Ā'lta wiXt ayō'tctc!ō. A'lta k¡ā nē'xax,
they were in canoe in stern of canoe. Now again he went down stream. Now quiet he was,

10 ayō'tctc!ō. Gō'yi nē'xax, nix·Enā'nakōc ē'wa gō'qxôiama. A'lta Lā'guc
he went down stream. Thus he did, he looked back thus in stern of canoe. Now he was in the canoe

11 wiXt qō'La Lk¡āsks. AtcLō'lXam, cāu atcE'Lax. "Qā'xē-y- umcā'aL?"
again that boy. He said to him, low voice he made. "Where your weir?"

12 atcLō'lXam, Lawā'2 atcLō'lXam. ALgiō'lXam qō'La Lk¡āsks: "Gō
he said to him, slowly he said to him. He said to him that boy: "There

13 mā'ēmē." Ā'ctō wiXt. AtcLō'lXam, tc!pāk atcLō'lXam: "Qaxē'gō-y-
down stream." They went again. He said to him, loud he said to him: "Where

14 umcâ'aL?" Tā'mkXa tkamō'kXuk atakXā'La-it gō gō'qxôiama.
your weir?" Only bones they were in the canoe at the stern of the canoe.

15 WiXt k¡ā nē'xax iqē'sqēs. Nē'k·ikst, a'lta wiXt Lā'guc Lk¡āsks.
Again silent he was blue-jay. He looked, now again he was in the canoe the boy.

16 WiXt cā'u atci'Lax, atcLō'lXam: "Qaxē'gō-y- umcā'aL?"
Again low voice he made, he said to him: "Where is your weir?"

17 ALgiō'lXam: "Iō'kuk." A'lta acxaxE'p!a. Nē'x·gEla i'kta nīyi'La-it
He said to him: "Here." Now they fished in dipnet. He felt something was in the net

18 gō-y- uyā'nuXcin. Atcō'Latck uyā'nuXcin. A'lta Lā'mkXa
in his dipnet. He lifted it his dipnet. Now only

19 L'ē'k^{u}tEqL'ix· môkct aLayi'La-it. Wāx atci'Lax gō Ltcuq. Ka
branches two were in the net. Pour out he did them into water. And

20 mä'nx·ī L¡EmE'n atcā'x uyā'nuXcin. PāL naxā'x tE'kXōn. Wāx
after a little while into water he did it his dipnet. Full it got leaves. Pour out

21 atctā'x, qāmx atk¬ā'taXitx qō'ta tE'kXōn. ALktōmē'tckix qō'La
he did them, part they fell into [the canoe] those leaves. He gathered them up that

22 Lk¡āsks. L'ē'k^{u}tEqL'ix· aLayi'La-it uyā'nuXcin. Wāx atciLā'x gō
boy. A branch was in the net dipnet. Pour out he did it into

23 Ltcuq. Anā' tE'kXōn atayi'La-itx; wāx atctā'x. Qāmx wāx nō'xôx
the water. Sometimes leaves were in it; pour out he did them. Part poured out they became

24 gō ikanī'm qō'ta tE'kXōn. ALktōmē'tcqix qō'La Lk¡āsks. Môkct
in canoe those leaves. He gathered them up that boy. Two

25 q¡āt atci'Lax qō'La L'ē'k^{u}tEqL'ix· "x·iLē'k nLalō'kLa Iō'i;
like he did them those branches. "Those I will take them to her Iō'i;

26 LaxElgē'Lxaya." Laqoā'iLa qō'La L'ē'k^{u}tEqL'ix· AcXgō'mam.
she will make fire with them." Large those branches. They came home.

Ā'ctōptck. Ē'XLXaut iqē'sqēs, qē'wa acē'XEmkEna ALō'kcptcgam 1
They went up He was angry blue-jay, because he had not caught He arrived carrying up
from the shore. anything.

qō'La Lk!āsks LE'cgo-ic pāL ōp!ā'lō. A'lta aqō'lEktc qaX ōp!ā'lō. 2
that boy a mat full trout. Now they were roasted those trout.

A'lta axkɪē'l qō'La Lk!āsks: "Ā, cka atcuXō'kXuē, atctaE'lguiLxax 3
Now he told much that boy: "Ah, and he threw it away, he threw it out of the
canoe into the water

qō'ta intā'k!ētēnax. LXpōc pāL nē'xax intā'xēnīm qē nēkctx cka 4
that what we had caught. Probably then full was our canoe if not and

atcuXō'kXuē." Agiō'lXam uyā'xk'un: "Qa'daqa cka amuXō'kXuē 5
he threw it away." She said to him his elder sister: "Why and did you throw away

qō'ta imtā'k!ētēnax." "AnuXō'kXuē qē'wa L'ē'k"tEqL'ix·." "Tā'Xka, 6
that what you had caught." "I threw it away because branches." "That,

tā'Xka tk!ē'wulElqL," agiō'lXam; "MxE'LuXna L'ē'k"tEqL'ix·? 7
that food," she said to him; "Do you think branches?

Ma'nix tE'kXōn, a'lta ōp!ā'lō; manix L'ē'k"tEqL'ix·, a'lta LE'qalEma." 8
When leaves, then trout; when branches, then fall salmon."

Atcō'lXam uyā'xk'un: "ILamô'kct L'ē'k"tEqL'ix· anE'LEtk"I, 9
He said to her his elder sister: "Two branches I brought here,

LEmxElgē'Lxaya." Nō'Lxa uyā'xk'un. A'lta môkct LE'qalEma 10
you will make fire with them." She went to the beach his elder sister. Now two fall salmon

Lā'kXac. AkLō'kctEptck. Nō'p!am LE'qaLEma kLō'ktcan. Atcō'lXam 11
were in [the canoe]. She carried them up. She entered fall salmon carrying in hand. He said to her

uyā'xk'un iqē'sqēs: "Qaxē' atsuwa' agE'Luxtk Iō'i Xō'La 12
his elder sister blue-jay: "Where now she stole them Iō'i those

LE'qalEma?" Agiō'lXam uyā'xk'un: "K!a LĀ'xka imē'k!ētēnax." 13
fall salmon?" She said to him his elder sister: "And this what you caught."

"QulE'tci igō'LgEl itcā'xt Iō'i." 14
"Always lie she does Iō'i."

Nä'ktcuktē. Ā'yuLx ē'wa mā'Lnē iqē'sqēs. A'lta ōlā'ox 15
It got day. He went to the water thus seaward blue-jay. Now they were on the beach

utā'xēnim qō'tac tEmēmElō'ctikc. Ka'nauwē LxoaʼpLxoap, qāmx a'lta 16
their canoes those ghosts. All holes, part now

tgā'xamīūgax qaX utā'xēnim tmēmElō'stikc. Ā'yuptck iqēs'qēs. 17
their liebens those their canoes the ghosts. He went up blue-jay.

Atcō'lXam uyā'xk'un iqē'sqēs: "Qaxtsi'Lx uyā'xēnim itcā'k·ikal 18
He said to her his elder sister blue-jay: "How his canoes her husband

Iō'i!" "Qōi cka k!ā mkē'x, tkcEminā'ya tê'lx·Em." "Ka'nauwē 19
Iō'i!" "Future and silent be, they will become tired of you the people." "All

LxoāʼpLxoap uta'xanīm tikc tê'lx·Em." Agiō'lXam uyā'xk'un: 20
holes their canoes those people." She said to him his elder sister:

"Tê'lx·Em na, tê'lx·Em na? TEmēuwā'lEma." WiXt nō'pōnEm, 21
"People [int. part.], people [int. part.]? Ghosts." Again it grew dark,

wiXt nixE'ltXuitck iqē'sqēs; wiXt aLxE'ltXuitck qō'La Lk!āsks. 22
again he made himself ready blue-jay; again he made himself ready that boy.

WiXt ā'ctō. A'lta aLiXEnEmō'cx·Em qō'La Lk!āsks. Ka actō'yama 23
Again he went. Now he teased him that boy. Where they will arrive

ka atcaLE'lqamx, tā'mkXa tkamâ'kXuk. Tcä'2xēL ē'ka atci'Lax 24
where he shouted, only bones. Several times thus he did

ka actō'yam. A'lta acxaxa'p!a. A'lta atcLōpā'yaLx L'ē'k"tEqL'ix·; 25
and they arrived. Now they fished with the dipnet. Now he gathered them the branches;

atctōpā'yaLx tE'kXōn, ka Lxaluwē'gōt ka pāL nē'xax ictā'Xanīm. 26
he gathered them the leaves, and it became ebb-tide and full was their canoe.

Ta'kE aci'Xkō. A'lta atcuXuimō'cx·Em qō'tac tEmēuwā'lEma. 27
Then they went home. Now he teased them those ghosts.

Ma'nix actauwitā'qtEtx, atcauwiqE'mxLoLx. Tā'mka tkamō'kXuk
When they met one, he shouted. Only bones
atakXā'La-itx. AcXkō'mam. A'lta nagē'guiptck gō-y- uyā'xk'un.
were in the canoe. They arrived at home. Now he carried them up to his elder sister.
AkLō'kXuiptck, LE'qalEma qāmx ō'ᶜōn.
She carried them up, fall salmon · partly silver-side salmon.
Wāx nē'ktcuktē. A'lta ā'yō iau'a qix· ē'lXam iqē'sqēs. Ō,
Next day it became day. Now he went there that town blue-jay. Oh,
ō'Xuit tkamō'kXuk gō qō'ta t!ōLē'ma. Nâ'pōnEm. "Ā, ē'kolē
many bones in those houses. It got dark. "Ah, a whale
Lȷap aqā'yax." Agayā'lōt ōqoēwē'qxē uyā'xk'un. Agiō'lXam:
find it is done." She gave it to him a knife his elder sister. She said to him:
"Ai'aq mE'xEnkō! Ē'kolē x·iau Lȷap aqā'yax." Nē'xankō ta'kE
"Quick run! A whale that find it is done." He ran then
iqē'sqēs. Ayō'yam gō tkamilā'lEq. Ayukōtā'ōm qō'tac tê'lx·Em.
blue-jay. He arrived at the beach. He met them those people.
Atctuwā'amtcxōkō. Tcȷpāk atctuwā'amtcxōkō; tcȷpāk atctō'lXam:
He asked them. Loud he asked them; loud he said to them:
"Qaxē' x·ik ē'kolē nē'xax!" Tā'mkXa tkamō'kXuk noxō'La-it.
"Where this whale is!" Only bones lay there.
AtcuguLtE'qo-im qō'tac t'auaqctā'akc. Ayōē'taqL. Kulā'yi nē'xankō.
He kicked them much those skulls. He left them. Far he ran.
WiXt tgō'nikc ayugōtā'ōm. AtcauixqE'muXLōL Tā'mkXa
Again others he met them. He shouted much. Only
tkamō'kXuk nuxō'La-it. Tcä'2xēL ē'ka atci'tax qō'tac tê'lx·Em.
bones lay there. Several times thus he did to them those people.
Ta'kE ayagā'ōm qaX ō'mᶜEcX; ā'qoa-iL qaX ō'mᶜEcX. Lō'nas
Then he reached it that log; large that log. Perhaps
gōyē' itcā'xēLawunX qaX ugō'ElEm. A'lta cka pāL tê'lx·Em
thus thick that its bark. Now and full people
tcȷu'Xtcȷuх tgāxt qaX ōolE'm. AtcauwiqE'muXLōL iqē'sqēs.
peel off they did it that bark. He shouted blue-jay.
Tā'mkXa tkamō'kXuk nuXō'La-it. Lā'mkXa Lkᵘckuē' qaX ōolE'm.
Only bones lay there. Only pitch that bark.
Tcȷu'Xtcȷux ā'tcax Lō'nas qansi'x. Atca'kxōna môkct. Nē'Xkō.
Peel off he did it I do not know how much. He carried on his shoulder two. He went home.
NixLō'lEXa-it: "NxE'LuX qē nauē'tka-y- ē'kolē. TaLȷ umqci'ckan."
He thought: "I thought if indeed a whale. Look a fir."
Nē'Xkō, niXkō'mam. Kᵘlā'xanē atcaXE'kXuē uyā'alEm. Ā'yōp!.
He went home, he arrived at home. Outside he threw it down his bark. He entered.
Atcō'lXam uyā'xkȷun: "NxE'Lux qē nauē'tka-y- ē'kolē, taLȷ ōolE'm.
He said to her [to] his elder sister: "I thought if indeed a whale, look bark.
Agiō'lXam uyā'xk'un: "Ē'kolē-y-ē'kolē. MxE'Lux na-y- ōolE'm!"
She said to him his elder sister: "A whale, a whale. You think [int part.] bark!"
Nō'pa-y- uyā'xk'un. A'lta môkct iā'qiLqȷᵘp ē'kolē ē'Xōc. Nā'k·im
She went outside his elder sister. Now two its cuts whale were on the ground. She said
Iō'i: "Macā'tciLx ē'kolē. Qana'xL aLia'xELawEnX x·ik ē'kolē."
Iō'i: "Good whale. Very thick this whale."
Atciā'qxamt iqē'sqēs. A'lta-y- i'kolē-y-ē'Xōc. Nē'Xtakō iqē'sqēs.
He looked blue-jay. Now a whale was on the beach. He turned back blue-jay.
NiLE'lltaqt LgōLē'lXEmk iqē'sqēs, Lgō'ctxōt ōolE'm. AtcaLE'lqamX.
He met a person blue-jay, he carried on his back bark. He shouted.
Tā'mkXa tkamâ'kXuk nuXō'La-it. Atciō'cgam qaX ōolE'm,
Only bones lay there. He took it that bark,
atcā'qxōna, nē'Xkō. NiXkō'mam. A'lta ē'ka atci'tax qō'tac
he carried it on his shoulder, he went home. He arrived at home. Now thus he did them those
tEmēuwā'lEma. Alā'xti ē'xoē-y- iā'kolē nixā'lax iqē'sqēs.
ghosts. In course of time much his whale became to him blue-jay.

A'lta wiXt ayō'La-it ia'xka iqē'sqēs. A'lta wiXt-ā'yō iau'a qiX 1
Now again he stayed that blue-jay. Now again he went there that

ē'lXam. A'lta ayō'p!am gō qō'ta t!ōL. Atciō'cgam iLā'awEqcta 2
town. Now he came in into that house. He took it its skull

Lk¡'ăckc, atciuqoā'na-it gō qō'ta taqoā'-iLa tkamō'kXuk. Atciō'cgam 3
a child, he put it on to those large bones. He took it

qix· iā'qoa-iL ēauwā'qcta, atciū'qona-itX gō qō'La Lk¡ăckc 4
that large skull, he put it on on that child's

LĀ'XamōkXuk. Ka'nauwē'-y- ē'ka atci'tax qō'tac tê'lx·Em. 5
his bones. All thus he did them those people.

ALi'xElatcgux Lk¡ăckc qigō nōpō'nEmx. Qē'xtcē aLŌ'La-itx. 6
He rose to his feet the boy when it grew night. Intending he sat.

ALē'k·¡ēlapx·itxē. AtciLkɪā'-itx ē'Laqtq. ALE'xElatckō Lq¡ēyō'qxut. 7
He fell over. It threw him down his head. He rose the old man.

Kullku'll ē'Laqtq. Wāx wiXt nēktcō'ktxē. A'lta wiXt 8
Light his head. On the next morning again it became day. Now again

atctauwiXā'ktcgux tgā'qtqakc. Anā' tga'ᶜowēt ē'ka atctā'x qō'tac 9
he replaced them their heads. Sometimes their legs thus he did them those

tmēmElō'ctikc. Ē'wa Lq¡ēyō'qxut gEnE'm LĀ'ᶜowit nō'xôx; ē'wa 10
ghosts. Thus an old man small his legs he made; thus

Lk¡āsks Laqoā'iL LĀ'ᶜowēt nōxôx. Anā' Lᶜā'gil LĀ'ᶜowit, ē'wa LE'k·ala 11
a boy large his legs he made. Sometimes a woman her legs, thus a man

LĀ'ᶜowit atctE'LElax. Atcō'Xumak¡E'nuapax LE'k·ala LĀ'ᶜowit k¡a 12
his legs he made them to them. He exchanged them a man his legs and

Lᶜā'gil. Alā'xti ka aqcā'yina. Atcō'lXam Iō'i itcā'k·ikal: "Ta'kE 13
a woman's. In course of time and he was disliked. He said to her Iō'i her husband: "Then

atkcā'yina tikc tê'lx·Em, Xōgu ē'ka atctā'xt. Tgt!ō'kti miōlā'ma 14
they dislike him these people, because thus he does to them. Good you tell him

a'lta iXkō'ya. A'lta nēkct tq¡ēx tgētxt tikc tê'lx·Em." Qē'xtcē 15
now he will go home. Now not like they do him these people." Intending

giaxoē'wuniL LgĀ'wuX Iō'i. xā'ōqxaL atcā'xtcimaôx. WiXt 16
she stopped him always her younger brother Iō'i. Can not he understood her. Again

nē'ktcuktē. NixE'l'ōkō kawī'X. A'lta agiō'ktcan gō itcā'pōtitk 17
it got day. He arose early. Now she held it in her arm

ēuwā'qcta Iō'i. Atcē'xaluktcgō. "Ē'kta wiXt agiō'ktcan 18
a skull Iō'i. He threw it away. "What again she holds it

Iō'i ēuwā'qcta?" "Anā' imē'qxiX, ta'kE LEk" mē'xax iā'tuk." 19
Iō'i a skull?" "Anah your brother-in-law then break you did it his neck."

Nō'pōnEm. A'lta ā'yatc!a iā'qxiX. A'lta aqigē'la-it iā'qxiX. 20
It grew dark. Now his sickness his brother-in-law. Now he was cured by means of sorcery his brother-in-law.

Atigē'la-it iā'cōlal, t!ayā' nē'xax iā'qxiX. 21
They cured him his relatives, well he became his brother-in-law.

A'lta nē'Xkō, iqē'sqēs. Agiō'lXam uyā'xk'un: "Qā't!ōcXEm, 22
Now he went home, blue-jay. She said to him his elder sister: "Take care,

imx·Enā'oyE. Manix ōxō'LXat tEmᶜā'ēma, näkct wa'xwax amLō'kōtx; 23
be careful. When it burns prairie, not pour out do it;

gō tLā'lakt tEmᶜā'ēma tcx·ī wāx'wax amLō'gux." "Ä'ka anxE'Lux," 24
at the fourth prairie then pour out do it." "Thus I think,"

nē'k·im iqē'sqēs. A'lta nē'Xkō. Ayugō'om tēXt tEmᶜā'ēma. A'lta 25
he said blue-jay. Now he went home. He reached one prairie. Now

tgE'ckō-it qō'ta tEmᶜā'ēma. A'lta LpEl wax ikē'x ik¡ē'wax. Wa'xwax 26
it was hot that prairie. Now red blossom they did flowers. Pour out

atcLē'kxax qix· ik¡ē'wax. Nau'i Xuē't nā'xax XaX uyā'ckan ā'ēXt. 27
he did it much [on] those flowers. At once half full it became this his bucket one.

1 Ayugō'ptcgam. Qō'ta tEmᶜā'ēma gō kE'mk·itē ōxō'LXat. WiXt tēXt
He came up into the woods. That prairie at end burnt. Again one

2 ayūgō'om tEmᶜā'ēma. Atcō'ēkEl iau'a tcē'tkum ōxō'LXat a'lta.
he reached it a prairie. He saw it there half it burnt now.

3 "Tā'xka taL¡ x·itik aktEnxE'lXam agE'xk'un." Wa'xwax atcLō'kxux
"That look! this [illegible] to me about it my elder sister." Pour out he did it

4 gō qaX uyā'ēXatk. Naxä'tctXōm ā'ēXt uyā'cgan. WiXt ā'gōn
on that his road. He finished it one bucket. Again one more

5 atcō'cgam uyā'ckan, q¡oā'p Xuē't nā'xax ka nigō'ptcgamē. WiXt
he took it his bucket, nearly half it became and he came up to the woods. Again

6 tēXt ayugō'ōm tEmᶜā'ēma, Lā'Lōn tEmᶜā'ēma. A'lta tci'tkum pEt
one he reached it a prairie, the third prairie. Now half really

7 ōxō'LXat. Atcō'cgam aē'Xt uyā'ckan. Naxä'tctXōm uyā'ckan;
it burnt. He took it one his bucket. He finished his bucket;

8 atcō'cgam ā'gōn uyā'ckan. Xuē't nā'xax uyā'ckan ka nigō'ptcgamē.
he took it one more his bucket. Half it became his bucket and he came up to the woods.

9 A'lta mō'kctka Lia'ckanEma agō'n Xuē't. WiXt tēXt ayugō'ōm
Now two only his buckets and more a half. Again one he reached it

10 tEmᶜā'ēma. LEqc ka'nauwē ōxō'LXat. Atcō'cgam qaX Xuē't uyā'ckan.
a prairie. Almost whole it burnt. He took it that half bucket.

11 Naxä'tctXōm. Agō'n aē'Xt ō'cgan atcō'cgam, cka nigō'ptcgam ka
He finished it. One more one bucket he took it, and he came up to the and woods

12 naxE'tctXōm. A'lta aē'Xt ka uyā'ckan ugō'itX. Atcugō'ōm wiXt
he finished it. Now one only his bucket was left. He reached it again

13 tēXt tEmᶜā'ēma. A'lta kā'2nauwē ōxō'LXat. Wa'xwax atcLō'kXuk.
one prairie. Now the whole burnt. Pour out he did it.

14 Q¡oā'p atctutctXō'mam qō'ta tEmᶜā'ēma, ka nExE'tctXōm uyā'ckan.
Nearly he came finishing it that prairie, and he finished it his bucket.

15 Laqᵘ nē'xax iā'itcxut. A'lta atciagE'ltcim qaX ōᶜō'lEptckiX. Nixē'tEla
Take off he did his bear-skin blanket. Now he struck it that fire. It burnt

16 ka'nauwē iā'itcxut. A'lta Lā'yaqtq ā'LElaxta, aLē'XLXa ka'nauwē
the whole his bear-skin blanket. Now his head last, it burnt all

17 Lā'yaqcō. A'lta nē'xLXa.
his hair. Now he burnt.

Ayō'mEqt iqē'sqēs. Tcx·ī nō'ponEm. Ōc uya'xk'un:
He was dead blue-jay. Just it grew dark. There was his elder sister:

19 "kukukukukuku Iō'i!" Acaxa'llqēLx uyā'xk'un: "Anā', LgawuXā',"
"Kukukukukuku Iō'i!" She cried his elder sister: "Anah. my younger brother,"

20 nā'k·im; "takE ayō'mEqt LgawuXā'." Ē'wa ē'natai qix· ē'qxēL
she said; "then he is dead my younger brother." Thus on the other side that creek

21 qigō nō'Lxamit qaX uē'Xatk. Agiō'cgiLx ikanī'm, agiugō'lEmam
where it led to the water that road. She launched a canoe, she went to fetch him

22 Lgā'wuX. Naiga'ōm Lgā'wuX. "Masā'tsiLx ikanī'm, Iō'i." Agiō'lXam
her younger brother. She reached him her younger brother. "Pretty the canoe, Iō'i." She said to him

23 uyā'xk'un: "K'a ia'xka qē'wa amiō'lXam tiā'xamiuguX." "A, hā,
his elder sister: "And that when you said to it it had lichens." "Ah, ha.

24 qulE'tc igō'LgElē tcāxt Iō'i. Lxoā'p ikē'x tā'nuX XiauX,
always lies she makes Iō'i. Holes were the other ones those.

25 tiā'xamiuguX." Agiō'lXam: "Amō'mEqt ta'kE." "Nu qulE'tc
they had lichens." She said to him: "You are dead now." "Nu always

26 igō'LgElē tcāxt Iō'i." A'lta agā'yukL ē'wa ē'natai Lgā'wuX. A'lta
lies she makes Iō'i." Now she carried him thus to the other side her younger brother. Now

atctā'qxam tê'lx·Em. Gō-y- ōkulā'lam, gō-y- ī'Lukuma ōxocgā'liL 1
he saw them people. There they sang, there ihtlukum they played much,

gō-y- ōōmE'nt!ō oxucgā'liL; gō tā'nEmckc ē'mEla-ē ōxucgā'liL; gō-y- 2
there beaver teeth they played much; there women's ihtlukum they played much; there

i'pk¡ala ōxucgā'liL; gō iqā'lxal ōxucgā'liL; gō wā'cakoa-i ōxucgā'liL; 3
hoops they played much; there ten disks they played much; there wā'cakoa-i they played much;

gō-y- ō'kōtcxEm iau'a kulā'yi ēXt ē'lXam. Itcauitcē'mElēt iqē'sqēs. 4
there they sang conjurer's songs there far one town. He heard them blue-jay.

Oxuiwā'yul kumm, kumm, kumm, kumm, ōXuiwā'yul. Ā'yō qē'xtcē 5
They danced much kumm, kumm, kumm, kumm, they danced much. He went intending

gō qō'tac ugōlā'lam. Qē'xtcē nīgElā'lam na-ixE'lqEmXLōL, cka 6
to those singers. Intending he sang he shouted, and

aqiaō'nim iqē'sqēs. Ēwā' qē'xtcē ayō'ix atcauiqE'mXLōLx, cka 7
he was laughed at blue-jay. Thus intending he went he shouted always at them, and

aqiaō'nimx. Ā'yōp! gō tê'LaqL, gō tā'yaqL iā'qxix·. A'lta Lōō 8
he was laughed at. He entered in his house, in his house his brother-in-law's. Now there was

Lkā'nax, masā'tsiLx Lgā'k·ikal Iō'i. Agiō'lXam: "K¡a ia'xka qiau 9
a chief, pretty her husband Iō'i's. She said to him: "And he when

LEk" mē'xax iā'tuk." "QulE'tc igō'LgEli tcāxt Iō'i. Qā'xēwa 10
break you did it his neck." "Always lies she makes Iō'i. Whence

natē'mam Xak ōkunī'm? Masā'tsiLx ōkunī'm." "K¡a ia'xka qiau 11
they came those canoes? Pretty canoes." "And this when

mā'xo-il tgā'xamiuguX." "QulE'tc igō'LgEli tcāxt Iō'i. Ka'nauwē 12
you always said they had lichens." "Always lies she makes Iō'i. All

tā'nak Lxoa'pLxoap, qāmq tga'xamiuguX." "Amō'mEqt, amō'mEqt," 13
the others holes, partly they had lichens." "You are dead, you are dead,"

agiō'lXam uyā'xk'un; "mm, amō'mEqt." "QulE'tc igō'LgEli tcāxt 14
she said to him his elder sister; "mm, you are dead." "Always lies she makes

Iō'i." Qē'xtcē atcauiqE'mXLuLX qō'tac tê'lx·Em, cka atgiaō'nimx. 15
Iō'i." Intending he shouted at them always those people, and they laughed at him.

Tā'mēnua nēxā'x, k¡ā nēxā'x. AyaxE'l'iōmEqt Lgā'wuX, 16
Give up he did, silent he became. She forgot him her younger brother,

agiō'xtkinEmam. A'lta gō q¡oā'p atctā'x qō'tac ōXuiwā'yul. 17
she went to look for him. Now then near he was them those dancers.

Qoä'nEmi ayā'qxoya-ē, alā'xti nē'ckōp! gō qō'tac ōXuiwā'yul 18
Five nights, then he entered at those dancers

iqē'sqēs. Agixā'laqLē-y- uyā'xk'un. A'lta iā'wil ē'wa tE'k"cala 19
blue-jay. She opened the door his elder sister. Now he danced thus up

tiā'cowit, ē'wa ē'ck¡ēmatcx·. Nā'xtakō-y- uyā'xk'un, nagE'tsax. A'lta 20
his legs, thus head downward. She turned back his elder sister, she cried. Now

wiXt wuk¡ ayō'mEqt. Ayō'mEqt k¡a wiXt iLā'môkctē ayō'mEqt. 21
again really he was dead. He died and again a second time he died.

Translation.

There were Blue-Jay and Iō'i. One night the ghosts went out to buy a wife. They bought Iō'i. [Her family] kept the dentalia [which they had given] and at night they were married. On the following morning Iō'i had disappeared. Blue-Jay stayed at home for a year, then he said: "I shall go and search for my sister." He asked all the trees: "Where do people go when they die?" He asked all the birds,

but they did not tell him. Then he asked an old wedge. It said: "Pay me, and I shall carry you there." Then he paid it, and it carried him to the ghosts. The wedge and Blue-Jay arrived near a large town. There was no smoke [rising from the houses]. Only from the last house, which was very large, they saw smoke rising. Blue-Jay entered this house and found his elder sister. "Ah, my brother," said she, "where do you come from? Have you died?" "Oh, no, I am not dead. The wedge brought me hither on his back." Then he went and opened all those houses. They were full of bones. A skull and bones lay near his sister. "What are you doing with these bones and this skull?" [asked Blue-Jay]. His sister replied: "That is your brother-in-law; that is your brother-in-law." "Pshaw! Iō'i is lying all the time. She says a skull is my brother-in-law!" When it grew dark the people arose and the house was [quite] full. It was ten fathoms long. Then he said to his sister: "Where did these people come from?" She replied: "Do you think they are people? They are ghosts." He stayed with his sister a long time. She said to him: "Do as they do and go fishing with your dipnet." "I think I will do so" [replied he]. When it grew dark he made himself ready. A boy [whom he was to accompany] made himself ready also. Those people always spoke in whispers. He did not understand them. His elder sister said to him; "You will go with that boy; he is one of your brother-in-law's relations." She continued: "Do not speak to him, but keep quiet." Now they started. They almost reached a number of people who went down the river singing in their canoes. Then Blue-Jay joined their song. They became quiet at once. Blue-Jay looked back and saw that [in place of the boy] there were only bones in the stern of his canoe. They continued to go down the river and Blue-Jay was quiet. Then he looked back towards the stern of the canoe. The boy was sitting there again. He said to him in a low voice: "Where is your weir?" He spoke slowly. The boy replied: "It is down the river." They went on. Then he said to him in a loud voice: "Where is your weir?" And only a skeleton was in the stern of the canoe. Blue-Jay was again silent. He looked back and the boy was sitting again in the canoe. Then he said again in a low voice: "Where is your weir?" "Here," replied the boy. Now they fished with their dipnets. Blue-Jay felt something in his net. He lifted it and found only two branches in his net. He turned his net and threw them into the water. After a short while he put his net again into the water. It became full of leaves. He turned his net and threw them into the water, but part of the leaves fell into the canoe. The boy gathered them up. Then another branch came into [Blue-Jay's] net. He turned the net and threw it into the water. Some leaves came into it and he threw them into the water. Part of the leaves fell into the canoe. The boy gathered them up. [Blue-Jay] was pleased with two of the branches [which had caught in his net]. He

thought: "I will carry them to Iō'i. She may use them for making fire." These branches were large. They arrived at home and went up to the house. Blue-Jay was angry, because he had not caught anything. The boy brought a mat full of trout up to the house and the people roasted them. Then the boy told them: "He threw out of the canoe what we had caught. Our canoe would have been full if he had not thrown it away." His sister said to him: "Why did you throw away what you had caught?" "I threw it away because we had nothing but branches." "That is our food," she replied. "Do you think they were branches? The leaves were trout, the branches fall salmon." He said to his sister: "I brought you two branches, you may use them for making fire." Then his sister went down to the beach. Now there were two fall-salmon in the canoe. She carried them up to the house and entered carrying them in her hands. Blue-Jay said to his elder sister: "Where did you steal these fall salmon?" She replied: "That is what you caught." "Iō'i is always lying."

On the next day Blue-Jay went to the beach. There lay the canoes of the ghosts. They had all holes and part of them were mossgrown. He went up to the house and said to his sister: "How bad are your husband's canoes, Iō'i." "Oh, be quiet," said she; "the people will become tired of you." "The canoes of these people are full of holes." Then his sister said to him: "Are they people? Are they people? They are ghosts." It grew dark again and Blue-Jay made himself ready. The boy made himself ready also. They went again. Now he teased the boy. When they were on their way he shouted, and only bones were there. Thus he did several times until finally they arrived. Now they fished with their dipnets. He gathered the branches and leaves [which they caught] and when the ebb-tide set in their canoe was full. Then they went home. Now he teased the ghosts. He shouted as soon as they met one, and only bones were in the canoe. They arrived at home. He went up to his sister. She carried up [what he had caught]; in part fall salmon, in part silver-side salmon.

On the next morning Blue-Jay went into the town. He found many bones in the houses. When it grew dark [somebody said]: "Ah, a whale has been found." His sister gave him a knife and said to him: "Run! a whale has been found." Blue-Jay ran and came to the beach. He met one of the people whom he asked, speaking loudly: "Where is that whale?" Only a skeleton lay there. He kicked the skull and left it. He ran some distance and met other people. He shouted loudly. Only skeletons lay there. Several times he acted this way toward the people. Then he came to a large log. Its bark was perhaps that thick. There was a crowd of people who peeled off the bark. Blue-Jay shouted and only skeletons lay there. The bark was full of pitch. He peeled off two pieces, I do not know how large. He carried them on his shoulder and went home. He thought: "I really believed it was a whale, and, behold, it is a fir." He went home. When he

arrived he threw down the bark outside the house. He entered and said to his sister: "I really thought it was a whale. Look here, it is bark." His sister said: "It is whale meat, it is whale meat; do you think it is bark?" His sister went out and two cuts of whale lay on the ground. Iō'i said: "It is a good whale; [its blubber] is very thick." Blue-Jay looked. A whale lay on the beach. Then he turned back. He met a person carrying bark on his back. He shouted and nothing but a skeleton lay there. He took that piece of bark and carried it home on his shoulder. He came home. Thus he did to the ghosts. In course of time he had much whale meat.

Now he continued to stay there. He went again to that town. He entered a house and took a child's skull, which he put on a large skeleton. And he took a large skull, which he put on that child's skeleton. Thus he did to all the people. When it grew dark the child rose to its feet. It wanted to sit up, but it fell down again because its head pulled it down. The old man arose. His head was light. The next morning he replaced the heads. Sometimes he did thus to the legs of the ghosts. He gave small legs to an old man, and large legs to a child. Sometimes he exchanged a man's and a woman's legs. In course of time they began to dislike him. Iō'i's husband said: "These people dislike him because he maltreats them. Tell him he shall go home. These people do not like him." Iō'i tried to stop her younger brother. But he did not follow her. On the next morning he awoke early. Now Iō'i held a skull in her arms. He threw it away: "Why do you hold that skull again, Iō'i?" "Ah, you broke your brother-in-law's neck." It grew dark. Now his brother-in-law was sick. A man tried to cure him and he became well again.

Now Blue-Jay went home. His sister gave him five buckets full of water and said: "Take care! When you come to burning prairies, do not pour it out until you come to the fourth prairie. Then pour it out." "I think so," replied Blue-Jay. Now he went home. He reached a prairie. It was hot. Red flowers bloomed on the prairie. Then he poured water on the prairie and one of his buckets was half empty. He reached the woods [and soon he came to a] prairie, which was burning at its end. He reached another prairie which was half on fire. "That is what my sister spoke about." He poured out on his road the rest of the bucket. He took another bucket and when it was half empty he reached the woods on the other side of the prairie. He reached still another prairie, the third one. One half of it burned strongly. He took one of his buckets and emptied it. He took one more bucket and emptied one-half of it. Then he reached the woods on the other side of the prairie. Now he had only two buckets and a half left. He reached another prairie which was almost totally on fire. He took that half bucket and emptied it. He took one more bucket and when he reached the woods at the other side of the prairie he had emptied it. Now only one bucket was left. He reached another prairie

which was all over on fire. He poured out his bucket. When he had come nearly across he had emptied his bucket. He took off his bearskin blanket and beat the fire. The whole bearskin blanket was burnt. Then his head and his hair caught fire and he was burnt.

Now Blue-Jay was dead. When it was just growing dark he came to his sister. "Kukukukukuku, Iō'i," he said. His sister cried: "Ah, my brother is dead." His trail led to the water on the other side of the river. She launched her canoe and went to fetch him. She reached him. Iō'i's canoe was pretty. She said to him: "And you said that canoe was moss-grown." "Ah, Iō'i is always telling lies. The other ones had holes and were moss-grown." She said to him: "You are dead now [therefore you see them differently]." "Iō'i is always telling lies." Now she carried her brother across to the other side. He saw the people. They sang, they played ihtlukum, they played dice with beaver teeth; the women played their ihtlukum; they played hoops; they played dice with ten disks; they played wacakoa-i. Farther in the town they sang conjurers' songs. Blue-Jay heard them. They were dancing, kumm, kumm, kumm, kumm. He wanted to go to these singers. He tried to sing and to shout, but he was laughed at. He went and tried to shout but they all laughed at him. Then he entered his brother-in-law's house. There was a chief; Iō'i's husband was good looking. She said: "And you broke his neck." "Iō'i is always telling lies. Whence came these canoes? They are pretty." "And you said they were moss-grown." "Iō'i is always telling lies. The others had all holes. Part of them were moss-grown." "You are dead now [therefore you see everything differently]," said his sister. "Iō'i is always telling lies." He tried to shout at the people, but they laughed at him. Then he gave it up and became quiet. His sister forgot him [for a moment]. When she went to look for him, he stood near the dancers. After five nights he entered their house. His sister opened the door and saw him dancing on his head, his legs upward. She turned back and cried. Now he had again really died. He had died a second time

16. IQĒ'SQĒS K¡A IŌ'I ICTĀ'KXANAM.

BLUE-JAY AND IŌ'I THEIR MYTH.

Lgā'wuX Lxēlā'itx· iqē'sqēs, Iō'i itcā'xal uyā'xk¡'un.
Her younger brother there were blue-jay, Iō'i her name his elder sister.

2 "Txuwā'L¡ama Iō'i," atcō'lXam uyā'xk'un, "gō ipō'ēpōe." Kawī'x·
"We will go visiting Iō'i," he said to her his elder sister, "at magpie [?]" Early

3 ka ā'ctō. Qoā'p acgiā'xōm ipō'ēpōe. Iō'gōc tā'yaqL. Acxē'gela-i,
and they went. Nearly they reached magpie. He was on top of his house. They two landed,

4 ā'ctōptck. Atctō'p!am. Iâc ipō'ēpōe gō tā'yaqL, cka mE'nx·ē
they went up. They came into the house. There was magpie in his house, and a little while

5 ayō'La-it ka atciō'guixē. Atctō'guixē tā'yaqL. L¡āp ā'tcax aēXt
he stayed and he swept it. He swept it his house. Find he did it one

6 umō'ēkXux. Atcā'LEn'uya gō Liā'xEmalaptckix·. ALē'x·eltuq
salmon egg. He put it into in his topknot. He heated them

7 Lqā'nakc. ALō'ckō-it Lqā'nakc. Atcō'cgam ōōmᶜē'cX, atcLā'lōtk
stones. They were hot the stones. He took it a kettle, he poured into it

8 Ltcuq qaX ōōmᶜē'cX. A'lta atcanqā'na-it qaX ōmō'ikXux gō qaX
water that kettle. Now he threw them into the water that salmon egg in that

9 ōōmᶜē'cX. A'lta atcLō'tcXEm, atcLō'tcXEm. PāL nā'xax ōōmᶜē'cX
kettle. Now he boiled it, he boiled it. Full became the kettle

10 qō'La Lmō'ikXūx. AqLcgElgō'Lit iqē'sqēs k¡a uyā'lē. A'lta
those salmon eggs. It was placed before them blue-jay and his sister. Now

11 acxLxā'lEm, acxLxā'lEm, cka Xuē'te nā'xax qaX ōōmᶜē'cX ka
they ate, they ate, and half became that kettle and

12 actā'qtē. A'lta acgE'Lōkᵘ'I, aci'Xgō Agiō'lXam uyā'xk'un: "Ai'aq
they were satiated. Now they carried it, they went home. She said to him his elder sister: "Quick

13 txō'Lxa. Mā'nēwa mE'Lxa," nā'k·im qaX Iō'i. Nē'k·im iqē'sqēs:
let us go to the beach. You first go to the beach," she said that Iō'i. He said blue-jay:

14 "Mā'nēwa mE'Lxa." Nō'Lxa uyā'xk'un iqē'sqēs. Nē'k·im iqē'sqēs:
"You first go to the beach." She went to the beach his elder sister blue-jay's. He said blue-jay:

15 "Wē'x·ē mEtgā'lEmam Xak ōōmᶜē'cX." Nē'k·im ipō'epōe: "nō'ya."
"To-morrow come and fetch this kettle." He said magpie: "I shall go."

16 AcXgō'mam iqē'sqēs. Kawī'X na-ixE'lgīLx iqē'sqēs. AyōLxē'wulX
They came home blue-jay. Early he made fire blue-jay. He went up

17 gō tE'ctaqL. A'lta ia'xkatē ayō'La-it. TakE atciō'lXam uyā'xk'un:
on their house. Now there he stayed. Then he said to her his elder sister:

18 "IkEnī'm iō'itEt." "Iō'itEt qē'wa amiō'lXam itiā'ya." Nixä'gēla-i
"A canoe is coming." "It is coming because you said to him he shall come." He landed

19 a'lta ipō'ēpōe. Ā'yuptck ipō'epōe. Ayō'tXuit iqē'sqēs. Atctō'kuix·ē
now magpie. He went up to the house magpie. He stood there blue-jay. He swept

20 tā'yaqL. L¡ap ā'tcax aē'Xt ōmō'-ikXux. Atcā'lEn'uya
his house. Find he did it one salmon egg. He put it into

21 Liā'xEmalaptckix·. AtcLō'kXuL¡ tā'yaqL atctō'kuixē. A'lta
his top-knot. He finished his house he swept it. Now

22 aLē'x·Eltuq Lqā'nakc. ALō'ckō-it Lqā'nakc. Atciō'cgam ōyā'amicX,
he heated them stones. They were hot the stones. He took it his kettle,

23 atcLā'lōtk Ltcuq. Atcō'cgam qaX ōmō'ikXux atcaLEnqā'na-it
he poured into it water. He took it that salmon egg he threw it into the water

gō qō'La Ltcuq. A'lta atcLā'LElXatq qō'La Lqä'nakc kLō'cko-it. LEp 1
in that water. Now he threw them into it those stones hot ones. Boil

nā'xax qaX ōōmᶜē'cX. A'lta atcakgē'tgē. Ä'2ka nē'xax ipō'epōe, 2
it did that kettle. Now he covered it. Thus he did magpie,

ä'2ka wiXt nixē'xk¡Ela. Iō'Lqtē ka atcL'Elgē'lakō. K·¡ē, nikct 3
thus also he imitated. Long time and he uncovered it. Nothing, not

ē'kta gō qaX ōōmᶜē'cX. "Ē'Xtka tānLx ix·Elā'xō iqē'sqēs." 4
anything in that kettle. "One only what may be he did to him blue-jay."

AtcLō'cgam qō'La Lqā'nakc ipō'epōe. Laq atcLā'xax qaX ōō'mᶜēcX. 5
He took them those stones magpie. Take out he did them that kettle.

AtcaLEnqā'na-it aē'Xt ōmō'ikXux. AtcLā'LEXatk qō'La Lqā'nakc 6
He put into it one salmon egg. He put into it those stones

kLō'ckō-it. LEp aLE'xax qō'La Ltcuq. Atcakgē'tgē qaX ōōmᶜē'cX. 7
hot ones. Boil it did that water. He covered it that kettle.

Atca'Elgē'Elakō qaX ōomᶜē'cX. A'lta pāL qō'La LEmō'ikXux. 8
He uncovered it that kettle. Now full those salmon eggs.

A'lta atc'ē'taqL; nē'xkō ipō'epoē. 9
Now he left them; he went home magpie.

Tcä'2xēL ayā'qxoia-ē, wiXt ō'lō agE'ctax. "Tcu'xō atxuwā'L¡amx, 10
Several nights, again hunger acted on them. "Come we will go visiting,

Iō'i, gō-y- ō'Lqikc." "Ā, wu'xi txō'ya;" nā'k·im Iō'i. Qui'nEmikct 11
Iō'i, at the duck." "Ah, to-morrow we will go;" she said Iō'i. Five

tga'a Iō'i. Nä'ktcukte. A'ctō-y- a'lta atcōwā'L¡am. Acxä'gila-ē gō 12
her children Iō'i. It got day. They went now they went visiting. They landed at

Lgā'maLna ō'Lqikc, ā'ctōptck. Actō'ptcgam. Ta'kE akLō'lXam 13
seaward from her the duck, they went up from the beach. They arrived coming up from the beach. Then she said to them

tga'a ō'Lqikc; qui'nEmikc tga'a: "lxᶜōyutā'ma." Ta'kE ā'LuLx 14
her children the duck; five her children: "Let us go and bathe." Then they went to the beach,

aLxᶜō'yutām, aLkL¡ē'mEn Lkanauwē'tikc, Lgā'qcit ōp!ā'lō. Iā'Lēlamē 15
they went to bathe, they dived all, they bit a trout. Ten times

aLkL¡ē'mEn ka pāL aLi'xax LE'cgō-ic ōp!ā'lō. Ā'LōptcK. NaLxE'lgiLx 16
they dived and full became their mat trout. They went up from the beach. She made a fire

ōᶜō'lEptckiX. ALi'xēluktc, aqci'lgix. a'lta iqē'sqēs k¡a uyā'lē. 17
a fire. They roasted it, they were fed now blue-jay and his sister.

Nō'ktcEkt iLā'lEktcal ō'Lqikc. Aqcingē'waL¡amit a'lta iqē'sqēs. 18
It was done what she roasted the duck. She gave them to eat now blue-jay.

AcxLxā'lEm a'lta iqē'sqēs k¡a uyā'lē. Qā'mxka acgō'tctXōm ka 19
They ate now blue-jay and his sister. Part only they finished and

actā'qctē. Agiō'lXam uyā'lē iqē'sqēs: "Mā'nēwa mE'Lxa, taua'lta 20
they were satiated. She said to him his sister blue-jay: "You first you go to the beach, else

atcuwa' qā'da amE'gimx." Atcō'lXam uyā'lē: "Atcuwa' k¡oā'n 21
indeed how you always say." He said to her his sister: "Come always staying here

mkēx. Mā'nēwa mE'Lxa," atcō'lXam uyā'lē. Nō'Lxa uyā'lē. Ā'nēwa 22
you are. You first you go to the beach." he said to her his sister. She went to the beach his sister. She first

nᶜ'Lxa. "Wä2x· mcō'ya amckLugō'lEmam LEmcā'cguic." A'lta 23
she went to the beach. "To-morrow you go you fetch it your mat." Now

ā'yuLx iqē'sqēs. Nā'k·im ō'Lqikc: "Wäx· ntcō'ya." A'lta ā'ctō; 24
he went to the beach blue-jay. She said the duck: "To-morrow we shall come." Now they went;

aci'Xkō iqē'sqēs; acXkō'mam. Kawī'2x· nixā'latck iqē'sqēs. 25
they went home blue-jay; they came home. Early he arose blue-jay.

AyōLxē'wulXt gō tā'yaqL. Atcō'LXam uyā'xk'un: "Iō'itEt ikanī'm." 26
He went up on his house. He said to her his elder sister: "It comes a canoe."

1 Agiō'lXam: "Iō'itEt qē'wa amia-uē'wuL." ALxä'gilaē-y- ō'tqikc.
She said to him: "It comes because you invited him." They landed the ducks.

2 Ā'Lōptck, aLxē'la-it. Nē'k·im iqē'sqēs, atctō'lXam tga'a uyā'xk'un:
They went up they remained He said blue-jay, he said to them her children his elder sister's:
from the beach,

3 "Tca lxᶜō'yutam." Ta'kE ā'LuLx iqē'sqēs k¡a tga'a uyā'xk'un.
"Come we will go to bathe." Then they went to the beach blue-jay and her children his elder sister's.

4 Qē'xtcē aLkL¡ē'mEn, ē'ka LāX iLā'kōtcX. Iā'Lēlamē aLkL¡ē'mEn,
Intending they dived, thus out their back. Ten times they dived,

5 LEqs aLXi'La-it itsā'tsa. Ā'Lōptck acuwā'tka. "Ē'gōn tān ix·Elā'xō
almost they died cold. They went up empty handed. "One more what he will do to him

6 iqē'sqēs." AkLō'lXam tga'a-y- ō'Lqikc: "Ai'aq, amcxᶜō'yutam.
blue-jay." She said to him her children the duck: "Quick, go and bathe.

7 LxkLElgē'tatEkca." A'LōLx, ō'Lqikc tga'a aLx'ō'yut a'lta. Iā'Lēlamē
We will throw food before them." They went to the beach the duck her children they bathed now. Ten times

8 aLkL¡ē'mEn. PāL aLi'xax Li'cgo-ic. Ā'Lōptck ō'Lqikc tga'a.
they dived. Full became their mat. They went up the duck her children.

9 "XaXā'q aqamci'lltatkc ōp!ā'lō." A'lta aLi'Xkō-y- ō'Lqikc.
"That is thrown at you trout." Now they went home the ducks.

Tcä'xēL ayā'qxoiē, ta'kE wiXt ō'lō agE'ctax iqē'sqēs k¡a uyā'lē.
Several nights then again hunger did them blue-jay and his sister.

11 "Ā, txauwā'L¡ama gō-y- ii'tcxut," nē'k·im iqē'sqēs. Wāx nē'ktcuktē
"Ah, we will go visiting at the bear," he said blue-jay. On the next morning it got day

12 ka ā'ctō. Actō'yam gō-y- ii'tcXut tā'yaqL. ALē'XEltq ii'tcxut;
and they went. They arrived at the bear his house. He heated them the bear;

13 atcō'lXam uyā'lē: "E'ktaLx aqitxEngē'lwaLamita, Iō'i!" ALō'cko-it
he said to her his sister: "What may be will be given to us to eat, Iō'i!" They were hot

14 Liā'xanakc. Atcō'kula-y- uyā'qēwēqē. Lq¡ōp atci'Lax Lā'yapc
his stones. He sharpened it his knife. Cut he did it his foot

15 iakwa' ka'nauwē. Lq¡ōp atcā'yax iō'kuk iā'mElk. Gōyē' nē'xax,
here [around the sole] all. Cut he did it here his thigh. Thus he did

16 ka'nauwē ia'xka iā'lkō-ilē. Gōyē' atci'Lax LĀ'yapc, ka'nauwē ia'xka
all that well. Thus he did to them his feet, all that

17 iLā'lko-ilē. A'lta Lq¡u'pLq¡up atcā'yax, Lq¡u'pLq¡up atcā'yax. Ta'kE
well. Now cut he did it, cut he did it. Then

18 atciū'tcXEm. Ayō'ktcEkt iā'tcXEmam. Aqicgilᶜgō'Lit, cka mä2nx·
he boiled it. It was done what he boiled. It was placed before them, and a little

19 acgiō'tctXōm, ka actā'qcti. Agiō'lXam uyā'xk'un: "ME'Lxa.
they finished, and they were satiated. She said to him his elder sister: "Go down to the beach.

20 Mā'newa mE'Lxa, taua'lta atcuwa' qā'da amE'gimx." Atcō'lXam
You first go down to the beach, else indeed how you always say." He said to her

21 uyā'xk'un: "Mai'kXa mā'nēwa mE'Lxa." Nō'Lxa-y- uyā'xk'un
his elder sister: "You you first go down to the beach." She went down his elder sister

22 ā'nēwa. Ta'kE nē'k·im iqē'sqēs, aqiō'lXam ii'tsxut: "Wē2x·
she first. Then he said blue-jay, he was told the bear: "To-morrow

23 mLugō'lEmam LEmē'cgo-ic." Aci'Xkō-y- a'lta iqē'sqēs k¡a uyā'lē.
go and fetch your mat." They went home now blue-jay and his sister.

24 AcXgō'mam. Kawī'2X nixā'latck iqē'sqēs, na-iXE'lgiLx.
They arrived at home. Early he rose blue-jay, he made a fire.

25 AyuuLxē'wulXt gō tā'yaqL. Atcō'lXam uyā'lē: "Ikanī'm iō'itEt."
He went up on his house. He said to her his sister: "A canoe it comes."

26 "Iō'itEt qē'wa amiā-uwē'wull." Nixē'gēla-i ii'tcxut. Nē'tptcgam
"It comes because you invited him." He landed the bear. He came up from the shore

ii'tcxut. ALē'x·EltEq iqē'sqēs. ALō'cgu-it qō'La Lqā'nakc, Liā'xanakc 1
the bear. He heated stones blue-jay. They were hot those stones, his stones

iqē'sqēs. Atcō'kula·y- uyā'qēwēqē. Lq!ōp atci'Lax Lā'yapc, ac 2
blue-jay's. He sharpened it his knife. Cut he did it his foot, and

ia'xkēwa nē'k!ēlapx·itē, ayō'mEqt. Pâ, pâ, pâ aqā'yax, L!pāq 3
then he fell down headlong, he fainted. Blow, blow, blow he was done, recovering

atcilā'takō iqē'sqēs. Nē'k·im ii'tsxut: "ĒXt ka tān imx·ē'lEx·ala 4
he recovered blue-jay. He said the bear: "One only thing you will do

iqē'sqēs." AtcLō'cgam Lā'yapc ii'tsxut, Lq!oä'2p atci'Lax, iā'mElk 5
blue-jay." He took it, his foot the bear, slowly cut he did it, his thigh

Lq!oä'2p atcā'yax. Lq!u'pLq!up atcā'yax gEnE'n ka'nauwē. A'lta 6
slowly cut he did it. Cut to pieces he did it small all. Now

atciō'tcXEm. AtcLä'kXōL! atciōtcXEm, ayō'qtcikt. Atcici'lltatkc. 7
he boiled it. He finished, he boiled it, it was done. He threw it before them.

Nē'Xkō ii'tsxut. A'lta ē'Lats!a Lā'yapc iqē'sqēs. 8
He went home the bear. Now its sickness his foot blue-jay.

Tcä'xēL ayā'qxoyē, ta'kE wiXt ō'lō agE'ctax. Atcō'lXam 9
Several nights, then again hunger acted on them. He said to her

uyā'xk'un: "Wu'Xē txōwā'L!ama gō ēcē'na." Wāx nē'ktcuktē. 10
his elder sister: "To-morrow we will go visiting at the beaver." On the next morning it got day.

A'lta ā'ctō actuwā'L!am. Actō'yam gō ēcē'na. Iōc ēcē'na gō tā'yaqL, 11
Now they went they went visiting. They arrived at the beaver. He was the beaver on his house,

cka mE'nx·ē acxē'la-it, ayō'pa ēcē'na. Atci'tkutc!am ēlā'ēma, 12
and a little they remained, he went out the beaver. He carried them to the house willows,

atcicgi'lxatEq. Atciō'cgam ē'am. Ayō'pa. Atcē'tkutcam pāL 13
he placed them before them. He took it a dish. He went out. He carried it to the house full

ē'L!uwalkL!uwalk gō qix· ē'am. Ā, näkct acgā'yax ka aci'Xkō. 14
mud in that dish. Ah, not they ate it and they went home.

Agiō'lXam uyā'xk'un: "Mā'nēwa mE'Lxa, taua'lta atcuwa' qā'da 15
She said to him his elder sister: "You first you go to the beach, else indeed how

amE'kimx." Atcō'lXam uyā'xk'un: "Mā'nēwa mE'Lxa." No'Lxa-y- 16
you always say." He said to her his elder sister: "You first go to the beach." She went to the beach

uyā'xk'un ā'nēwa. Nē'k·im iqē'sqēs: "Wē'x·ē miōgā'lEmama 17
his elder sister she first. He said blue-jay: "To-morrow go and fetch

x·ig ē'am." Nē'k·im ēcē'na: "Nō'yaa. Nō'ya wu'Xē," nē'k·im ēcē'na. 18
the dish." He said the beaver: "I shall go. I go to-morrow," he said the beaver.

Kawī'2X nēxE'lgiLx iqē'sqēs, ayuē'wulXt gō tā'yaqL. Atcō'lXam 19
Early he made a fire blue-jay, he went up on his house. He said to her

uyā'xk'un: "Ikanī'm iō'itEt." "Io'itEt qē'wa amiō'lXam itiā'ya." 20
his elder sister: "A canoe comes." "It comes because you told him he should come."

Nixä'2 gila-ē -y- ēcē'na. Ayō'p!am gō tE'ctaqL. Ayō'pa iqē'sqēs, cka 21
He landed the beaver. He came into in their house. He went out blue-jay, and

mE'nx·i k!ā'ya nē'xax. Atcē'tkuLam gōyä'2 Liā'pēla ēlā'ēma. 22
a little nothing he was. He brought thus many willows.

AqigE'lxatk ēcē'na. Atcā'yax tcxoa'ptcxoap, atciō'tctXum kanauwē'2. 23
He threw them before him the beaver. He did gnaw, he finished them all.

Nē'xankō iqē'sqēs mā'Lnē, atcē'kElōya-y- ē'L!uwalkL!uwalk. 24
He ran blue-jay sea-ward, he went to take it mud

AqigElgō'Lēt ēcē'na. Atcā'yax, atcā'yax, ka'nauwē atciō'tctXum. 25
He placed it before him the beaver. He ate it, he ate it, all he finished it.

A'lta nē'Xkō ēcē'na. 26
Now he went the beaver.

WiXt atcō′lXam uyā′xk'un: "WuXī′ txuā′L¡ama gō-y- ō′lXaiū." Again he said to her his elder sister: "To-morrow we will go visiting at the seal."

2 Nä′2ktcuktē ka ā′ctō. Actō′yam gō-y- ō′lXaiū tE′kXaqL. Qui′nEmiks It got day and they went. They arrived at the seal her house. Five

3 tga′a-y- ō′lXaiū. AkLō′lXam ō′lXaiū tga′a: "Amcō′ya gō mā′Lnē her children the seal. She said to them the seal her children: "Go to seaward

4 gō aLXE′muit Ltcuq. Ia′xkati mcXxat!ō′ya." A′LōLx tga′a ō′lXaiū to its edge the water. There lie down." They went to the beach her children the seal

5 gō aLXE′muit Ltcuq. ALXxā′Xatq. Agiō′cgam ē′mcEcX ō′lXaiū, to its edge the water. They lay down. She took it a stick the seal,

6 nō′Lxa. AkLga′om tga′a, aga′owilx· qaX ōxgē′s'ax gō I′tcaqtq. she went to the beach. She reached them her children, she struck her that youngest one on her head.

7 ALkL¡ē′wamEn tgā′a. Lāx aLi′xax, aLktā′yutck Lkanauwē′tikc They dived her children. Come out they did, they emerged all

8 tga′a ō′lXaiū Lkanam Lqoä′nEmiks. AgōLā′taptck qaX aē′Xt her children the seal together five. She hauled her ashore that one

9 agā′wa'a. AgaLk¡E′tsXēma. AkLā′kXuL¡ agaLk¡E′tsXēma. A′lta she had killed her. She singed her. She finished, she singed her. Now

10 ā′kXaxc. Lōn kcī ōgō′pXula. Agō′tcXEm, agō′tcXEm. Nō′ktcikt. she cut her. Three fingers her blubber. She boiled her, she boiled her. She was done.

11 Aqacingē′waL¡amit iqē′sqēs k¡a uyā′xk'un qaX ō′lXaiū, cka qāmx They were given food blue-jay and his elder sister that seal, and part

12 aci′kXax ka actā′qcti. Agiō′lXam uyā′xk'un iqē′sqēs: "Ai′aq they ate it and they were satiated. She said to him his elder sister blue-jay: "Quick

13 mE′Lxa, mā′nēwa mE′Lxa." Atcō′lXam: "Mā′nēwa mE′Lxa. Atcuwa′ go to the beach, you first go to the beach." He said to her: "You first go to the beach. Indeed

14 k¡oā′n mkēx Xuk aqamElcē′mEniL," atcō′lXam uyā′xk'un: "Ai′aq always wanting to stay you are here you are given much to eat," he said to her his elder sister: "Quick

15 mE′Lxa." Nō′Lxa-y- uyā′xk'un. Nē′k·im iqē′sqēs: "Wē′x·i mugō′lEmama go to the beach." She went to the beach his elder sister. He said blue-jay: "To-morrow go and fetch it

16 Xak ōmcē′micX." "Nō′yaa," nā′k·im ō′lXaiū. Kawī′2X na-ixE′lgiLx this your kettle." "I shall go," she said the seal. Early he made a fire

17 iqē′sqēs. Ayō-iLxē′wulx·t gō tā′yaqL. "Iō′itEt ikanī′m," atcō′lXam blue-jay. He went up on his house. "It comes a canoe," he said to her

18 uyā′xk'un. "Iō′itet qē′wa amiā′owēwuɣ." Nixä′gila-ē ikanī′m. Ā, his elder sister. "It comes because you told them often." It landed the canoe. Ah,

19 ō′lXaiū LxE′gēla-ē k¡a tga′a. Ā′Luptck ō′lXaiū. TakE nē′k·im the seal landed and her children. They went up from the shore the seal. Then he said

20 iqē′sqēs, atcLō′lXam uyā′xk'un tga′a: "Amcō′ya gō aLXE′muit blue-jay, he said to them his elder sister her children: "Go to its edge

21 Ltcuq. Ia′xkati mcXxat¡ō′ya." Ta′kE ā′LōLx Iō′i tga′a. ALE′Xxatq the water. There lie down." Then she went to the beach Iō′i her children. They lay down

22 gō aLXE′muit Ltcuq. Ta′kE atciō′cgam ē′mcEcX iqē′sqēs. Ā′yōLx, at its edge the water. Then he took it a stick blue-jay. He went to the beach,

23 atca′owilx· qaX ōxgoē′s'ax. Mô′kctē atcā′owilx·. Ia′xkatē nō′mEqt. he struck her that youngest one. Twice he struck her. There she died.

24 Atctō′lXam uyā′xk'un tga′a: "Ai′aq, amckL¡ē′mEn." ALkL¡ē′mEn, He said to them his eldest sister her children: "Quick, dive!" They dived,

25 aLgE′tātck. Ā′ēXat k¡ē. Qoä′nEmī aLkL¡ē′mEn, goā′nsum nō′mEqt they emerged. One nothing. Five times they dived, always dead

qaX ā'ēXat. A'lta aLxē'ᵢ.im Iō'i kᵢa tga'a: "Ä." Nā'k·im ō'lXaiū: 1
that one. Now they wailed Iō'i and her children: "Ah." She said the seal:

"Ēgun tān ix·Elā'xō iqē'sqēs." Aga'owilx· a'ēXat ugō'Xō. "Ai'aq 2
"One more thing he will do to him blue-jay." She struck her one her daughter. "Quick,

amckLᵢē'mEn," nā'k·im ō'lXaiū. ALgE'tatck Lka'nauwē Lqoä'nEmikc. 3
dive," she said the seal. They emerged all five.

Agā'Lkᵢtcxēma ugō'xō. AkLā'kXuLᵢ agā'Lkᵢtsxēma. Ā'kXaxc 4
She singed her her daughter. She finished she singed her. She cut her

agaLE'lltatkc. Akcō'lXam: "XaXā'k mtgā'xo." Ā'2lta aLkcxkᵢē'niakō, 5
she threw her before them. She said to them: "This you will eat." Now they tied her up,

aLgE'ctōtk Lmē'mElōct Iō'i Lgā'xa. ALi'Xkō-y- ō'lXaiū. 6
they put her up the dead Iō'i her child. They went home the seal.

A'lta acxē'la·it iqē'sqēs kᵢa uya'xk'un. WiXt ō'lō agE'ctax: 7
Now they stayed blue-jay and his elder sister. Again hunger acted on them:

"Tcu'xa txuwā'Lᵢamx, Iō'i, gō LE'qxaLa. Wux·ī' txgō'ya." 8
"Well we will go visiting, Iō'i, at the shadows. To-morrow we will go."

Nē'ktcuktē, a'lta ā'ctō. Actō'yam gō LE'qxaLa tE'LaqL. Ā'ctōptck. 9
It got day, now they went. They arrived at the shadows their house. They went up from the beach.

PāL qō'ta tkᵢē'walElqɪ qō'ta t!ōL. IXō'ca gō LElx·emē'tk 10
Full those provisions that house. They lay about on the bed

iqauwikᵢē'Lē. ŌXō'ca tqᵢētxā'puke, ōXō'ca tpayi'xama, ōXō'ca 11
large dentalia. They lay about coats, they lay about deer blankets they lay about

tqoā'qEma, ōXō'ca tᶜōlā'l'ōma. Nē'k·im iqē'sqēs: "Qā'xēwa Lx ā'tgi 12
mountain-goat blankets, they lay about ground-hog blankets. He said blue-jay: "Where maybe they went

tikc tê'lx·Em?" Agiō'lXām uyā'xk'un: "Ōxoēlā'itx· tê'lx·Em kᵢa 13
those people?" She said to him his elder sister: "They are there the people and

nēkct mtE'tqEmt." Atciō'cgam qix· iqauwikᵢē'Lē. "Hahaha ō'go-utca, 14
not you see them." He took them those large dentalia. "Hahaha my ear,

iqē'sqēs," aLE'xax LgōLē'lEXEmk. LᵢLᵢLᵢLᵢ nōxowā'-itx tê'lx·Em. 15
blue-jay," he did a person. Tittering they laughed people.

Atcō'cgam cᶜōlā'l. Atci'cxkᵢa: "Hahaha cgō'ulal iqē'sqēs. 16
He took it a ground-hog blanket. He pulled at it: "Hahaha my ground-hog blanket blue-jay.

Nikᵢē'x·tkin gō gē'kXulē ilEmē'tk. LᵢLᵢLᵢLᵢ, hē'hē nō'xôx tê'lx·Em. 17
He searched for him at under the bed. Tittering, laugh they did people.

Atcō'cgam ōqᵢoē'Lxap ōkunx·tā'm: "Qā'daqa wiXt amō'latck 18
He took it a coat a woman's coat of mountain-goat wool: "Why again you lift it

ōgu'qᵢoēLxap, iqē'sqēs?" Atciō'cgam icā'mElᵉ. Atcē'xkᵢa iqē'sqēs 19
my coat, blue-jay?" He took it a nose ornament. He pulled at it blue-jay

icā'mElᵉ. "Hahaha itci'cimElᵉ, iqē'sqēs." Ayuē'luktcū ēXt iqō'mxōm. 20
the nose ornament. "Hahaha my nose ornament, blue-jay." It fell down one basket.

Atciō'cgam, atcē'xElukctgō mā'Lxôlē. ALo-ē'luktcu Lᵉā'pta. 21
He took it, he put it up at the side of the house. It fell down salmon-roe.

Atci'txalukctgō mā'Lxôlē. Nikᵢē'x·tkin ē'wa gēkXula' ēlEmi'tk. 22
He put it up at the side of the house. He searched thus below the bed.

A'lta wiXt hē'hē nō'xôx. LᵢLᵢLᵢLᵢ aqiaō'nimx iqē'sqēs. Qē'xtcē 23
Now again laugh they did. Tittering he was laughed at blue-jay. Intending

agiō'lXam uyā'xk'un: "PEt mE'xax. I'kta LEmē'kxal LE'qxaLa? 24
she said to him his elder sister: "Staying quietly be. What thy names shadows?

Lx pōc nēkct ē'ka nugō'tkiX." Gōyē' aci'xax, ā'nqatē ōtX ō'pXuē. 25
Maybe if not thus they do." Thus [they looked] they did, already there stood salmon-roe.

1 A'lta acxLxā'lEm. Nē'k·im iqē'sqēs: "Qaxē'Lx noxoēlā'-itX tike
Now they ate. He said blue-jay: "Where may be they are those
2 tê'lx·Em?" Agiō'lXam uyā'xk'un: "Ōxoēlā'-itX, ōxo-ēlā'itX k¡a
people?" She said to him his elder sister: "They are there, they are there and
3 nikct mtE'tqamt." Nâ'pōnEm. Nē'k·im iqē'sqēs: "Ia'xkuk txaō'ya."
not you see them." It grew dark. He said blue-jay: "Here we will camp."
4 A'lta actā'qxoya pō'lakli. NixE'l'ōkō iqē'sqēs, ayō'pa. Qē'xtcē
Now they slept at night. He awoke blue-jay, he went out. Intending
5 ayō'tXu-it nixau'yus, cka iakwa' aLxō'gua gō tiā'cowit. Nō'pa-y-
he stood up he urinated, and here it ran down at his legs. She went out
6 uyā'xk'un iqē'sqēs. Nō'La-it gō-y- ilē'ē nā'xk¡auwapa. Gō aLō'tXuit
his elder sister blue-jay. She sat down on ground she urinated. There stood
7 qō'La Lgā'xak¡auwalpI. L'āk atci'tax tiā'cowit iqē'sqēs: "Tc¡a'a!
that her urine. Spread he did them his legs blue-jay: "Look!
8 Iō'i, qa'da Xuku nE'xax. Atcxk¡ā'kux cia'kxo-itōc, acaxElaē'Lxal
Iō'i, how here I became. He pulled them his groins, she cried
9 uyā'xk'un: "Ahaha'y- i'tcitc!a x·iq siā'kulq¡ast." "Ā'xka na itcā'L'a
his elder sister: "Hahaha my sickness that squint-eye." "She [int. part.] her body
10 Iō'i ka-y- i'tcatc!a atciā'laut?" Iō'Lqtē ka agē'nk¡ēmEnakō.
Iō'i and her sickness is on her?" Some time and she took revenge on him.
11 Agē'xk¡a qix· iā'k¡alx·ix·. "Anā'2," nē'k·im iqē'sqēs, "ī'tcitc!a Iō'i."
She pulled it that his penis. "Anah," he said blue-jay, "my sickness Iō'i."
12 "Ia'xka na ā'yaL'a ka-y- ā'yatc!a nē'laut?" WiXt ack¡ē'witx·it.
"He [int. part.] his body and his sickness is on him?" Again they went to sleep.
13 Kawī'2X nixE'l'ōkō iqē'sqēs. Ia'xka iā'lko-ilē ē'k·ala qigō ā'nqatē.
Early he awoke blue-jay. He the same man as formerly.
14 NixE'l'ōkō-y- uya'xk'un. A'lta. wiXt ō'cō'guil ē'ka qigō ā'nqatē.
She awoke his elder sister. Now again a woman thus as before.
15 Nitcā'lakuilē. AqcEnk¡ē'mEnakō iqē'sqēs qigō atcuXuimō'cXEm
She was well. It was taken revenge on him blue-jay as he teased them
16 tê'lx·Em. "Tgt!ō'kti txgō'ya, taua'lta wiXt aqtXEnEmō'cXEmx."
the people. "Good we go, else again they tease us."
17 Agiō'lXam uyā'lē: "Mai'ka nikct imē'xEtci'mElē ka
She said to him his elder sister: "You not you believed me and
18 aqtxinEmō'cXEm." A'lta aci'Xkō, acXgō'mam. Nā'k·im uyā'lē:
we were teased." Now they went home, they arrived at home She said his elder sister:
19 "TakE kapE't atxuwā'L¡am."
"Then enough we went visiting."

Translation.

There were Blue-Jay and his elder sister Iō'i. "Let us go visiting, Iō'i," he said to his sister. "Let us visit the Magpie [?]." Early the next morning they went. They came near his house and saw him on the roof. They landed and went up to the house. Then they saw Magpie on his house. After a little while he swept his house and found one salmon egg. He put it into his topknot [made a fire], and heated some stones. When they were hot he took a kettle, poured water into it, and threw the dry salmon egg into the kettle; then he boiled it. The kettle came to be full of salmon eggs. He placed it before Blue-Jay and his sister and they ate. When they had half emptied the kettle they were satiated. They carried away what was left and started to go home. Iō'i said to her brother: "Let us go to

the beach; you go down first." Blue-Jay said: "You go first down to the beach." His sister went down. Then Blue-Jay said [to Magpie]: "Come to-morrow and fetch your kettle." Magpie said: "I shall go." Then Blue-Jay and his sister went home. Early in the morning Blue-Jay made a fire and went up to the roof of his house, where he staid. After awhile he said to his elder sister: "A canoe is coming." She replied: "It comes because you told him to come." Now Magpie landed and went up to the house. Blue-Jay arose and swept his house. He found a salmon egg. He put it into his top-knot. He finished sweeping his house and he heated stones. When they were hot he took his kettle and poured water into it. He took that salmon egg and threw it into the water. Then he threw the hot stones into the kettle and the water began to boil. Then he covered it. He imitated all Magpie had done. After awhile he uncovered it, but nothing was in the kettle. "Blue-Jay can do only one thing," said Magpie. He took the stones and threw them out of the kettle. He threw one dry salmon egg and hot stones into the kettle. When the water began to boil he covered it and when he uncovered it the kettle was quite full of salmon eggs. Then Magpie left them and went home.

After several days Blue-Jay and his sister became hungry. "Let us go and visit the Ducks," said Blue-Jay. "To-morrow we will go," said Iō'i. The latter had five children. On the following morning they started and went visiting. After awhile they landed at the beach of the Duck. They came up to the house. The Duck said to her five children: "Go and wash yourselves." They went to the water and washed themselves. They dived. [Soon they emerged again] each carrying a trout. Ten times they dived and their mat became full of trout. They went up to the house, made a fire and roasted them. Then they gave Blue-Jay and his sister to eat. Now the fish which they were roasting were done. They fed Blue-Jay, and he and his sister ate. They ate part and were satiated. Iō'i said to her brother: "You go down first, else you will talk ever so much." He replied to his sister: "Ah, you would always like to stay here, you go down first." His sister went down first [and as soon as she had left he said to the Duck]: "Come to my house to-morrow and get your mat." Now Blue-Jay went down to the beach. The Duck said: "We shall go to-morrow." Then they went home. They arrived at home. Early the next morning Blue-Jay arose and went up to the roof of the house. He said to his sister: "A canoe is coming." She remarked: "It comes because you invited them." Then the Duck landed [with her five children] and went up to the house. After awhile Blue-Jay said to his sister's children: "Go and wash yourselves." Then Blue-Jay and his sister's children went down to the beach. They tried to dive, but their backs remained over water. Ten times they dived and were almost dead with cold. They came up to the house empty handed. "Blue-Jay does one thing only" [said the Duck]. She told her children: "Go and wash yourselves.

We will give them food." The Duck's children went down to the beach and washed themselves. They dived ten times and their mat was full. They went up to the house. "That trout is thrown at your feet." Now the Ducks went home. After a number of days Blue-Jay and his sister became again hungry. "Let us go and visit the Black Bear," he said. The next morning they went. They arrived at the Bear's house. The Bear heated stones. Blue-Jay said to his sister: "What may he give us to eat, Iō'i?" When the stones were hot the Bear sharpened his knife and cut his feet here [all around the sole] and cut his thigh. Then he rubbed over the wounds, and they were healed. Then he cut [the flesh which he had cut from his feet and from his body] into small pieces and boiled it. When it was done he placed it before them, and after a little while they were satiated. Iō'i said to her brother: "You go down first, else you will talk ever so much." Blue-Jay said: "You go down first." His sister went, and then Blue-Jay said: "Come to-morrow and fetch your mat." Then he went home with his sister. They came home. Early the next morning Blue-Jay arose and made a fire. He went up to the roof of his house. He said to his sister: "A canoe is coming." [And she replied:] "It comes because you invited him." Then the Bear landed and came up to the house. Blue-Jay heated stones, and when they were hot he sharpened his knife and cut his feet. He fainted right away. They blew on him until he recovered. The Bear said: "You can do only one thing, Blue-Jay." The Bear took his foot and slowly cut it. He cut his thigh. Then he cut the flesh into small pieces. He boiled it. When he had finished cooking and it was done he threw it before them and went home. Blue-Jay's feet were sore.

After several days they again got hungry. Then Blue-Jay said to his elder sister: "To-morrow we will go and visit the Beaver." Early in the morning they started to visit him, and they arrived at the Beaver's house. The Beaver was in his house. After a little while he went out and carried willows into the house which he placed before them. He took a dish and went out. Then he carried it back filled with mud. Blue-Jay and his sister could not eat it and started to go home. As they set out homeward his elder sister said to him: "You go down first else you will talk ever so much." Blue-Jay said to his elder sister: "You go down first." She went to the beach first. Then Blue-Jay said: "Come to my house to-morrow to fetch your dish." The Beaver replied: "I will come to-morrow." Early the next morning Blue-Jay made a fire and went up to the roof of his house. He said to his sister: "A canoe is coming." "It comes because you told him to come." The Beaver landed and entered the house. Blue-Jay went out and when he had been away a little while he brought that many willows. He threw them before the Beaver, who began to gnaw and ate them all. Then Blue-Jay ran to the beach. He went to get some mud, which he put before the Beaver. He ate it all and went home.

Blue-Jay said again to his sister: "To-morrow we will go and visit the Seal." On the next morning they started and arrived at the house of the Seal, who had five children The Seal said to her young ones: "Go to the beach and lie down there." They went and lay down at the edge of the water. The Seal took a stick and went down. When she reached her children she struck the youngest one upon its head. The others dived and when they came up again they were again five. Then she pulled up to the house the one which she had killed. She singed it. When she had finished singeing it she cut it. Its blubber was three fingers thick. She boiled it and when it was done she gave it to Blue-Jay and his sister. Soon they had enough. Then Iō'i said to her brother: "You go down first." He replied: "You go down first, else you will always want to stay where they give us food." He said: "Go to the beach." His elder sister went to the beach. Then Blue-Jay said to the Seal: "Come to-morrow and fetch your kettle." "I shall come," replied the Seal. [They went home.] Early next morning Blue-Jay made a fire and went up to the roof of his house. He said to his elder sister: "A canoe is coming." She replied: "It comes because you invited him." The canoe came ashore. The Seal and her children landed and they came up to the house. Then Blue-Jay said to Iō'i's children: "Go to the beach and lie down there." Then Iō'i's children went and lay down at the edge of the water. Blue-Jay took a stick. He went down and struck the youngest one; he struck it twice and it lay there dead. Then he said to the other children: "Quick, dive!" They dived, and when they came up again one was missing. Five times they dived, but the one [which was struck] remained dead. Then Iō'i and her children cried: "Ä." The Seal said: "Blue-Jay knows to do one thing only." She struck one of her daughters and said: "Quick; dive!" And when they came up again all five of them were there. She singed her daughter. When she had finished singeing her she cut her and threw her down before Blue-Jay and his sister, saying: "You may eat this." Then they tied up and buried the dead child of Iō'i, and the Seal went home.

After awhile they got hungry again. "Let us go and visit the shadows." "To-morrow we will go." Early next morning they started and arrived at the house of the shadows. They went up to the house. The house was full of provisions, and on the bed there were large dentalia. There were coats, blankets of deer skin, of mountain goat, and of ground-hog. Blue-Jay said: "Where may these people be?" His elder sister replied: "Here they are, but you can not see them." Blue-Jay took up one of the large dentalia. "Ahahaha, my ear, Blue-Jay," cried a person. They heard many people tittering. He took up a ground-hog blanket and pulled at it. "Ahahaha, my ground-hog blanket, Blue-Jay." He searched under the bed [for the person who had spoken] and again the people tittered. He took up a coat of mountain-goat wool. The person cried, "Why do you lift my

coat, Blue-Jay?" He took a nose ornament and the person cried: "Ahahaha, my nose-ornament, Blue-Jay." Then a basket fell down from above. He took it and put it back. Then a salmon roe fell down. He put it back, and again he searched under the bed for persons. Then, again, the people tittered and laughed at him. His sister said to him: "Stay here quietly. Why should they be called shadows if they would not act as they do?" They looked around. There was a salmon roe [put up in a bag for winter use] and they ate it. Blue-Jay said again: "Where may these people be?" His elder sister replied: "Here they are, here they are; but you do not see them." When it got dark Blue-Jay said: "We will sleep here." Now they slept during the night. Blue Jay awoke and went out. He tried to urinate standing. It ran down his legs. Blue-Jay's elder sister went out. She sat down on the ground and urinated. There stood her urine. Blue-Jay spread his legs: "Look here, Iō'i, what became of me!" He pulled his groins and his sister cried much. "Ahaha, that hurts me, Squint-eye!" "Is it Iō'i's body, and it hurts her?" After some time she took revenge upon him. She pulled the penis; "Anah," cried Blue-Jay, "it hurts me, Iō'i." "Is it his body, and he feels sick?" Then they went to sleep again. Blue-Jay awoke early. Then he was a man again as before. His elder sister awoke. Now she was again a woman as before. She was well again. Thus they took revenge on Blue-Jay, because he had teased the people. "Let us go, else they will tease us again," said Blue-Jay. His sister replied: "You did not believe me and they teased us." Then Blue-Jay went home. He arrived at home. His sister said: "Now we have gone visiting enough."

17. CKULKULŌ'L ICTĀ'KXANAM.

CKULKULŌ'L HIS MYTH.

A'lta cxēlā'itX Ckulkulō'L k¡a-y- uyā'xk'un. A'lta agiō'lXam: 1
Now there was a Salmon-harpoon and his elder sister. Now she said to him:

"Qō-i amxuxō'k'ulax iq¡oanē'X tgiā'wulˢ." A'lta nau'itka. Atci'ctax 2
"Future you will imitate them steel-head salmon. they catch." Now indeed. He made it

ckulkulō'L, a'lta atcLi'ckōL¡ Ckulkulō'L. A'lta nē'ktcuktē, a'lta 3
a salmon-harpoon, now he finished it Ckulkulō'L. Now it got day, now

akLōlā'pam uyā'xk'un. A'lta ia'xka ā'yō, nixēlalā'ko-imam. A'lta 4
she went digging roots his elder sister. Now he he went, he went to catch salmon. Now

atcLē'lukc ēXt iqoanē'X. A'lta nē'Xkō. A'lta ayō'yam gō tE'ctaqL. 5
he speared it one steel-head salmon. Now he went home. Now he arrived at their house.

A'lta nē'xēlktc. A'lta nō'ktcīqt ōk'u'ltcin. "TgEt!ō'kti agE'xk'un 6
Now he roasted it. Now it was done its head. "Good my elder sister

nalᶜē'm Xak ōk'u'ltcin. K·¡ē, taua'lta agā'k'altcin naxā'lax. 7
I give her to eat this fish head. No, else her fish head comes to be on her.

TgEt!ō'kti iā'wan nialᶜē'm. K·¡ē, taua'lta itcā'wan ayaxē'lax. 8
Good its belly I give it to her to eat. No, else her belly comes to be on her.

Iq¡ē'qau nialᶜē'ma. K·¡ē, taua'lta itcā'q¡ēqau ayaxē'lax. TgEt!ō'kti 9
Its back I shall give it to her to eat. No, else her back comes to be on her. Good

LElē'ct nLalᶜē'ma. K·¡ē, taua'lta Lgā'lict aLā'xalax." A'lta ka'nauwē 10
its tail I give it to her to eat. No, else her tail comes to be on her." Now all

atctā'wulˢ. Iā'wan atciā'wulˢ, ia'ᶜēqau atciā'wulᶜ a'lta Liā'lict 11
he ate it. Its belly he ate it, its back he ate it, now its tail

atcLā'wulˢ. A'lta aya-ō'ptit. A'lta nā'Xkō-y- uyā'xk'un. NaXkō'mam 12
he ate it. Now he went to sleep. Now she went home his elder sister. She came home

gō tE'ctaqL. A'lta iā'qxôiō Lgā'wuX. A'lta aLā'XiLq, a'lta 13
to their house. Now he slept her younger brother. Now she heated stones, now

agiā'kxôpq itcā'k¡Enatan. A'lta agē'lᶜēm Lgā'wuX. 14
she roasted them her potentilla roots. Now she gave them to him to eat her younger brother.

A'lta nē'ktcuktē wiXt. A'lta nō'ya wiXt akLōlā'pam. A'lta lē'2lē 15
Now it got day again. Now she went again she went digging. Now long

ka nixā'latck Lgā'wuX. Nixēlalā'ko-imam. Lē'lē, mank lē'lē ka 16
and he rose her younger brother. He went to catch salmon. A long time, a little long then

atcLē'lukc iā'qoa-iL iq¡oanē'X. "Anē'4 Ckulkulō'L! Tatc atcuwa' 17
he speared it a large steel-head salmon. "Aneh Ckulkulō'L! See! [exclamation]

nēkct tcalᶜē'ma-y- uyā'xk'un." Ta'kE naxLō'lEXa-it uyā'xk'un: "Ō, 18
not he will give it to her to eat [to] his elder sister." Then she thought his elder sister: "Oh,

ka'ltas qiaō'nim Liā'xauyam." A'lta nē'Xkō Ckulkulō'L. Ta'kE 19
only he is made fun of his poverty." Now he went home Ckulkulō'L. Then

niXkō'mam. Ta'kE nē'xēlktc. Ta'kE nixgē'ktcikt. "TgEt!ō'kti 20
he came home. Then he roasted it. Then it was done. "Good

agE'xk'un nalᶜē'm Xak ōk'u'ltcin [etc., three times as above.] 21
my elder sister I give it to her to eat this fish head [etc., three times as above].

A'lta aLā-iLā'kuX Lᶜā'tcau gō wē'wuLē. Ta'kE wiXt nē'ktcuktē. 22
Now she smelled it grease in the interior of the house. Then again it got day.

1 Ta'kE wiXt nō'ya akLōlā'pam. Ta'kE wiXt ā'yō nixēlalā'ku-imam.
Then again she went she went to dig roots. Then again he went he went to catch salmon.

2 Kā2-y- akē'x ka wiXt naxaltcā'ma: "Ē'yaa-itcLx iā'q!oaniX
Where she was and again she heard: "How large his steel-head salmon

3 Ckulkulō'L." "O, Liā'xauyam Lō'nas aqiaō'nim." Ta'kE atcLē'lukc
Ckulkulō'L." "Oh, his poverty perhaps he is laughed at." Then he speared it

4 iā'q!oaniX, ta'kE nē'Xkō. NēXkō'mam gō tā'yaqL. Ta'kE
his steel-head salmon, then he went home. He arrived at home at his house. Then

5 nē'xēlktc. Ta'kE nō'ktcikt ōk'u'ltcin. "Ō agE'xk'un, nalᶜē'ma
he roasted it. Then it was done the head. "O my elder sister, I shall give her to eat

6 Xak ōk'u'ltcin. K·!ē, taua'lta agā'k'altcin naxā'lax. TgEt!ō'kti
this fish head. No, else her fish head comes to be on her. Good

7 iā'wan nialᶜē'ma. K·!ē, taua'lta itcā'wan ayaxā'lax. Iq!ē'qau
its belly I give it to her. No, else her belly comes to be on her. The back

8 nialᶜē'ma. K·!ē, taua'lta itcā'q!ēqau ayaxē'lax. TgEt!ō'kti LElē'ct
I give it to her. No, else her back comes to be on her. Good the tail

9 nLalᶜē'ma. K·!ē, taua'lta Lgā'lict aLā'xalax." A'lta ka'nauwē
I give it to her. No, else her tail comes to be on her." Now all

10 atciā'wulᶜ, iyā'eqau atciā'wulᶜ, Liā'lict atcLā'wulᶜ. A'lta aya-ō'ptit.
he ate it, its back he ate it, its tail he ate it. Now he slept.

11 A'lta nā'Xkō uyā'xk'un. A'lta naXkō'mam. A'lta aLā'xEltq.
Now she went home his elder sister. Now she came home. Now she heated stones.

12 Agiā'kxōpq itcā'k!Enatan. Ta'kE ayō'ktcikt itcā'k!Enatan, ta'kE
She roasted them her potentilla roots. Then they were done her potentilla roots, then

13 agē'lᶜēm Lgā'wuX. A'lta L!ap agE'Lax Lᶜā'tcau gō wē'wuLē. "Ō,
she gave them to him to eat her younger brother. Now find she did it grease in inside of house. "Oh,

14 nau'itka, taL! Xōku ē'ka atcinā'xt Xōku nēkct atcinElᶜē'mEniL."
indeed, look here thus he did to me here not he always gave it to me to eat."

15 A'lta L!ap agE'Lax Lᶜā'pta gō iā'yacqL. A'lta akLugō'Lit gō-y-
Now find she did it salmon roe in his mouth. Now she put it up on

16 ōmā'p kᵘcā'xalē. Ta'kE agē'lᶜēm ik!Enā'tan. Ta'kE akLō'cgam
a board above. Then she gave them to him to eat potentilla roots. Then she took it

17 qō'La Lᶜā'pta, ta'kE akLē'lᶜēm. "Ō x·iLē'k aqLnē'lᶜēm." Ta'kE
that salmon roe, then she gave it to him to eat. "Oh, this I was given it to eat." Then

18 atci'Lukct, ta'kE k!wac nē'xax. "Ō, ta'kE taL! L!ap agā'nax."
he saw it, then afraid he got. "Oh, then behold find she did me."

19 A'lta nē'ktcuktē. Ta'kE naxE'ltXuitck. Ta'kE agiō'lXam Lgā'wuX:
Now it got day. Then she made herself ready. Then she said to him her younger brother:

20 "Ni'Xua mE'pa." Ta'kE ayō'tXuit. "Ē'tsEntsEn imē'xal. Nēkct
"Well go outside." Then he stood up. "Humming-bird your name. Not

21 qa'nsiX iq!oanē'X miā'xo." Ta'kE nō'ya, naiE'ltaqL.
ever steel-head salmon you will eat it." Then she went, she left him.

Nō'ya, nō'ya, kulā'yi nō'ya. Ta'kE agō'ēkEl t!ōL. Ta'kE
She went, she went, far she went. Then she saw it a house. Then

23 nō'p!am. Ta'kE agiō'ci itcā'k!Enatan iā'Lēlam. Ta'kE akLō'cgam
she came in. Then she roasted them in ashes her potentilla roots ten. Then she took it

24 Lᶜā'pta; agE'Lax. AkLā'wulᶜ. Ta'kE aLXaLgō'mam LgōLē'lEXEmk.
salmon roe; she ate it. She ate it. Then he arrived a person.

25 Ta'kE aLgō'cgam aLkcā'nk!o-iam. Ta'kE aLōLā'taXit qō'La Lᶜā'pta.
Then he took her he struck her. Then it fell down that salmon roe.

26 Ta'kE naxEmā'tcta-itck, ta'kE nō'pa. Ta'kE wiXt nō'ya, kulā'yi
Then she was ashamed, then she went out. Then again she went, far

nō'ya. Ta'kE wiXt agō'ēkEl t!ōL. Nō'ya, agixā'laqLē. A'lta pā2L 1
she went. Then again she saw it a house. She went, she opened the door. Now full

qō'ta t!ōL tk¡ē'wulElqL, cka mE'nx·i nō'La·it ka ayō'lEktcū ēXt 2
that house dried salmon, and a little while she stayed and it fell down one

iq¡oanē'X. Agiō'cgam agiuk'ō'n iā'kō. WiXt ayō'lEktcū. WiXt 3
steel-head salmon. She took it she put it up there. Again it fell down. Again

agiō'cgam, wiXt agiok'ō'n ia'kō. A'lta agiō'ci itcā'k¡Enatan 4
she took it, again she put it up there. Now she roasted them in ashes her potentilla roots

iaLē'lam. A'lta agiōna'xLatck môkct. A'lta agiō'xtkin, agiō'xtkin, 5
ten. Now she lost them two. Now she searched for them, she searched for them,

agiō'xtkin. K·¡ē, nēkct L¡ap agā'yax. A'lta aLō'lEktcu Lᵉā'pta. 6
she searched for them. Nothing, not find she did it. Now it fell down salmon roe.

AkLō'cgam wiXt akLok'ō'n ia'kō. Lē'2lē ka aLXatgō'mam LE'kXala. 7
She took it again she put it up there. Long and he arrived a man.

Ta'kE L¡äk nā'xax ōᵉō'lEptckiX. TakE aLE'k·im: "Ā2!" Ta'kE wiXt 8
Then crackle it did the fire. Then he said: "Ah!" Then again

L¡äk nā'xax ōᵉō'lEptckiX. Ta'kE wiXt aLē'k·im: "Ā2. Ē, qa'da 9
crackle it did the fire. Then again he said: "Ah. Eh, why

qa nikct amiō'cgam agimElᵉē'mEniL! Môkct agiō'cgam ōq¡oyō'qxut 10
not you took it she gave to you to eat always! Two she took them the old woman

imē'k¡Enatan. Amiō'Xtkin gō-y- ī'tcaqL. Amxa'LōX na 11
your potentilla roots. You searched for them in her mouth. You think [int. part.]

LgōLē'lEXEmk x·ix·iau amigā't'ōm! Ē'ltcap iā'xal x·ix· iāwunē'nEm." 12
a person this you met him! Fishhawk his name this danger."

A'lta agā'wan uaxā'lax. A'lta nakxā'to; LE'kXala akLaxô'tō. 13
Now pregnant she got. Now she gave birth; a male she gave birth to it.

A'lta aLE'tsax qō'La Lk¡āsks. ALix·E'lgiLxax. A'lta aksō'pEnax, 14
Now he cried that child. He put him on top of the fire. Now she jumped,

akLō'sgamx Lgā'xa. "Anā', qa'daqa aLEmXE'lgiLx!" "Qa'daqa 15
she took it her child. "Anah, why you put him into the fire?" "Why

amLā'xcgamx ōq¡oyō'qxut; giLginā'o-i. Iā'ma iau'a tE'mᵉEcX 16
you take him from her the old woman; she looks after him. Only here wood

mtupiā'Lxa. Nēkct mō'ya iau'a mai'ēmē." A'lta nau'itka iā'ma 17
gather. Not go there down river." Now indeed only

iau'a nā'xElEmEqa. A'lta lē'2lē, a'lta k·¡ē tE'mᵉEcX iau'a kca'la, 18
there she gathered wood. Now long time, now no sticks there up river,

ta'kE aktō'tctXōm. A'lta nō'ya iau'a mai'ēmē. A'lta L¡ap agā'yax 19
then she finished them. Now she went there down river. Now find she did it

ē'mᵉEcX, iū'Lqat ē'mᵉEcX. A'lta LEkᵘ agā'yax. A'lta Lpil qigō 20
a stick, long a stick. Now break she did it. Now red where

LEkᵘ nē'xax. WiXt LEkᵘ agā'yax, a'lta Liā'qxauwilqt. Lō'ni 21
broken it was. Again break she did it, now its blood. Three times

LEkᵘ agā'yax, ka LE'xauwē Liā'qxauwilkt. A'lta nā'Xko. 22
break she did it, then much its blood. Now she went home.

NaXkō'mam, agixā'laqLē. A'lta yuqunā'·itX itcā'k·ikala. Lō'ni 23
She came home, she opened the door. Now there lay her husband. Three times

Lq¡up ikē'x. A'lta Lgā'xa Lā'qxulqt wä, wä, wä. A'lta pō'pō 24
cut he was. Now her child cried wä, wä, wä. Now blow

ā'kxax oᵉō'lEptckiX. A'lta tcXEp akē'x ōᵉō'lEptckiX. Ta'kE 25
she did it the fire. Now extinguished it was the fire. Then

akLō'cgam Lgā'xa, ta'kE nō'ya. 26
she took it her child, then she went.

Kulā'yi ta'kE nō'ya. Ta'kE tEll nā'xax. "TgEt!ō'kti nLxElkctgō'ya 27
Far then she went. Then tired she got. "Good I desert it

1 LgE'xa. Iā'xkayuk nL'Eltā'qLa." AgE'Lōtk gu itconā'k. Ta'kE
my child. Here I shall leave it." She carried it to a maple. Then

2 naL'ē'taqL. Nō'ya ta'kE kulā'yi. A'lta kā aLgiā'xoil ikanī'm
she left it. She went then far. Now where he was working at a canoe

3 qō'La LŌ'Xat LE'k·ala, ta'kE aLkLtcā'ma Lk¡āsks. Ta'kE
that one man, then he heard it a child. Then

4 aLkLŌ'Xtkin. Ta'kE L¡ap aLgE'Lax, ta'kE aLgE'Lukᵘ'ɪ qoā'p gō
he searched for it. Then find he did it. then he carried it near to

5 t!ōL ka aLkLō'pcut. Ta'kE nē'Xkō x·ix· ē'k·ala. Ta'kE atcō'lXam
house and he hid it. Then he went home this man. Then he said to her

6 uyā'k·ikala: "L¡ap anE'Lax Lk¡āsks. Amē'wan mxolā'xo." Lā'xlax
his wife: "Find I did it a child. You are pregnant you do." Deceive

7 ctā'xōya-y ōctā'xa. A'lta acgō'lXam ōctā'xa: "Ā, Lmē'na ayi'tcātc!
they did her their daughter. Now they said to her their daughter: "Ah, your mother her sickness

8 ayā'la-ot. A'lta LŌ'nas akxtō'ma." Ta'kE nō'La-it ōctā'xa. Hē
is on her. Now perhaps she will give birth." Then she remained there their daughter. Heh,

9 qoā'p iktcu'ktai ka ta'kE anaō'ptit. Ta'kE atcLugō'lEmam qō'La
nearly it was going to get daylight and then she fell asleep. Then he fetched it that

10 Lk¡āsks. "AmxE'lᶜōkō; LEmē'wuX ta'kE aLtē'mam." Ta'kE
child. "Rise; your younger brother then he arrived." Then

11 naxE'lᶜōkō uyā'xa. "Ō, Lgā'wuX," ta'kE nā'k·ēm. A'lta Lgā'wuX
she rose his daughter. "Oh, my younger brother," then she said. Now her younger brother

12 Lā'qoa-iL aLE'xax. A'lta atcLā'lax Lkalai'tanEma. A'lta ka'nauwē
large he got. Now he made them for him arrows. Now every

13 qā'xēwa ayō'yix k·¡imt:a'-y- uyā'xk'un. Itcā'q¡atxal. "Nikct
where he went after his elder sister. Her badness. "Not

14 iamā'wuX," agiō'lXam. "L¡ap aqā'max; LgE'mama L¡ap atcā'max.
you are my younger brother," she said to him. "Find you were done; my father find he did you.

15 Ē'tsōL iā'xa mai'k·a." Ta'kE nēxE'Lxa Lgā'wuX. Ta'kE acXgō'mam.
Salmon-harpoon his son you." Then he was angry her younger brother. Then they came home.

16 "GEnā'xo-il, gEnā'xo-il, ē'tsōL LgE'mama." "Nā2xaxā'x! qā'daqa-y-
"She always says to me, she always says to me, Salmon-harpoon my father." "Naxaxā'x! why

17 ē'ka-y- amiā'xo-il LEmē'wuX?" Aqiō'cgam ē'mᶜEcX,
thus you always say to him your younger brother?" It was taken a stick,

18 aqaxElqē'lEx·Lakō. A'lta ka'nauwē LᶜaLā'ma tEll ā'yamxtc. "Ō,
she was whipped. Now every day tired his heart. "Oh,

19 tgEt!ō'kti nuwā'ᶜô." A'lta nē'ktcuktē, wiXt ā'cto. A'lta tgā'maᶜ
good I kill her." Now it got day, again they went. Now shooting her

20 atctā'lax. Nō'mEqt. Ayaē'taqL, gō'yē nē'xax, ā'nqatē agiā'wat.
he did it to her. She was dead. He left her, thus he did [turned round], already she followed him.

21 A'lta iā'qoa-iL nē'xax, iq¡oā'lipX nē'xax. A'lta niXē'qauwakō:
Now large he became, a youth he became. Now he dreamt:

22 "Ma'nix muwa'ōᶜ, ka gō-y- ogō'kcia L¡EmE'nL¡EmEn mā'xō. Ka
"When you will kill her, then at her finger broken to pieces make it. Then

23 tcopEnā'ya-y- i'kta lō'Elō ka iā'xka L¡kōp miā'xō. A'lta ō'mEqta.
it will jump something round and that squeeze do it. Now she will die.

24 Qē'xtcē gEmolā'ma: 'Nai'ka mEnuwa'ᶜō!'" A'lta wiXt nē'ktcuktē;
Intending she will say: 'Me kill me!'" Now again it got day;

25 a'lta ā'ctō. A'lta gō Lqā'nakc ka wiXt atcā'waᶜ. A'lta wiXt
now they went. Now at a stone then again he killed her. Now again

26 Lq¡ōp ā'tcax ogō'kcia. A'lta-y- atcō'pEna-y- i'kta lō'Elō. A'lta
cut he did it her finger. Now it jumped something round. Now

Lˌkōp atcā'yax. Qē'xtcē agiō'lXam: "Nai'ka mEnuwa'ᶜō." A'lta 1
squeeze he did it. Intending she said to him: "Me kill me!" Now

nō'mEqt. A'lta ayaē'taqL. 2
she was dead. Now he left her.

A'lta ā'yō kulā'yi. A'lta Liā'XēwicX iLā'kēmatsk Liā'XēwicX. 3
Now he went far. Now his dog spotted his dog.

A'lta ayugô'ōm tô'lx·Em tā'nEmckc, ō'Xuitikc tā'nEmckc. "Anā', 4
Now he reached them people women, many women. "Anah,

masā'tsiLx qō'La Lkē'wucX. Wu'ska LxLōcgā'ma." A'lta qē'xtcē 5
pretty that dog. [Exclamation] we will take it." Now intending

aqakLxLē'mōL. K·ˌē, nickct akLō'cgam. A'lta ēXā'tka 6
it was called much. No, not she took it. Now one only

ōLā'Xakˌ Emana: "Ai'aq, ai'aq, LgE'lxēm." Lē'lē ka akLgE'lxēm. 7
their chieftainess: "Quick, quick, call him." Some time and she called him.

ALaga'ōm ka akLō'cgam. Nō'Xōgō tā'nEmckc: "Ō, Lgē'wucX 8
He came to her and she took him. They went home the women: "Oh, a dog

Lˌap ancgE'Lax, ōntcā'xakˌ Emāna akLō'cgam." Ta'kE nē'k·im 9
find we did him, our chieftainess she took him." Then he said

iqē'sqēs: "Ni'Xua, nLō'kctama." Ta'kE ayō'p! iqe'sqēs. Ta'kE 10
blue-jay: "Well, I will go to see him." Then he entered blue-jay. Then

atci'LᶜElkEl Lgē'wucX. Ta'kE atciō'cgam ikamō'kXuk, ta'kE 11
he saw it the dog. Then he took it a bone, then

atciLE'lᶜēm ikamō'kXuk qō'La Lgē'wucX. Nēkct aLgā'yaqc. Ta'kE 12
he gave it to him to eat a bone that dog. Not he ate it. Then

atcLā'owilX. "Iā'c Lē'Xa LgE'XēwucX. Iā'c Lē'Xa, mLuwā'ᶜō." 13
he hit him. "Letting alone do him my dog. Letting alone do him, you will kill him."

Ta'kE nē'Xkō iqˌē'sqˌēs. Ta'kE atciō'lXam iā'xk'un: "Kā'sa-it, 14
Then he went home blue-jay. Then he said to him his elder brother: "Robin,

LgōLē'lEXEmk, nēkct Lgē'wucX." "Hō'ntcin, cka kˌā mxā'xō. 15
a person, not a dog." "Don't, and silent be.

Mā'mkXa na mLā'qxamt?" "Hō'ntcin, iā'xka x·ix·ī'k iqˌēyō'qxut, 16
You alone [int. part.] you see it?" "Don't, he this one the old one,

ā'Lqē iā'xka iā'nēwa i'kta ilā'xo-ila." Lē'lē Lō'nas Lōn LᶜaLā'ma ka 17
later on he he first something he knows it." Some time, perhaps three days and

wiXt ā'yō iqˌē'sqˌēs. Ayō'p!am, a'lta tā'lalX Lxē'lax Lgē'wucX. 18
again he went blue-jay. He came in, now gamass he ate it the dog.

Ta'kE atciō'cgam ē'mᶜEcX iqˌē'sqˌēs, atciLgE'lXcim. "Ē, ē, 19
Then he took it a stick blue-jay, he struck him. "Eh, eh,

Lā'xauyam LgE'XēwucX," nā'k·im qaX ōᶜō'kuil. Ta'kE nē'Xko 20
his poverty my dog," she said that woman. Then he went home

iqˌē'sqˌēs. Ta'kE atciō'lXam iā'xk'un: "LgōLē'lEXEmk kā'sa-it; 21
blue-jay. Then he said to him his elder brother: "A person robin;

tā'lalX Lxē'lax." Nō'pōnEm. A'lta atcō'lXam uyā'k·ika: "O, 22
gamass he eats." It got dark. Now he said to her his wife: "Oh,

ta'kE tEll atcā'yax ē'tcamxtc iqˌē'sqˌēs. Ala'xti LEkᵘ tciā'xoyē 23
then tired he makes it my heart blue-jay. Finally break he will do them

itcE'xamōkuk. NLxE'lkctgōya Lkē'wucX Lā'ôk." A'lta pō'lakli 24
my bones. I shall throw it away the dog his blanket." Now dark

atci'LxElukctgō. A'lta nē'ktcuktē, a'lta txalôi'ma Liā'ôk. A'lta 25
he threw it away. Now it got day, now another his blanket. Now

ayō'p!am iqˌē'sqˌēs. "Ē2, anE'k·im LgōLē'lEXEmk. TcnE'luwats 26
he came in blue-jay. "Eh, I said a person. He did not believe me

kā'sa-it." A'lta iā'xkatē ayō'La-it. 27
robin." Now there he remained.

Translation.

There was Ckulkulō'L [the salmon-harpoon] and his elder sister. Once upon a time the latter said to her brother: "Do as the other people do and catch steel-head salmon." Now he did so. He made a harpoon. On the day after he had finished it his sister went digging roots. Now he went to catch salmon. He speared a steel-head salmon and went home. When he arrived at home he roasted it and when it was done he said: "I will give the head to my sister to eat. No, else she will get a fish's head. I will give the belly to my sister to eat. No, else she will get a fish's belly. I will give the back to my sister to eat. No, else she will get a fish's back. I will give its tail to my sister to eat. No, else she will get a fish's tail." Now he ate the whole fish. He ate the belly, he ate the back, he ate its tail. Then he lay down to sleep. Now his elder sister came home. Her brother was asleep. She heated stones and roasted the roots. Then she gave them to him to eat.

On the next morning she went again digging roots. After some time her younger brother arose and went to catch salmon. After some time he speared a large steel-head salmon. "Ah, Ckulkulō'L behold! he does not give anything to his sister," said the people. His sister thought: "Oh, they make fun of my poor brother." Now Ckulkulō'L went home. When he arrived he roasted his salmon. It was done. Then he said: "I will give the head to my sister to eat" [etc., three times, as above].

Now she smelled the smell of grease in their house. On the next morning she went again digging roots. Then her brother went again to catch salmon. Again she heard: "How large is Ckulkulō'L's salmon!" "Oh, perhaps they make fun of my poor brother." Then Ckulkulō'L speared a salmon and went home. When he arrived he roasted it. Now its head was done. He said: "I will give the head to my sister to eat. No, else she will get a fish's head. I will give the belly to my sister to eat. No, else she will get a fish's belly. I will give the back to my sister to eat. No, else she will get a fish's back. I will give its tail to my sister to eat. No, else she will get a fish's tail." Now he ate the whole fish. He ate the back; he ate the tail. Then he lay down to sleep. Now his elder sister went home. When she came home she heated stones and roasted her potentilla roots. When they were done she gave them to her younger brother. Now she found some grease in the house. "Oh, indeed! Behold how he acted against me. He never gave me anything to eat." Now she found a salmon-egg in his mouth. She placed it on top of a shelf. Then she gave him the roots. Then she took that salmon egg and gave it to him. "Oh, somebody gave this to me." When he saw it he became afraid. "Look, she found me out." On the next morning she made herself ready and said to her younger brother: "Leave the house."

Then he arose. "Your name shall be Humming-Bird. Henceforth you shall not eat steel-head salmon." Then she went away and left him.

She went and went. She went a long distance. Then she saw a house. She entered and roasted ten roots in the ashes of the fire. Then she took a salmon roe and ate it. Then a man arrived who took her and struck her [on the nape]. The salmon roe fell [out of her mouth]. She was ashamed and went out of the house. She went again a long distance. Then she saw another house. She went and opened the door. The house was full of dried salmon. When she had stayed a little while a steel-head salmon fell down. She took it and put it back. It fell down again. She took it and put it back again. Now she roasted ten roots in the ashes of the fire. She lost two of them. She searched and searched, but did not find them. Now a salmon roe fell down. She took it again and put it back. After some time a man arrived. Then the fire crackled. He said, "Ah." The fire crackled again, and he said once more, "Ah. Heh, why did you not take the food which she offered to you? She took two of your roots and you searched for them in her mouth. Do you think the man whom you met was a human being? Fish-hawk is the name of that danger." Now she became pregnant. She gave birth to a boy. Now the child cried and the man put it on top of the fire. She gave one jump and took the child. "Ah, why do you put our child into the fire?" "Why do you take it away from the old woman? She will look after it." He continued: "When you gather wood go only this way. Do not go down the river." Now she did so, and gathered wood only above the house. Now one day there was no wood above the house. She had taken it all. Then she went down the river. She found a long stick and broke it. It was red where she had broken it. She broke it again and it bled. Three times she broke it and it bled profusely. She went home. When she opened the door she saw her husband lying there. He had three [deep] wounds. Now her child cried. She blew the fire, but it was extinguished. Then she took her child and left.

After she had gone a long distance she became tired. "I will desert my child," she thought. "I will leave it here." She carried it to a maple and left it. Then she went far away. Now a man was working at a canoe [near by]. He heard a child crying and searched for it. He found it and carried it to a place near his house. Then he went into the house, and said to his wife: "I found a child. Feign to be pregnant." Thus they deceived their daughter. They said to her: "Your mother begins to be in labor. Perhaps she will give birth to a child." Then their daughter stayed there. But when it was almost morning she fell asleep. Then he fetched the child. [He said to his daughter:] "Arise, your brother has been born." Then his daughter arose. "Ah, my brother," she said. Now, the boy grew up, and [his father] made arrows for him. He went about following his sister. She was bad and said:

"You are not my brother. My father found you. You are the salmon-spear's son." Then her brother became angry. When they came home he said: "She always says the salmon-spear is my father." Her father said: "Naxaxā'x, why do you always say so to your brother?" He took a stick and whipped her. Now the boy became tired [of her teasing and thought]: "I will kill her." On the next morning they went again. Then he shot her several times and she was dead. He left her, but when he turned round she followed him again. Now he became a youth. One day he dreamt: "If you want to kill her, you must break her finger. Then a round thing will jump out of it, and that you must squeeze to pieces. Then she will die. She will say: 'Kill *me*!'" On the next morning they went again. Then he killed her at a stone. He cut her finger and a round thing jumped out of it. He squeezed it and she said: "Kill *me*" [but he squeezed the round thing to pieces]. Now she was dead and he left her.

He went a long distance. Now he [assumed the shape of] a spotted dog. He came to a place where there were many women. They said: "See, how pretty is that dog. Let us take him!" They called him often, but he did not allow himself to be taken. Now only their chieftainess [had not tried]. They said: "Now you call the dog." She called him. He went to her and she took him. Then the women went home. They said: "Oh, we found a dog; our chieftainess took him." Then Blue-Jay said: "I will go to see him." He entered her house and saw the dog. He took a bone and offered it to him, but he did not eat it. Then he struck him. [The chieftainess said:] "Let my dog go; you will kill him." Then Blue-Jay went home and said to his elder brother: "Robin, that is a man and not a dog." "Oh, be quiet, do you think you alone can see?" "Ha, he is the elder one, and he ought to know everything sooner than I," retorted Blue-Jay. After about three days Blue-Jay went again. He entered the house and saw the dog eating gamass. Then Blue-Jay took a stick and struck him. "O, my poor dog," said that woman. Then Blue-Jay went home and said to his elder brother: "He is a man, Robin, he eats gamass." When it got dark the dog said to his wife: "Blue-Jay makes me tired. He will break my bones. I shall throw away my dog-skin blanket." At night he threw it away. When it got day again he had another blanket. Now Blue-Jay came in. [When he saw him, he said:] "Eh, I said he was a man and Robin would not believe me." Now he remained there.

18. IQATSĒ'LXAQ IĀ'KXANAM.

THE PANTHER HIS MYTH.

A'lta iō'c iqatsē'Lxaq, imō'lEkuma iā'kᵢēwula. Ka'nauwē 1
Now there was the panther, elks hunter. All

L'aLā'ma atciā'wul imō'lEkuma. Lē2, ka Lᵢap atcā'yax ipē'naLX ka 2
days he hunted them elks. Some time and find he did it a twig and

atciXp!enē'nakō ka atcē'xElukctgō gē'kXulē ilEmē'tk. Ō, masā'tsiLx 3
he twisted it and he threw it down under the bed. Oh, pretty

x·ik ipē'naLX: "Anā' LgōLē'lEXEmk tayaX mxā'tx!" Wax 4
that twig: "Anah a person good you become!" On the next morning

ā'yō-y- imō'lak nē'kElōya. Tsō'yustē niXatgō'mam. A'lta Li'Xuc 5
he went elk he went to catch it. In the evening he came home. Now there was on the ground

Luē'lōL. "Â, qā'xēwa Lx atgatē'mam tê'lx·Em? Iqā'lxal ōxucgā'liL." 6
cedar bark. "Ah, whence maybe they came people? Disks they played."

Wāx wiXt nē'ktcuktē. WiXt ā'yō-y- imō'lak nē'kElōya. Tsō'yustē 7
On the next morning again it got day. Again he went elk he went to catch it. In the evening

niXatgō'mam. A'lta LE'Xauē Luē'lōL: "Qā'xēwa Lx atgatē'mam 8
he came home. Now much cedar bark: "Whence maybe they came

tê'lx·Em? Iqā'lxal ōxucgā'liL gō tE'kxaqL." Wāx nē'ktcuktē 9
the people? Disks they always play in my house." On the next morning it got day

iLā'Lonē. WiXt ā'yō. NiXatgō'mam tsō'yustē. A'lta pāL Luē'lōL 10
the third time. Again he went. He came home in the evening. Now full cedar bark

Li'Xuc gō tā'yaqL. A'lta ō'wa axō'ca. ILā'laktē ā'yō. Lāx ōcō'Lax 11
it was on the ground in his house. Now counters they were on the ground. The fourth time he went. Afternoon

ka nē'Xkō. Qᵢoā'p atctā'xōm tā'yaqL, ō'kumatk atcaltcā'ma. Ta'kE 12
and he went home. Nearly he reached it his house, batons he heard them. Then

nixE'LXa. "Qā'xēwa tê'lx·Em, ōxucgā'liL iqā'lxal gō tE'kxaqL." 13
he became angry. "Whence the people, they always play disks in my house."

Qᵢoā'p atci'tax tā'yaqL, ta'kE kᵢā nā'xax ō'kumatk. Ta'kE 14
Near he came to it his house, then silent they became the batons. Then

niXkō'mam, ayō'p!am. A'lta-y- ō'wa ā'xōc gō-y- ōmā'p. "Wu'Xi 15
he arrived at home, he came in. Now counters lay on a plank. "To-morrow

ka nxptcō'ta, qā'xēwa Lx atgatciā'ya." Wāx nē'ktcuktē. 16
and I shall hide, whence maybe they came." On the next morning it got day.

NixE'ltXuitck. Ayō'pa. Ayō'La-it gō tE'pcō. Nigē'qxamt, nigē'qxamt; 17
He made himself ready. He went out He stayed in the grass. He looked, he looked;

kᵢē, nikct atci'L'ElkEl LgōLē'lEXEmk. Ta'kE atcaltcā'ma ō'kumatk 18
nothing not he saw it a person. Then he heard them batons

gō wē'wuLē. Ta'kE nē'Xkō. Ta'kE atcickxā'nap!ē. A'lta·iqā'lxal 19
in the interior of the house. Then he went home. Then he looked into the house through a hole. Now disks

Lxcgā'liL Lqᵢoā'lipX. A'lta iō'kuk LE'Lapc uLā'Xematk ā'LgōtX. 20
he played a youth. Now here his foot his baton it struck it.

A'lta Lxā'xo-il: 21
Now he sang:

Ē'pēnaLX atsē'nkatXEl Xiau ē'tsElXit atsEnō'gutXap!

Twig he gives me name this my brother he twists me

ēnē'nankuL Xiau ē'tsElXit.

often that my brother.

Ta'kE ā'yup! iqatsē'Lxaq: "Ē2 LgĀ'wuX, LgE'xauyam. Qa'daqa
Then he entered the panther: "Eh, my younger brother, my poverty. Why

ēmxanx'ā'l!" Ta'kE ayō'La-it LiĀ'wuX; nixemā'tcta-itck. Cka
you keep secrets before me!" Then he stayed his younger brother; he was ashamed. And

mä'nx·i nixemā'tcta-itck, ta'kE atciō'lXam LiĀ'wuX: "T!ā'ya
a little he was ashamed, then he said to him his younger brother: "Good

mE'La-it." Ta'kE ayō'La-it. T!ayā' ayō'La-it, ta'kE acxä'la-it. Ta'kE
you stay." Then he remained. Good he stayed, then they stayed. Then

atctē'lōt tiā'xalaitanEma. TgEt!ō'kti tiā'xalaitanEma. A'lta
he gave them to him his arrows. Good his arrows. Now

tEmacā'nukc iā'k¡ēwula LiĀ'wuX. Ta'kE atciō'lXam LiĀ'wuX:
deer he hunted his younger brother. Then he said to him his younger brother:

"Iā'ma iau'a mō'yima. Näkct iau'a mai'ēmē iLtā'yim." Ta'kE
"Only there go. Not there down stream go." Then

nau'itka iā'ma iau'a k^{u}cala' ayō'yim. Ta'kE iq¡oā'lipX nē'xax.
indeed only there up stream he went. Then a youth he became.

Ta'kE agō'n ō^{ɛ}ō'Lax, a'lta ā'yō iau'a mai'ēmē. Ayogō'om tEm^{ɛ}ā'ēma,
Then one day, now he went there down stream. He reached it a prairie,

ta'kE ayoga'ōm ō'npitc. Ta'kE itcā'ma^{ɛ} atciā'lax gō itcā'potē. Ta'kE
then he reached her a chicken hawk. Then shooting her he did it to her on her wing. Then

nōē'luktcu ō'npitc. A'lta nā'xankō, aksō'pEnān, aksō'pEnān
she fell down the chicken hawk. Now she ran, she jumped, she jumped,

nā'xankō. Ta'kE nē'xankō atcagE'ta. Kulā'yi atcagE'ta, ta'kE
she ran. Then he ran, he followed her. Far he followed her, then

atcō'ikEl t!ōL. Ta'kE iā'xkatē nō'p!a gō qō'ta t!ōL. A'lta LawĀ'
he saw it a house. Then there she entered in that house. Now slowly

ā'yō. NixLō'lXa-it: "Ō, qEnuwa'^{ɛ}ō. TgEt!ō'kti nXtā'kōya. Ō-y-
he went. He thought: "Oh, I shall be killed. Good I turn back. Oh,

ō'XalaitaEnEma tq¡ēx nāxt. Qā'doxuē nō'p!a." Ta'kE ā'yōp!. Gō-y-
my arrows like I do them. Must I enter." Then he entered. At

icE'q ayō'La-it. A'lta pāL tê'lx·Em gō qō'ta t!ōL. A'lta aqō'kumam
the door he stayed. Now full people in that house. Now it was looked at

uyā'Xalaitan. A'lta ka'nauwē tê'lx·Em atgō'kumam uyā'Xalaitan.
his arrow. Now all the people looked at it his arrow.

Ta'kE aqayā'lōt iq¡ē'sq¡ēs. A'lta atcō'kumam iq¡ē'sqēs. A'lta
Then it was given to him blue-jay. Now he looked at it blue-jay. Now

nē'k·im: "Sai'anē, sai'anē, sai'agEq¡oē'Lnē, iq¡ē'sq¡ēs." "Nēkct
he said: "Give it to me, give it to me, my double-pointed arrow, blue-jay." "Not

mai'ka sE'm'ēq¡oēLnē, tEXu'l gimē'q¡atxala." Ta'kE wiXt aqō'kumam
your your double-pointed arrow, very you having badness." Then again it was looked at

uyā'xalaitan. "La'ksta Lx Lkā'nax uLā'xalaitan! At!ō'kti-y-
his arrow. "Whose maybe chief his arrow? Good

ōkulai'tan." TakE wiXt aqayā'lōt iq¡ē'sq¡ēs. A'lta wiXt nē'k·im:
arrow." Then again it was given to him blue jay. Now again he said:

"'Sai'anē, sai'anē, sai'agEq¡oē'Lnē, iq¡ē'sq¡ēs." "Ni'Xua si'sgum."
"Give it to me, give it to me, my double-pointed arrow, blue-jay." "Well, take it."

Ta'kE ayū'tXuit, atcū'ckam. Ta'kE tō'tō nē'xax. A'lta tktē'ma 1
Then he stood up, he took it. Then shake he did. Now dentalia
pāL ā'yaL^{a}a. Ta'kE nē'k·im iq!ē'sq!ēs: "Ā LōwatskA' LkA'naxā'!" 2
full his body. Then he said blue-jay: "Ah, follow him the chief!"
Ta'kE nē'xankō iq!oā'lipX. Ta'kE agikE'ta ō^{c}ō'kuil. Ta'kE a'ctō, 3
Then he ran the youth. Then she followed the woman. Then they
him went,
a'ctō, a'ctō, a'ctō. Ta'kE ayō'p!am gō tE'ctaqL iā'xk'un. Ta'kE 4
they they they Then he came in at their house his elder Then
went, went, went. brother.
nēxE'pcut. Ta'kE nō'p!am ō^{c}ō'kuil. K·!ē LgōLē'lEXEmk gō wē'wuLē. 5
he hid himself. Then she came in the woman. No person in interior of
house.
Ta'kE naxLō'lXa-it: "Qā'xēwaLx ā'Lō qō'La Lq!oā'lipX!" Lē ta'kE 6
Then she thought: "Where maybe he went that youth!" Some then
time
tsō'yustē niXatgō'mam iqats!ē'Lxaq. A'lta L^{e}ā'gil LōC. "Ō, ta'kE 7
evening he came home the panther. Now a woman there "Oh, then
was.
taL! ē'wa mai'ēmē ā'yō." A'lta atcō'cgam qaX ō^{c}ō'kuil. NaxLō'lXa-it 8
behold thus down river he went." Now he took her that woman. She thought
qaX ō^{c}ō'kuil: "Qansi'x· aLXatgō'mam qi'La Lq!oā'lipX!" Agō'n 9
that woman: "When he came home this youth!" The next
ō^{c}ō'Lax akLō'xtkin. Lak, Lak, Lak, Lak agā'yax ēecō'ma, 10
day she searched for him. Turn over, turn over, turn over, turn over she did them skins,
imō'lak iā'ecōma. Ta'kE nō'ponEm. MôKct L^{e}aLā'ma, tā'nata t!ōL 11
elk their skins. Then it grew dark. Two days, one side of house
ka agiō'tctXōm. TE'gōn tā'nata t!ōL agiō'xtkin. Lak, Lak, Lak, 12
then she finished it. Next the other side of house she searched. Turn over, turn over, turn over,
Lak ēicō'ma agā'yax. Iā'kxôiū. Ta'kE akLō'cgam L^{e}ā'tcau, ta'kE 13
turn over the skins she did them. He slept. Then she took it grease, then
aktō'cgam tqc'ō'cūtk. Ta'kE ataxE'lgiLx. Ta'kE naxō'LEla tqc'ō'cūtk. 14
she took them hoofs. Then she made a fire. Then they got done the hoofs.
Ta'kE L!EmE'nL!EmEn agE'tax. Ta'kE aktō'cgam tc!ō'wuL!. Ta'kE 15
Then broken to pieces she made them. Then she took it soot. Then
akcxē'lakō k!a imō'lak ā'yaqcō gō ciā'ktcXict. A'lta aqcxē'lakō, 16
she mixed it and elk its hair at its nostrils. Now she mixed it,
ka'nauwē aqcxē'lakō k!a L^{e}ā'tcau, imō'lak LiA'qxatcau. A'lta wax 17
all it was mixed and grease, elk its grease. Now pour
out
aktē'lax gō ciā'ktcXict. Pō'lakli nixE'l^{e}ōkō. A'lta ē'ctatc!a 18
she did it to him in his nostrils. At dark he awoke. Now their sickness
ciā'ktcXict: "Ō, kā'pXō, kā'pXō, cgEmō'laktcXict cxanä'lax." "Ō, 19
his nostrils: "O, elder brother, elder brother, my elk nose comes to be on me." "O,
au, cmē'mōlaktcXict cxamä'lax. QEqā'ta ayamā'xo." "Ō kā'pXō, 20
younger brother, your elk nose comes to be on you. Unable to help I do you." "O elder brother,
kā'pXō, ō tgEqc'ō'cotk txanä'lax." "Ō au, tEmē'qc'ōcōtk txamä'lax. 21
elder brother, oh, my hoofs come to be on me." "O, younger brother, your hoofs come to be on you.
QEqā'ta ayamā'xō." Nē'ktcuktē ka nixēnā'Xit ēecō'ma, imō'lEkuma 22
Unable to help I do you." It got day and they stood up the skins, elks
nē'xax. Ka ayō'tXuit LiA'wuX. Ē'lEmiX nē'xax. Ayō'pa LiA'wuX. 23
they became. And he stood up his younger brother. Ē'lEmiX he became. He went out his younger brother.
Nixēnā'Xit imō'lEkuma ka'nauwē. A'lta ayō'ptck gō tqā'-itEma. 24
They stood up the elks all. Now they went inland to the woods.
A'lta atcō'cgam qaX ō^{c}ō'kuil itcā'potē. Ā'tcuk^{u}I gō LA'xanē. 25
Now he took her that woman her arm. He carried her to outside.

1 A'lta tō'tō ā'tcax. Ka'nauwē tgā'Lwulē Laq atxā'xax. Atcā'xalukctgō:
Now shake he did her. All her flesh come off it did. He threw her down:

2 "Ō'npitc imē'xal. Näkct muXugō'mita tkanā'ximct. Qiā'x itcā'yau,
"Chicken-hawk your name. Not you will make them unhappy chiefs. If a snake,

3 tcx·ī miā'xō. Imē'q¡atxala. Nai'ka iqats!ē'Lxaq itci'xal."
then you will eat it. Your badness. I panther my name."

Translation.

There was the panther. He was an elk hunter. Every day he went hunting. One day he found a branch [of a spruce]; he twisted it and threw it under his bed. It was a pretty branch. [Then he said:] "Oh, I wish you would become a man!" On the next day he went again elk hunting. In the evening he came home. Now he saw cedar bark lying on the ground. "Where do these people come from? They have been playing at disks" [said he]. On the following morning he went again elk hunting. In the evening he came home. Now there was much cedar bark [in his house]. "Where may these people have come from? They always play at disks in my house." On the third day he went again, and came home in the evening. Now the floor of his house lay full of cedar bark and counters lay on the ground. He went out for the fourth time and came home in the afternoon. When he reached his house he heard batons. Then he became angry. "Where do these people come from? They always play at disks in my house." He came near the house, then the noise of the batons stopped. He arrived at home and entered. Now counters lay on a plank. [He said:] "To-morrow I shall hide to see where these people come from." On the next morning he made himself ready and went out. He stayed in the grass [near the house] and looked. He did not see anybody. Then he heard the batons moving in the interior of the house. He went home and looked through a hole in the wall of the house. Now there was a youth who played at disks. He struck the rhythm with his foot and sang: "My brother calls me branch of a spruce, my brother twisted me often." Then the panther entered. "Oh, my poor brother, why did you hide yourself before me?" Then the youth was ashamed. He stayed there. The panther said to him: "Stay with me." Then he remained there. Now the panther gave him good arrows, and the youth went hunting deer. Then the panther said to his younger brother: "Go only this way, do not go down the river." He obeyed and went only up the river. He grew up. One day, however, he went down the river. He came to a prairie where he found a chicken-hawk. He shot it and hit its wing. It fell down and ran away jumping. He pursued it a long distance. Then he saw a house. The chicken-hawk entered the same. Now he went on slowly. He thought: "Oh, they will kill me. I had better turn back. But I like my arrow [so well]. I must go in." Then he entered and remained standing in the door. The house was full of people who looked at his arrow. All the people looked at

it. Then they gave the arrow to Blue-Jay, who looked at it. Then the young man said: "Give me my double-pointed arrow, Blue-Jay." "It is not your arrow, you bad man" [, retorted Blue-Jay]. Again the people looked at the arrow and said: "To what chief may this arrow belong? It is a good arrow." Then they gave it again to Blue-Jay. Now the young man said again: "Give me, oh, give me my double-pointed arrow, Blue-Jay!" "Well, take it!" Then [the young man] arose and took it. He shook himself and his body was all covered with dentalia. Then Blue-Jay said [to the chicken-hawk, who on entering the house had assumed the shape of a woman]: "Follow the chief!" The youth ran and the woman pursued him. They went and went and went until he came to his elder brother's house. He hid himself [inside]. The woman entered and did not see anybody. She thought: "Where may that youth have gone?" In the evening the panther came home. Now there was the woman [in his house. He thought:] "Certainly he went down the river!" Then he married the woman. She thought: "When did that youth come home?" On the following day she searched for him. She turned over all the elk skins until it grew dark. She continued two days. Then she had finished all the skins on one side of the house. Now she searched at the other side of the house. She turned over all the elk skins. [Finally she found him] sleeping [under the skins]. She took some grease and [elk] hoofs. She made a fire and roasted the hoofs. When they were done she pounded them. She took some soot and mixed it with hair of an elk's nose. Now she mixed it all with elk's grease and poured it into his nostrils. When it grew dark he awoke. Now his nostrils felt sore. He said: "Oh, my elder brother, my nose is being transformed into an elk's nose." "Oh, my younger brother, your nose is being transformed into an elk's nose. I can not help you." "Oh, my elder brother, hoofs are growing on my feet." "Oh, younger brother, hoofs are growing on your feet. I can not help you." On the following morning the elk skins arose and became elks. The youth arose. He became Ē'lemiX* and went out. Then all the elks arose and went into the woods. Now [the panther] took the woman at her arm. He carried her out of the house and shook her, so that all her flesh fell down. He threw her down and said: "Your name shall be Chicken-hawk. Henceforth, you shall not make chiefs unhappy. When you see a snake you shall eat it. My name will be Panther."

* The tutelary spirit of the hunters.

THE SOUL AND THE SHAMANS.

1. Gitā'kikElal atgē'ix ē'wa tEmēuwā'lEma. Manix aLō'niks,
1. The seers go thus [to] the ghosts. When three,

2 Lā'nēwa aqLā'x pāt giLā'Xawôk. K¡imta' aqLā'x pāt giLā'Xawôk,
first he is made a strong having a guardian spirit. Last he is made a strong having a guardian spirit,

3 kā'tsEk aqLā'x gianu'kstX iLa'Xawôk. Ma'nix ala'ktikc atgē'ix
in the middle he is made a small one his guardian spirit. When four go

4 gitā'kikElal, ä'ka amô'kctikc kā'tcEk aqtā'x. Lā'nēwa aqLā'x pāt
seers, thus two in middle are made. First he is made strong

5 giLā'Xawôk, LEk·i'mta aqLā'x pāt giLā'Xawôk. Aqē'ktaôx
person having a guardian spirit, last he is made strong a seer. It is pursued

6 iLā'Xanatē Lkā'nax, ma'nix ē'Latc!a Lkā'nax. Manix itcā'q¡atxala
his soul the chief's, when his sickness a chief. When its badness

7 ayā'xElax qaX uē'Xatk, aLktō'p!Ena Lā'ēwam qō'La Lā'nēwa.
comes to be on that road, he utters his song that first one.

8 Manix ē'wa k·¡imta' itcā'q¡atxala ayā'xElax qaX uē'Xatk, ka qō'La
When thus behind its badness comes to be on it that road, and that

9 iau'a k·¡imta' aLktōp!Ena'x Lā'ēwām. Cka mE'nx·i nōpō'nEmx ka
there behind he utters it his song. And a little dark and

10 atōkoē'la-itx, tatc! ayu'ktEliL iō'itEt ka aqita'ôm iLa'xanatē
they try to cure him, look! the morning star comes and they reach it his soul

11 qō'La gē'Latc!a. Aqiō'cgam iLā'xanatē. Nuxutā'kux tgā'Xawôk
that sick one's. It is taken his soul. They return their guardian spirits

12 gitā'kikElal. Ē'XtEmaē mô'kcti aLā'oix, ē'XtEma-ē ē'Xti aLā'o-ix
the seers. Sometimes two nights, sometimes one night

13 ka aqē'tElōtxax iLā'xanatē qigō nōxutā'kumx qō'ta tka'-uwôk.
and they give him his soul as they come back those spirits.

14 T!ā'ya aLxā'x gē'Latc!a.
Well gets the sick one.

2. Ma'nix aqiā'wax iLā'xanatē gē'Latc!a; atgē'x gitā'kikElal,
2. When it is pursued his soul the sick one's, they go the seers,

16 ma'nix aqiā'wax iLā'xanatē gē'Latc!a; iau'a qiq¡E'tcqta qaX
when it is pursued his soul the sick one's; there the left that

17 uē'Xatk aLō'ix; nōgō'go-imx gitā'kikElal: "O, Lō'mEqta, taL¡!"
trail it went; they say. the seers: "Oh, he will die, behold!"

18 Ma'nix iau'a qinq¡eama' ayō'ix iLā'xanatē: "Ō, t!ā'ya qLā'xō!"
When there right hand goes his soul: "Oh, well he will be made!"

3. Aqiga'omx qigō naLxoā'pē ilē'ē. Ia'xkatē aLkTEE'mcta-itx
3. It is reached where the hole [in] ground. There they drink always

20 tmēmElō'ctikc. Ma'nix aLkLā'mctx gē'Latc!a gō qō'La Ltcuq, a'lta
the ghosts. If it has drunk the sick one at that water, then

21 nēkct qa'nsix t!ayā' aqLā'x. Qē'xtcē ka'nauwē tgā'qēwama
not anyhow well he is made. Intending all shamans

22 ataLgē'la-itx, näkct L!pāx aqLā'x.
they try to cure him, not well and sound he is made.

4. L¡ap aqē'ax iLā'xanatē qō'La LkLāmctx Ltcuq. Aqiō'cgamx, 1
4. Find it is done his soul that having drunk water. It is taken,

iā'qoa-iL qix· ikanā'te. Nuxotā'kux tgā'Xawôk gitā'kikElal. Iā'qoa-iL 2
large that soul. They return their spirits the seers. Large

qix· ikanā'tē. Aqiō'cgamx q¡oā'p iā'kua Natē'tanuē ka ianō'kstX 3
that soul. It is taken near here the Indians and its smallness

nē'xElax. Nugō'go-imx qtōguilā'lē: "LŌ'nas näkct Li't!ō-ix ka 4
comes to be on it. They say those who cure people: "Perhaps not one day and

LŌ'mEqta." Niktcō'ktixē. Qē'xtcē aqē'tElōt iLā'xanatē. Aqä'tElōtx, 5
he will die." It gets day. Intending it is given to him his soul. It is given to him,

q¡oa'p ka'nauwē ē'LaL'a ka aLŌ'mEqtx. NiLgEngā'gux iLā'xanatē. 6
nearly all his body and he dies. It is too small his soul.

5. Ma'nix atgē'ix gitā'kikElal, atgE'Lxamx tgā'Xawôk gō 7
5. When they go the seers, they arrive seaward their spirits at

tEmēwā'lEma, kulā'yī gō-y- ē'lXam ikē'x iLā'xanatē gē'Latc!a, ka 8
the ghosts, far at town is his soul the sick one's, and

nikct qLē't!ēmt, mgō'go-imx gitā'kikElal: "O, t!layā' lxgiā'xō ka 9
not he has been given food, they say the seers: "Oh, well we shall make him and

nikct qiyī't!ēmt." Nau'itka, aqiō'cgam iLā'xanatē. Nōxutā'kux 10
not he has been given food." Indeed, it is taken his soul. They return

tgā'Xawôk gitā'kikElal. Qē'xtcē pāt ē'Latc!a, tatc! aqē'tElōt 11
their spirits the seers. Intending really his sickness, look! it is given to him

iLā'xanatē, nau'i t!layā' aLxā'x. 12
his soul, at once well they make him.

6. Ē'Xtē wiXt qō'La aqLōngō'mitx; tEmēwā'lEma atkLōngō'mitx, 13
6. Once again that one he is carried away; the ghosts they carry him away,

nau'i aLŌ'mEqtx. Nuxulā'ya-itx Lā'ᶜōwīt. A'lta aqLElgē'mimtōmx 14
at once he dies. They tremble his legs. Now they are paid

iLā'kikElal. A'lta aqugō'taox tEmēwā'lEma. ALqtā'qamitx qō'La 15
the seers. Now they are driven away the ghosts. He sees them that

aqLōngō'mitx qō'tac tEmēwā'lEma. Aqā'mxikc Lktō'kul, aqā'mxikc 16
he was carried away those ghosts. Part of them he knows them, part of them

näkct aLktō'kulEqL'ax. Tā'mac qō'tac nikct ā'nqatē nuxo'La-it, 17
not he knows them. Only those those not long ago dead,

tā'cka aLktō'kulEqL'ax. Aqiktā'omx iLā'xanatē qō'La aqLōngō'mitx, 18
those he knows. It is reached his soul that it is carried away,

aqLxlxēmē'takux. Nau'i atcElātā'kux, t!layā' aLxā'x. 19
it is turned round. At once he recovers, well he gets.

7. Ma'nix tEmēwā'lEma atkLungō'mitx, manix k¡ē giLā'kikElal, 20
7. When the ghosts carry him away, when no seer,

aLā'o-ix qō'La aqLungō'mitx, ē'XtEma ē'Xti aLā'o-ix ka aLŌ'mEqtx, 21
one day that he is [carried] away, sometimes one night and he died

guā'nsum aLŌ'mEqtx, ē'XtEma mô'kctī aLā'o-ix aLŌ'mEqtx. 22
always he is dead, sometimes two nights he is dead.

8. Ma'nix ayō'ix iLā'xanatē gē'Latc!a ē'wa tEmēwā'lEma, ma'nix 23
8. When it goes his soul the sick one's thus ghosts, when

atē'ktaox gitā'kikElal atgE'Lktaôx tga'Xawôk, ā'nqatē aqiō'ktcx 24
they pursue it the seers they pursue it their spirits, already it has been taken into the house

iLā'xanatē ka xā'oqxaL qa'da aqLā'x. Nōxoē'nimx tgā'Xawôk 25
his soul and can not anyhow it is done. They cry their spirits

gitā'kikElal. Nōxutā'kux. Môkct ikanā'tē aqtē'tElax; ma'nix Laq 26
the seers. They return. Two souls people have them; if take out

aqtE'Lxax qō'ta môkct, iā'xkatē ka aLŌ'mEqtx. 27
it is done those two, there and he dies.

9. Ma'nix aqiE'lgElax ikē'utan, gō tEmēwā'lEma ikē'x. Ma'nix
9. When it is seen a horse, at the ghosts it is. When
2 nikct aqiō'cgamx, tcä'2xē ayā'o-ix ka ayō'mEqtx; ma'nix
not it is taken, several days and it is dead; when
3 aqiō'cgamx ka näkct ayō'mEqtx. Ä'ka LgoLē'lEXEmk wiXt.
it is taken and not it is dead. Thus a person also.
4 Ma'nix p!alā' Lgō'cgēwal aqiE'lgElax iL'ăxanatē gō tEmēwā'lEma,
When well some one goes it is seen his soul at the ghosts,
5 ma'nix näkct aqiō'cgamx, näkct iō'Lqtē ka aLō'mEqtx. Ä'ka
when not it is taken, not long and he is dead. Thus
6 wiXt ikanī'm. Ma'nix atgiungō'mitx tEmēwā'lEma ikanī'm,
also a canoe. When they carry it away the ghosts a canoe,
7 ma'nix näkct aLgiō'cgam iLā'kikElal ka cā'ca nixā'x.
when not they take it the seers and smashed it gets.

10. Ma'nix Lē'Xat giLā'kikElal ka-y- uts¡ā'xō aLgā'x, ka
10. When one seer and shaking man- ikin he does it, and
9 aLgā'tElutx nikct giLā'Xawôk. A'lta actō'ix ē'wa tEmēwā'lEma.
he gives it to one not having guardian spirits. Now they go thus [to] the ghosts.
10 ALkElgElgē'cgamx. ALktā'qamitx ka'nauwē tā'nEma gō
He helps him. He sees all things at
11 tmēmElō'ctikc īta'lē qō'La nikct giLā'Xawôk. AkLō'k^{u}ɪx ē'wa
the ghosts their land that one not having guardian spirits. It carries him thus
12 tEmēwā'lEma qaX uts¡ā'xō.
[to] the ghosts that manikin.

11. Ma'nix gō Natē'tanuē iLā'Xanatē ikē'x ia'mkXa ē'Xtka
11. When at the Indians his soul is only one only
14 Lāq^{u} nixē'lxax gē'Latc!a, aqiō'cgamx, nau'i t!layā' aLxā'x. Ma'nix
take out he did him the sick one, it is taken, at once well he gets. When
15 aqiō'cgamx qix· gianu'kstx iLā'xanatē gō Natē'tanuē aqē'tElōtx
it is taken that the one having smallness his soul at the Indians it is given to him
16 cka mE'nx·i t!layā' aLxā'x. TaL¡, ēXt iLā'xanatē gō tEmēwā'lEma
and a little while well he gets. Look! one his soul at the ghosts
17 ikē'x, aqē'ktaôx qiX ē'wa tEmēwā'lEma iLā'xanatē iō'yama,
is, it is pursued that thus [to] the ghosts his soul arrives,
18 aqitElō'k^{u}ɪamx iLā'xanatē, nau'i aqē'tElōtx nau'i t!layā' aLxā'x.
it is brought to him his soul, at once it is given to him at once well he gets.

12. Ma'nix Lkā'nax ayō'ix iLā'xanatē, ē'wa tkamilā'lEq ayō'ix
12. When a chief goes his soul, thus [to] beach goes
20 iLā'xanatē. Näkct ō'Xuitikc gitā'kikElal tgiō'kuētē. Ma'nix pāt
his soul. Not many seers know about it. If a real
21 qLā'qēwama, tcx·ī Lgiō'kuētē ia'xkēwa ē'wa tkamilā'lEq.
shaman, then he knows about it there thus beach.

13. Ma'nix ē'kta aLgiō'cgamx iLā'xanatē LgōLē'lXEmk
13. When something takes it his soul a person
23 tEmēwā'lEma ita'ktē, näkct qansi'x t!layā' aqLā'x.
the ghosts their things, not ever well he gets.

14. Ma'nix Lō'mEqta gē'Latc!a guā'nEsum, qoē't nixā'xoē.
14. When he will die a sick one always high water it will be.
25 A'lta Lawā' atgē'x qō'ta tkā'owôk. Ma'nix t!ā'ya qLā'xō
Now slowly they walk those spirits. When well he will get
26 gē'Latc!a ka guā'nEsum q¡ul nixā'xoē.
the sick one and always low water it will be.

15. Ma'nix aqiakLā'ētēmitx iLā'xanatē gē'Latc!a gō ikanī'm,
15. When it is placed his soul the sick one's in canoe,
28 ā'qiuk^{u}ɪ ē'wa wē'kwa näkct qa'nsix t!layā' aqLā'x.
it is carried thus [to] ocean not ever well he gets.

16. Aqigā'omx iLā'xanatē gē'Latc!a. Aqiō'cgamx, aqiō'latcgux.
16. It is reached his soul a sick one's. It is taken, it is lifted.

Aqiō'kctx, ia'xka gō ikē'x. WiXt aqiō'cgamx, aqiō'latcgux; 1
It is looked at, it there it is. Again it is taken, it is lifted;

aqiō'kctx; a'lta k!ē qaxē' qigō' nikē'x, aLE'k·imx kLā'qēwam: 2
it is looked at; now nothing where as it was, he says the shaman:

"Ta'kE aniōc'gam." 3
"Then I took it."

17. Ma'nix LŌ'mEqta, iLā'Xanatē qē'xtcē aqiō'cgamx, a'lta 4
17. When he will be dead, his soul intending it is taken, now

t!aqē' qaX ō^{c}ō'lEptckiX nutXui'tcax. Qē'xtcē aqiōmē'tckēnEnx 5
just as that fire sparks fall down. Intending he gathers it up

qigō ayutXuī'tcax, aLE'k·imx kLā'qēwam: "Näkct taL! t!ayā' 6
where it fell down, he says the shaman: "Not behold! well

nētx." 7
I make him."

18. Ma'nix LŌ'mEqta, iLā'Xanatē ka-y- iā'pik nē'xalax. Ma'nix 8
18. When he will die, his soul and its being heavy is on it. When

t!ā'ya qLā'xō giLā'Xanatē ka kullku'll nēxā'x. 9
well he will be made the one having a soul and light it gets.

19. Ma'nix tgigE'nXautē ikanā'tē tEmēwā'lEma, a'lta ēmā'cEn 10
18. When they watch it a soul the ghosts. then a deer

aLgiā'x Lā'qēwam. ALgiò'kux, nēxE'nkux. Atgē'kta-ôx tEmēwā'lEma; 11
he makes it the shaman. He sends it, it runs. They pursue it the ghosts;

aqēē'taqLax qix· ikanā'tē. Ayoxoē'yumqtx tEmēwā'lEma qix· 12
it is left that soul. They forget it the ghosts that

ikanā'tē. Anā'L!lā'lax aLkLā'x Lā'qēwam. Lā'xlax aLktā'x 13
soul. Deceive he does them the shaman. Fool he does them

tEmēwā'lEma ka aLgiō'cgam qix· ikanā'tē. AtēE'ltaqL'ax, 14
the ghosts and he takes it that soul. They left it

tEmēwā'lEma. 15
the ghosts.

20. Ma'nix iā'q!atxala, aLk^{ɪ}kEm'^{ɪ}LŌ'lExa-itx, a'lta giLā'kikElal, 16
20. When he is bad, he is evilly disposed against him, now a seer,

a'lta aLxaLk!umLuwā'kōtsgōx. Alā'xti L!ap aLkLā'x Lā'qxôio. Lāq 17
now he watches for him. Next find he does him sleeping. Take out

aLgē'Lxax iLā'xanatē. A'lta aLguipcō'tetEmx gō tmēmELō'ctikc 18
he does it his soul. Now he hides it everywhere at corpses

atgE'tgiX, ia'xkatē aLgiō'tkEX. Anā'2 gō igē'mEXatk ikanī'm; anā' 19
they are, there he puts it. Sometimes at put up as burial canoe; sometimes

gō iā'q!atxala ilē'ē aLgiō'tqx, anā' gō kē'kXulē t!ōL, anā gō 20
in bad ground he puts it, sometimes at under house, sometimes at

yumā'inx· tE'm^{c}EcX. A'lta ē'Latc!a nixā'tElax qō'La giLā'Xanatē. 21
rotten wood. Now his sickness comes to be on him that the one having the soul.

AqLElgē'm^{c}imtōmx Lē'Xat qLā'qēwam. AqLgē'la-it gē'Latc!a, 22
He is paid one shaman. They try to cure him the sick one,

aqiE'lkElax iLā'Xanatē. "Ō'kuk Lā'qēwam ikē'x imē'Xanatē." 23
it is looked for his soul. "At that shaman is your soul."

A'lta aqiu'Xtkinax iLā'Xanatē. L!ap aqiā'x gō tmēmELō'ctikc. 24
Now it is searched for his soul. Find it is done at the corpses.

IxElō'ima L!ap āqiā'x gō iā'q!atxala ilē'ē. IxElō'ima L!ap aqiā'x 25
Another find it is done in bad ground. Another one find it is done

gō gē'gula t!ōL. Aqiō'cgamx. IxElō'ima L!ap aqiā'x gō yumā'inx· 26
at under the house. It is taken. Another one find it is done at rotten

tE'm^{c}EcX. IxElō'ima L!ap aqiā'x, gō k^{u}cā'xali ikē'x. Aqiō'cgamx· 27
wood. Another one find it is done, at above it is. It is taken.

Ma'nix iaXkiā'lkuil qix· ikanā'tē, t!ayā' aqLā'x gē'Latc!a. Ma'nix 28
When its being well that soul, well he is made the sick one. When

1 ā'nqatē atcā'yax iLā'Xawôk kLā'qēwam, a'lta aLō'mEqt qō'La
already he ate it his spirit the shaman's then he dies that
2 LgōLē'lXEmk qō'La giLā'Xanatē.
person that having the soul.

21. Ma'nix aqLgElō'kux qLā'qēwam LgōLē'lXEmk, qantsī'x·
21. When it is sent to him a shaman a person, how many
4 Lā'yana iqauwik¡ē'LĒ, näkct La'kcta Lgē'tqEmt, aqLō'lXamx:
fathoms long dentalia, not who knows it, he is told:
5 "Ia'Xanate Lāq^{u} mēxā'xō x·ix·ī'x·." AqLō'gux qLā'qēwam,
"His soul take out do it this one's." It is sent to him the shaman,
6 aqLaLgElō'kux LgōLē'lXEmk. Pā'nic aqē'tElax ēqauwik¡ē'Lē, anā'
he is sent to him a person. Secretly paying they are done to him long dentalia, sometimes
7 L^{e}ā'gil pā'nic aqLE'tElax qLā'qēwam. A'lta nau'itka Lāq^{u} aLgᵓ'Lxax
a woman secretly paying she is done to him the shaman. Now indeed take out he does it
8 iLā'Xanatē qō'La aqLaLgElō'kux. ALō'mEqtx qō'La aqLaLgElō'kux.
his soul that one to whom he was sent. He dies that one to whom he was sent.
9 Ma'nix atauwē'xix·itx Lā'colal qō'La Lō'mEqtx, aqa'LgEloē'xax
When they learn about it his relatives that dead one's, somebody goes to take him
10 qLā'qēwam, aqLā'wa^{e}ox, manē'x nôxō'x tkatā'kux. Ma'nix nēkct
the shaman, he is killed, learning his secret they do their mind. When not
11 aqLā'wa^{e}ox ka ō'Xuit Lā'ktēma aLktō'tx; ma'nix Lā'la-ētix·
he is killed and many his goods he gives them away; if his slaves
12 qLā'qēwam ka Lla'ētix· aLkLō'tx ka näkct aqLā'wa^{e}ôx. AqLō'lXam
the shaman and his slave he gives him away and not he is killed. He is told
13 aLxalawi'tXuitx.
he has not done it [it is forgiven].

22. Ä'ka wiXt pāt wuq¡ qLā'qēwam. Ma'nix xāx aLkLā'x
22. Thus also really strong shaman. When observe he does her
15 Lā'k·ikala gō Lqoā'lipx·, a'lta tqē'wam aLkLā'x. GiLā'kiLatEniL
his wife at a youth, now sending disease he does it. He shoots much
16 tiō'LEma ttc!ā'ma qlktuLā'tEniL. Ä'ka wiXt ma'nix aqLaLgElō'kux
supernatural sickness who knows to shoot much. Thus also if he is sent to him
17 LgōLē'lEXEmk, aqtä'tElōtx tktē'ma. Pā'nic aqtE'tElax. Anā'
a person, they are given to him goods. Secretly paying he is done. Sometimes
18 ēqauwik¡ē'Lē pā'nic aqē'tElax, anā' L^{e}ā'gil pā'nic aqLE'tElax.
long dentalia secretly paying he is done, sometimes a woman secretly paying he is done.
19 Tqä'wam aLkLā'x LgōLē'lEXEmk. Manē'x nôxō'x tkatā'kux,
Sending disease he does it a person. Knowing his secret they do their minds,
20 aqLā'wa^{e}ôx qLā'qēwam. AtkLā'wa^{e}ôx Lā'cōlal qō'La tqē'wam
he is killed the shaman. They kill him his relatives that sending disease
21 kLkLā'x. Ma'nix L¡ap aqtā'x ttc!ā'ma gō gē'Latc!a aqLElgē'm'ētox
who did it. If find it is done the disease in the sick one he is paid
22 pāt qLā'qēwam. Lā'qLaq aLktā'x qō'ta ttc!ā'ma. Qoā'nEm Lāq
a real shaman. Take out he does it that sickness. Five take out
23 aLktā'x qō'ta ttc!ā'ma ka ēXt ē'Lan. L¡pāq aLxā'x gē'Latc!a.
he does it that sickness and one rope. Recover he makes him the sick man.
24 Ma'nix aqL¡Lā'tapax qō'ta ttc!ā'ma, ma'nix ka'nauwē aqL¡Lā'tapax
If it goes through him that sickness, when all it goes through him
25 qō'ta ttc!ā'ma ka cka ōqoä'kElax ka aLō'mEqtx gē'Latc!a.
that sickness then and it is discovered and he dies the sick one.

23. Ma'nix Lāq aqiā'x qix· ē'tc!a iō'LEma, a'lta aqLō'cgam gō
23. When take out it is done that sickness supernatural, now it is taken in

Lā'kcia qLā'qēwam. Ōguē' aLktā'x Lā'kcia, mā'nix L¡ux naxā'x Xak 1
his hands the shaman's. Folded he makes them his fingers, when come out it does that

ō^{c}ōxgE'qxun uLā'kcia ayō'pax qix· iō'LEma. Ma'nix aLgiō'cgam qix· 2
its eldest daughter [thumb] his hand it goes out that supernatural thing. When he takes it that

iō'LEma qLā'qēwam, aqLō'cgamx gō Lā'^{c}owit, aqLō'cgamx gō 3
supernatural thing the shaman, he is taken at his legs, he is taken at

Lā'potitk, aqLō'cgamx Xuk^{u} iLā'kōtcX. A'lta aqLō'latcgux. 4
his forearms, he is taken there his back. Now he is lifted.

AqLā'lōtgax Ltcuq ō^{c}omē'cx. Q¡oā'p qō'La Ltcuq ka nixtckō'x qix· 5
It is put into it water kettle. Near that water and it escapes that

iō'LEma. Gō atkLā'taxitx tê'lx·am. Tcä'2xē aqiō'kLx, a'lta L¡EmE'n 6
supernatural thing. Then they fall down the people. Several times it is carried to the water. now soft

aqiā'x, L¡EmE'n aqiā'x gō Ltcuq. Ts!Es nēxā'x iō'LEma. A'lta 7
it is made, soft it is made in the water. Cold gets the supernatural thing. Now

aqiō'kumanEmx. Anä'2-y- ilä'q¡am, anä'2-y- uLxō'tē LElä'lax, anä'2 8
it is looked at. Sometimes a wolf, sometimes its claws a bird, sometimes

LgōLä'lEXEmk Lmē'mElōst iLā'Xamōkuk. Aqiā'x LgōLē'lEXEmk. 9
a person a dead one its bones. It is made a person.

24. Ma'nix qoā'nEm uyā'k¡auk¡au qix· iō'LEma ka LŌ'ni Lq¡up 10
24. When five murderer that supernatural thing then three times cut

ē'wa ē'nata iā'pōtē, mô'kcti Lq¡up iau'a ē'natai. Ma'nix kstō'Xtkin 11
thus one side his arm, twice cut here other side. When eight

uyā'k¡auk¡au iō'LEma, qoä'nEmi Lq¡up iau'a ē'natai; Lō'ni Lq¡up 12
murderer the supernatural thing, five times cut here on one side; three times cut

iau'a ē'natai. Ma'nix itcā'Lēlam uyā'k¡auk¡au, qoā'nEm ē'wa 13
here on the other side. When ten murderer, five times thus

ē'nata iā'potē, qoā'nEmē iau'a ē'nata iā'potē. 14
one side his arm, five times there on the other side his arm.

Ma'nix Lāq^{o} aqiā'x iō'LEma, Lāq^{o} aLgiā'x qLā'qēwam. AqLō'cgamx, 15
When take out it is done the supernatural thing, take out he does it the shaman. It is taken.

aqLō'latcgux. Q¡oā'p qaX ō^{c}ōmē'cX Lā'kcia ka atcLō'kctx qō'La 16
it is lifted. Near that kettle his hand and he sees it that

Ltcuq x·ix· iō'LEma, L¡Ex acxā'lax ō^{c}ōmē'cX. WiXt aqō'cgamx 17
water this supernatural thing, burst it does the kettle. Again it is taken

ā'gōn ō^{c}ōmē'cX. Ma'nix tEll aLxā'x qLā'qēwam aqLō'lXam Lē'Xat 18
another kettle. When tired he gets the shaman he is told one

qLā'qēwam: "AngE'tcim Xau ōnā'Lata gō tgE'kcia." A'lta aLgō'cgamx 19
shaman: "Strike me that rattle on my hands." Now he takes it

qLā'qēwam unā'Lata; aqaLgE'lltcim gō Lā'kcia qō'La iō'LEma 20
a shaman a rattle; he is struck on his hands that supernatural thing

aqLiō'ktcan. L¡lE'pL¡lEp nôxō'x Lā'kcia, L¡EmE'n aLgiā'x qix· 21
it is held. Under water they are his hands, soft he makes it that

iō'LEma gō Ltcuq. KauEmqoā'nEm Lāq aLktā'x. Nau'i nuxō'LElEx 22
supernatural thing in water. Five together take out he does them. At once they burn

Lā'kcia. Ā'ēlaxta ē'Lan Laq^{o} aLgiā'x; a'lta aqLgElgē'cgamx, anä'2 23
his hands. Later on the rope take out he does it; now he is helped, sometimes

aLō'nikc Lā'q^{o} atgiā'x ē'Lan, anā' amô'kctikc. Ma'nix ō'Xuitikc 24
three take out they do it the rope, sometimes two. When many

qtgā'qēwama ka alā'ktikc Lāq^{o} atgī'ax ē'Lan. Lāq^{o} aqē'Lxax ē'Lan 25
shamans then four take out they do it the rope. Take out it is done the rope

1 qō'La tqē'wam kLkēx. A'lta atgixk¡ā'x qix· ē'Lan qtgā'qēwama.
that sending disease who did him. Now they pull at both ends that rope the shamans.

2 AqLō'lXamk LgōLē'lEXEmk: "Ai'aq Lq¡u'pLq¡up ē'txa." ALō'tXuitx
He is told a person: "Quick cut do it." He stands

3 nēkct giLā'Xawôk, aLgō'cgamx ā'qoa-iL ōqewē'qxē. Lq¡up aLgī'āx
not having a guardian spirit he takes it a large knife. Cut he does it

4 gō nōxo-iā'yak tgā'kcia qō'tac tê'lx·am. Näkct ē'kta Lq¡up nēxā'x.
at between them their hands those people. Not anything cut he does.

5 Ma'nix L^{e}ā'gil Lōc, iLā'Xawôk, aLgō'cgamx itcanō'kctX ōqēwē'qxē,
When a woman there is, her guardian spirit, she takes it its smallness knife.

6 cka goyē' aLgiā'x nōxo-iā'yak tgā'kcia qtgā'qēwama. ALgigē'LqꞱaôx
and thus she does it between them their hands the shamans'. She pierces it

7 qix· ē'Lan. Wax aLxā'x L^{e}ā'owilqt. Tcä'2xē aLgigēLqꞱaôx. Kopä'2t
that rope. Pour out it does blood. Several times she pierces it. At an end

8 wax aLxā'x qō'La L^{e}ā'owilqt. A'lta ōqo-iwē'qxē aqaLgE'lltcimxax
pour out it does that blood. Now knife he is hit

9 qō'La tqē'wam kLkLāx LgōLē'lEXEmk. Ma'nix ōkulai'tanEma
that sending disease who did it the person. If arrows

10 itca'k·ilx·tcō aqa-ilgā'maltEmx qix· ē'Lan ka-y- ōkulaī'tanEma
their heads it is struck often that rope then arrows

11 aqaLgE'lltcimx. Itcā'ma^{e} aqē'tElax qigō aqLā'wa^{e}ôx.
it is hit. Shooting him he is done as he is killed.

25. Ma'nix tgE'Lqta tgā'Lan aqtā'wix qō'ta ttc!ā'ma ka
25. When long their ropes are made those diseases and

13 iō'Lqtē nikct ē'Latc!a nixā'tElax, qō'La tqē'wam aqLā'x.
long time not his sickness comes to be on him, that sending disease is done to him.

14 Tcx·ī-y- ē'Latc!a nixā'tElax. Ma'nix tgE'tsk¡ta tgā'Lan aqtā'wix
Then his sickness comes to be on him. If short their ropes are made

15 qō'ta ttc!ā'ma, qoä'nEmi aLā'-ō-ix ka ē'Latc!a nixā'tElax,
those diseases, five times sleeps and his sickness comes to be on him,

6 anā' txā'mē aLā'-o-ix.
sometimes six times sleeps.

26. Ma'nix aLō'mEqtx Lkā'nax Lā'Xa, a'lta aLkLō'gux Lā'qēwam.
26. When it is dead a chief his child, now he is sent for a shaman.

18 Gō Lē'Xat Lkā'nax Lā'Xa tqē'wam aqLā'x. Lkatō'mē aLkLā'x
At one chief his child sending disease it is done. Taking revenge on his relatives it is done

19 Lē'Xat Lkak¡Emā'na Lā'Xa. Pā'nic aLkLā'x Lā'qēwam. Ma'nix
one chief his child. Secretly paying he is done the shaman. When

20 aLElā'xo-ix·itx Lā'XatakoX wiXt aqLE'nk¡ēmEnakox. Lā'wuX
they know it his mind again it is taken revenge on him. His younger brother

21 tqē'wam aqLā'x qō'La Lkā'nax. Mā'nix atElā'xo-ix·itx qō'La
sending disease it is done that chief. When they know him that

22 Lē'Xat Lkā'nax, anā' aqLā'wa^{e}ôx qō'La qLā'qēwam. Ē'XtEma-ē-y-
one chief, sometimes he is killed that shaman. Sometimes

23 aqLā'wa^{e}ôx Lā'icX qō'La Lkā'nax. A'lta-y- ukumā'La-it naxā'x.
he is killed his relative that chief's. Now a family feud it becomes.

24 Qiā'x iqagē'niak ayō'Xuix, tcx·ī-y- uxō't!aya nôxō'x. Atcä'2xikc
If paying blood fine they make each other, then at peace they become. Several

25 aqtōtē'nax, tcx·ī-y- uxō't!aya nôxō'x.
they are killed, then at peace they become.

27. Ma'nix acxtē'nax nikct giLā'Xawôk k¡a qLā'qēwām ka
27. When they are angry against each other not having guardian spirits and shaman then

Lqē'wam aLkLā'x ka aqLā'waᶜôx qLā'qēwam. Ma'nix ō'Xuē 1
sending disease he does it then he is killed the shaman. When many

Lā'ktēma ka akLktō'tx Lā'ktēma, ō'Xuē aLktō'tx Lā'ktēma ka 2
his dentalia and he gives them away his dentalia, many he gives them away his dentalia and

näkct aLā'waᶜôx, aLxaluwE'txuitxax. Ma'nix aqLE'Lxcgamx 3
not they kill him they forgive him. When it is taken away

Lā'k·ikala pā'nic aLkLā'x qLā'qēwama. Tqē'wam aqTā'x qō'La 4
his wife secretly paying he is done the shaman. Sending disease it is done to him that

LE'k·ala. Anā' qō'La Lᶜā'kil tqē'wam aqLā'x. Ma'nix aqLō'cgamx 5
man. Sometimes that woman sending disease it is done to her. When she is taken

Lā'pLᶜau gō kulā'yi, pā'nic aLkLā'x qLā'qēwam, aLō'mEqt qō'La 6
a dead relative's wife to far, secretly paying he is done the shaman, she dies that

Lᶜā'kil; anā' qō'La LE'k·ala aLō'mEqtx. Ma'nix ō'Xuē Lā'ktēma 7
woman; sometimes that man dies. When many dentalia

Lᶜā'kil, aLō'mEqtx Lā'xk'un, pā'nic aLkLā'x qLā'qēwam, 8
a woman, he dies her elder brother, secretly paying she does him a shaman

aLktE'tElutx Lā'ktēma, tqē'wam aqLā'x Lē'Xat Lkā'nax. 9
she gives them to him dentalia, sending disease it is done one chief.

ALkLktō'mitx Lā'xk'un. Anā' aLōlē'mxa-itx Lᶜā'kil gō qLā'qēwam. 10
She takes revenge on a relative of his murderer her elder brother's. Sometimes she is married a woman to the shaman.

Lxā'pEnic aLxā'x. Nau'itka aLkLō'gux Lā'k·ikala. 11
Giving herself in payment secretly. she does. Indeed she sends him her husband.

28. Ma'nix nugō'tcxEmx qtgā'qēwama, ma'nix aLE'k·imx: "Nai'ka 12
28. When they sing the shamans, when he says: "I

iā'qoa-iL itci'Xawôk," ka aqLō'k'uakctx Lē'Xat qLā'qēwam. Ma'nix 13
a great one my guardian spirit," then he is tried one shaman. When

nau'itka iLā'Xawôk qē'xtcē āqiLgE'ltcim iō'LEma. AqLō'kLpax. 14
indeed he has a guardian spirit intending he is hit supernatural thing. He is missed.

LE'gun Lē'Xat Lā'qēwam aLkLō'k'uakctx, wiXt aqLō'kLpax. 15
Another one shaman is tried, again he is missed.

Atcä'xikc tgā'qēwama qē'xtcē atkLō'k'uwakctx, näkct iLā'maᶜ 16
Several shamans intending they try him, not shooting him

aqä'tElax. AqLō'lXamx: "Ō nau'itka taL¡ tiā'qēwam." Ma'nix 17
it is done to him. He is told: "Oh. indeed, behold, he is a shaman." When

kā'ltac iLā'yuL¡l qLā'qēwam, aqLō'k'uakctx, ā'nqatē iLā'maᶜ 18
to no purpose he bragging a shaman, he is tried, already shooting him

aqä'tElax. Ma'nix Lt¡ō'xoyal aLE'ktcxEmx, qē'xtcē tqē'wam aqLā'x, 19
he is done with it. When a strong man sings, intending sending disease it is done,

näkct qa'nsix iLā'maᶜ aqä'tElax. Ma'nix aLE'k·imx: "Nai'ka 20
not ever shooting him he is done with it. When he says: "I

nt!ō'xoyal," aLE'ktcxamx, tqē'wam aqLā'x, ā'nqatē aLō'mEqtx. 21
I am a strong man," he sings, sending disease it is done to him already he is dead.

29. Ma'nix ē'Latc!a atcē'tElax iLa'Xawôk, a'lta aqLō'lXam 22
29. When his sickness he makes it on him his guardian spirit, then he is told

qLā'qēwam: "Ō tgt!ō'kti migEltcxEmā'ya." AqLElgē'mimtōmx 23
the shaman: "Oh, good you sing for him." He is paid for it

qLā'qēwam. A'lta aqLgE'ltcxamx qō'La gē'Latc!a, iLā'Xawôk 24
the shaman. Now somebody sings for him that sick one, his guardian spirit

1 ē'Latc!a atcē'tElax. A'lta t!ayā' aLE'ktcxamx. Ma'nix näkct t!ayā'
his sickness he made it to be on him. Now well he sings. When not well

2 aqiă'x ka aLō'mEqtx. Ä'ka Lᵉā'kil, ä'ka LE'k·ala.
he is made then he dies. Thus a woman, thus a man.

30. Ma'nix aLE'xk'uwôkctx qLā'qēwam, tqē'wam aLgā'x
30. When he tries himself a shaman, sending disease he does it

4 ōᵉlE'm. Nau'i LEx acxā'lax ugō'ᵉlEm. Kanauwē'2 nutXo-ī'tcax
bark. At once burst it does on it its bark. All it falls down

5 ugō'ᵉlEm. ALxLō'lExa-itx: "Ō tgE'qēwam tEnxā'lax." Ma'nix gō'yē
its bark. He thinks: "Oh, my shaman's power is on me." When thus

6 iā'ap ē'maktc ōc utcaktcā'k, tqē'wam aLgā'x Lā'qēwam. Nau'i
on top of spruce is an eagle, sending disease he does it the shaman. At once

7 noē'luktcux. PāL ē'tcaqL Lᵉā'owilqt. ALxLō'lEXa-it: "Ō tgE'qēwam
it falls down. Full its beak blood. He thinks: "Oh, my shaman s power

8 tEnxā'lax."
is on me."

31. Ma'nix iā'q¡atxala nē'xElax igō'cax, a'lta aqiLgElō'kux
31. When its badness comes to be on it the sky, now he is asked

10 giLā'Xawôk it!ō'ktē, iau'a maLna' giLā'Xawôk, a'lta aLgigE'ltcxamx.
one having a guardian spirit a good one, then seaward having a guardian spirit, now he sings for it.

11 ALE'k·imx iō'kuk ōᵉō'LaX ka tciumā'Lxa-ē, aLE'k·imx giLā'Xawôk.
He says there sun and it will become clear, he says the one having a guardian spirit.

12 Ma'nix iō'Lqtē iā'q¡atxala ixElā'xō igō'cax ka aLE'k·imx: "Q¡E'lq¡El
When long time its badness will be on it the sky and he says: "Too difficult

13 igō'cax, Lx xā'oqxaL ē'tolē ixā'xō. Lāx nikLā'ko-it."
the sky, probably cannot clear weather it will be. Unable I am to do it."

32. Ma'nix iLā'maᵉ nixā'tElax LgōLē'lEXEmk aqL'Elgē'mēmtōmx
32. When shooting him it is done to him a person he is paid

15 Lt!ō'Xoyal. "Tgt!ō'kti milmē'ctxa imē'Xawôk." A'lta nau'itka
a strong man. "Good you loan him your guardian spirit." Now indeed

16 wāx aLkLE'Lgax Ltcuq giLā'maᵉ. A'lta aL'E'llpax Lᵉā'qauwilqt,
pour out he does it water on the one who is shot. Now it squirts out his blood,

17 ka'nauwē Lāqᵒ aLxā'Lxax. ALE'k·imx Lt!ō'xoyal: "Ma'nix t!ā'ya
all come out it does. He says the strong man: "When well

18 niā'xō, ka-y- ikEnuakcō'ma ixā'xoya." Nau'itka cka mä'nx·i k¡ā
he will get, then thunder it will do." Indeed and a little while quiet

19 aLxā'x ka-y- ikEnuakcō'ma nēxā'x. ALE'k·imx: "Mô'kctē qiltcimā'ō-y-
it is and thunder it does. He says: "Twice it will be heard

20 ikEnuakcō'ma," aLE'k·imx Lt!ō'xoyal.
thunder," he says the strong man.

33. Ma'nix naLē'La-itx ōkulai'tan giLā'maᵉ ka aqLō'cgam
33. When it is in him an arrow the one who is shot and he is taken

22 qLā'qēwam kLgē'mēmtōmx giLā'XaXana, ka aLgiLgXā'naôX,
a shaman who is paid one who sucks, then he sucks it out,

23 Lāqᵒ aLgā'x ōkulai'tan giLā'XaXana.
take out she does it the arrow the one who sucks.

34. Ma'nix iLā'maᵉ nixā'tElax Lt!ō'xoyal, aqLō'tXuitgux
34. When shooting him it is on him a strong man, it is made ready

25 Lk¡ā'ckc. Ōnuā'LEma aqa'tElax gō Lctā'xōst, anā' Lqā'LXatcX
a child. Red paint is made on it on his face, sometimes coal

26 aqLE'tElax. K¡au aqLā'x LE'Laqcō gō-y- ōLā'tcpuX; anā'
is made on it. Tie it is done his hair on his forehead; sometimes

amô'kctikc aqtō'tXuitcgux. Wāx aqLE'Lgax Ltcuq ɾ'Lā'maᶜ 1
two are made ready. Pour out it is done water shooting him

Lt!ō'xoyal, Lāqᵒ naxā'Lxax ōkulai'tan. Ma'nix amô'kctikc 2
the strong man, take out it is done the arrow. When two

aLktā'qamitx, Lē'Xat Lᶜā'gil, Lē'Xat LE'k·ala. E'wa tā'nata 3
look after him, one a woman, one a man. Thus on one side of

t!ōL Lᶜā'gil aqLō'tx·Emitx; aLkLō'cgamx Lk¡ē'wax Lᶜā'gil; ē'wa 4
the house a woman she is placed; she takes it a torch the woman; thus

ē'nata iLā'potē igilxEmalā'lEm aLgiō'cgamx. Ē'wa tā'nata t!ōL 5
other side her arm a rattle she takes it. Thus on other side of the house

LE'k·ala aLkcō'cgamx [aq]cē'LōtElk. Gō kᵘcā'xali t!ōL aLō'La-it 6
a man he takes it a whistle. At above the house there is

LE'k·ala, Lā'xka wāx aLkLE'Lgax Ltcuq qō'La giLā'maᶜ. 7
a man, he pours out he does it the water [on] that the one who is shot.

A'lta Lāqᵒ ā'Lxax Lā'qauwilxt kanauwē'2 giLā'maᶜ Lt!ō'xoyal. 8
Now come out it does his blood all the one who is shot the strong man.

Ma'nix k¡ē Lt!ō'xoyal gō ēXt ē'lXam, ka aqLgē'mēmtōmx 9
When no strong man in one town then he is paid

giLā'XaXana ka aLgiLkXā'nan'Emx giLā'maᶜ. Lā'qLaq aLkLE'Lxax 10
one who sucks and he sucks him the one who is shot. Take out he does it

Lā'qauwilqt. 11
his blood.

Translation.

1. The seers go to the ghosts [the souls of the deceased]. When three go, one having a strong guardian spirit is placed first, another one last. One having a less powerful guardian spirit is placed in the middle. When four seers go, the two lesser ones are placed in the middle. A strong seer goes in front, another one behind. They pursue the soul of a sick chief. When the trail [which they follow] begins to be dangerous, the one in front sings his song. When a danger approaches from the rear, the one behind sings his song. In the evening when it begins to grow dark they commence the cure of the sick person. When the morning star rises they reach his soul. They take it, and the guardian spirits of the seers return. Sometimes they stay away one night, sometimes two. Then they give the sick person his soul and he recovers.

2. When the seers pursue the soul of a sick person and it takes the trail to the left, the seers say: "Behold, he will die." When it takes the trail to the right they say: "We shall cure him."

3. The spirits of the seers reach the hole in the ground where the souls of the deceased always drink. When the soul of the sick one has drunk at that water, then he cannot get well. Even if all the shamans try to cure him they cannot make him well.

4. They find a soul that has drunk of the water. They take it. It is large. The spirits of the seers return. When they bring it near the country of the Indians it begins to grow smaller. Then these men who know how to cure people say: "Perhaps he will die to-morrow."

It gets day. They try to give him his soul. It does not fill his body and he must die. His soul has become too small.

5. When the seers go and their spirits arrive at the water in the country of the ghosts, and the soul of the sick one is still far from their town, and they have not given him food, then the seers say: "Oh, we shall make him well, the ghosts have not given him food." And indeed their spirits take the soul and return. Even if the person is very sick and they give him his soul, he revives at once.

6. Again the ghosts carry away a soul. The person faints at once; his legs tremble. Then the seers are paid and drive away the ghosts. The soul which they carried away sees the ghosts. He knows part of them; another part he does not know. Only those he knows who died not long ago. The spirits of the seers reach the soul which was carried away and turn it round. At once the sick one recovers; he gets well.

7. When the ghosts carry a soul away and no seer is present [to recover it], when the soul has been away a night, the person who fainted remains dead. Sometimes when it has been away two nights he remains dead.

8. When the soul of a sick person goes to the ghosts, the seers pursue it. If it has already been taken into the house, it cannot be recovered. The spirits of the seers cry and return.

9. When a horse is seen in the country of the ghosts and it is not taken back it dies after a few days. When it is taken back it does not die. Just so a person. When a person is well, but his soul is seen in the country of the ghosts and it is not taken back he must die within a short time. Just so a canoe. When the ghosts carry away a canoe and the seers do not bring it back it will be broken.

10. When a seer wants to shake his manikin [a figure made of cedar bark] he gives it to somebody who has no guardian spirit. Now they go to the ghosts. He helps him. Now this person sees everything in the country of the ghosts. The manikin carries him there.

11. When only one soul leaves the body of the sick person, when it remains in the country of the Indians and it is taken, then the sick person recovers at once. When the lesser soul of a person is caught in the country of the Indians and is given back to the person, he recovers after a short time. A soul is in the country of the ghosts; the spirits of the seers pursue it and reach it when it arrives at the ghosts. They bring it back, return it to the sick person, and he recovers.

12. When the soul of a chief leaves his body it goes to the beach. Not many seers know about it; only strong shamans know how it goes to the beach.

13. When a soul has taken anything that belongs to the ghosts, the sick one can not recover.

14. When a sick person will die, it is always high water. Then the spirits of the seers walk slowly. When the sick one will recover it is always low water.

15. When the soul of a sick person is placed in a canoe and this is carried out into the ocean, the sick one can not recover.

16. The spirits of the seers reach the soul of a sick person. They take it and lift it. They look at it and seize it again. They look again and it has disappeared; then the shaman says that he has taken it.

17. When they try to take the soul of a sick person and sparks fall down, he will die. It seems just like a firebrand. They try to gather the sparks up. Then the shaman says: "Behold, I shall not cure him."

18. When a person will die, his soul is heavy; when he will recover, it is light.

19. When the ghosts watch a soul then the shaman makes a deer. He sends it and it runs away. The ghosts pursue it and leave the soul. They forget it. Thus the shaman deceives them and takes back the soul which the ghosts had left.

20. When a seer is evilly disposed against a person, he watches for him. At last he finds him asleep. Then he takes out his soul and hides it near a corpse, in a canoe burial, in a thorny place, under a house or in rotten wood. Then the owner of the soul falls sick. A shaman is paid to look for the soul and to cure him. He says: "Oh, that shaman has your soul." They search for it and find it in the country of the ghosts, or in a thorny place, under a house, or in rotten wood, or somewhere in the air. He takes it. When the soul is still hale and well, the sick one will recover. When the shaman's spirit has begun eating it, the owner of the soul must die.

21. Somebody sends, unknown to anybody, a string of large dentalia several fathoms long to a shaman, and asks him [through his messenger]: "Take the soul of that person out of his body." He gives in payment to him, secretly, long dentalia or a woman. Then he takes out the soul of the person against whom he was sent. The person dies. When his relatives learn about it and come to know the secret they take the shaman and kill him. If they do not kill him and he gives away a large amount of property or slaves, he is not killed. Then he is forgiven.

[Numbers 1 to 21 were originally Chehalish beliefs and customs.]

22. It is the same with a very strong shaman. When he observes his wife with a young man he shoots disease against them. In the same way a man sends a person to the shaman, who gives him goods. He pays him secretly long dentalia or a woman. Then he sends disease to a person. When his relatives learn the secret, the shaman is killed. The relatives of the man against whom he sent the disease kill him. If the disease is found in the sick one, a strong shaman is paid, who takes out the disease. He takes out five diseases [pieces of bone around which hairs are tied] and one rope. He cures the sick one. When the disease has gone right through him before it is discovered the sick man must die. Man has two souls. If both are taken out of the body their owner must die.

23. When the supernatural disease is taken out, the shaman takes it into his hands. He folds his fingers [the thumb of the right hand being inclosed by the fingers of the left]. When the thumb comes out, then the disease-spirit escapes. When the shaman has taken the disease-spirit, one man takes him at his legs, another one at his arms, a third one at his back. He is lifted. Then water is put into a kettle. When they come near the water and the disease-spirit escapes, the people fall down (as though a resistance which they try to overcome were suddenly removed). Several times they carry him to the water. Then the disease-spirit is made soft in the water. It gets cold, and they look at it. Sometimes it is a wolf's or a bird's claw, sometimes a human bone. It is carved into the shape of a person.

24. When the disease-spirit has murdered five people, it has three cuts on one arm, two on the other. When it has murdered eight people, it has five cuts on one arm, three on the other. If it has murdered ten persons, it has five cuts on one arm, five on the other. When the shaman has taken out the disease-spirit, he lifts it. He brings his hands near the kettle. When the spirit sees the water, the kettle will burst. Then another kettle is taken. If the shaman gets tired, he asks another shaman: "Strike my hands with that rattle." Then a shaman takes a rattle and strikes the hands of the one who holds the disease-spirit. He puts his hands into the water and rubs the spirit. He takes out five at the same time and his hands become hot. Then he takes out the rope. Now others help him. Sometimes three shamans, sometimes two take out the rope. When many shamans are present, then four take out the rope. They take the rope out of the body of the man into whom the disease was sent. The shamans pull at both ends of the rope and ask somebody to cut it. When a person who has no guardian spirit takes a knife and cuts between the hands of these people, he does not cut [feel] anything. If there is a woman who has a guardian spirit, she takes a small knife and cuts between the hands of the shamans. She cuts through that rope. Then blood flows out. She cuts through it several times. Now all the blood has flowed out. Then the person who sent the disease is struck with the knife. If the rope was struck [cut] with an arrowhead, then he is struck with an arrow. He is shot and killed.

25. When the ropes [the hairs tied around the middle of the pieces of bone] of the disease-spirits are long, then the sickness will come upon the person after a long time. If the ropes of the disease-spirits are made short, then the person will fall sick after five or six days.

26. When a chief's child has died, the people send for a shaman. Disease has been sent to the child of a chief. Then he takes revenge on the relatives of the murderer [and selects] the child of [another] chief. A shaman is paid secretly. When these people learn about it, they take revenge in their turn. They send disease to the younger brother of that chief. When that chief knows the shaman [who has done so],

he will sometimes kill him. Sometimes they kill a relative of the chief. Then a family feud originates. If they pay a blood fine to each other, then they make peace again. They do not make peace until several are killed.

27. When a shaman and somebody who has no guardian spirit are angry against each other, and the shaman sends disease against his enemy, he is killed. When he gives away many dentalia, he is not killed; they forgive him. When the wife of a man is taken away, he secretly pays the shaman, who sends disease, sometimes to the man [who eloped with the woman], sometimes to the woman. When a deceased relative's wife is taken by a stranger, a shaman is paid secretly and the woman or the man is killed. When a woman has many dentalia and her elder brother dies, she pays secretly a shaman, giving him dentalia, and he sends disease to a relative of the one who killed her brother. She takes revenge on a relative of the murderer of her elder brother. Sometimes she marries the shaman. She gives herself secretly in payment and sends her husband [to kill her enemies].

28. When the shamans sing and one of them says: "I have a great guardian spirit," then the other shamans try him. When he really has a guardian spirit, one of them tries to hit him with a disease spirit, but he misses him. Another shaman tries him, but he also misses him. Several shamans try him, but they can not hit him. Then they say: "Behold! He is really a shaman." When he only brags, saying that he is a shaman, they try him and hit him at once. When a strong man sings and shamans try to send him disease, they can not hit him. When a person sings: "I am a strong man" [without being a strong man], and they send disease to him, he dies at once.

29. When somebody is made sick by his guardian spirit his friends say to a shaman: "Please sing for him." They pay the shaman who sings for the man whom his guardian spirit made sick. Then the shaman sings until he gets well. If he is not made well, he must die. This is the case with men and women.

30. When a shaman tries his power, he sends disease to the bark of a tree. The bark bursts at once and falls down. Then he thinks: "Indeed, I have the powers of a shaman." When an eagle sits on top of a spruce tree, the shaman sends disease against him. He falls down at once, his mouth full of blood. Then he thinks: "Indeed, I have the powers of a shaman."

31. When the weather is bad, the people ask a good person who has a guardian spirit of the sea to sing for good weather. He says: "When the sun stands there and there, it will clear up." When it will be bad weather for a long time, he says: "It is too difficult for me, probably it will not clear up. I can not do it."

32. When a person is shot, a "strong man" is paid. "Lend him your guardian spirit." Then they pour water [on the face] of the person who is shot. The blood squirts out; all the blood comes out. Then

the "strong man" says: "If he gets well it will thunder." Indeed, it is quiet for a short time and then it thunders. He says: "You will hear the thunder twice."

33. When a "strong man" is shot, a child is made ready. Its face is painted red or sometimes black. Its hair is tied up over its forehead. Sometimes two children are made ready. Then water is poured on the "strong man" who has been shot, and the arrow is taken out. When two persons look after him, one is a girl and one a boy. The girl is placed on one side of the house. She holds a torch in one hand and a rattle in the other. The boy is placed at the other side of the house and has a whistle. On top of the house is a man who pours the water on the wounded "strong man." Then all the blood comes out of the "strong man." If there is no "strong man" in a town, a shaman who sucks is paid and he sucks out the blood from the one who is shot.

HOW CULTEE'S GRANDFATHER ACQUIRED A GUARDIAN SPIRIT.

LgE'qacqac LiÃ'mama it!ō'xoyal tiā'qēwam. AtcŌ'ikEl tqē'wam 1
My grandfather his father strong man his supernatural power. He saw it supernatural power

LgE'qacqac; atc:ē'ᶜElkEl ilē'q¡am; atcā'ᶜElkEl ōᶜō'kuil ōkuē'wucX; 2
my grandfather; he saw it a wolf; he saw it a female dog;

atcē'ᶜElkEl ō'tcōyuct. A'lta iā'qoa-iL nē'xax; a'lta nixLō'lExa-it: 3
he saw it the evening star. Now large he became; now he thought:

"Tgt!ō'kti a'lta Lᶜā'gil nLucgā'ma, ta'kE ō'xoē tgE'Xawôk." 4
"Good now a woman I shall take her, then many my guardian spirits."

Nōxoik¡ē'wulalEmam tā'nEmckc nōxo-ēwulā'yemam. Atgiō'lXam 5
They went digging roots the women they went camping. They said to him

tiā'cikcnana: "TcuXoal xkxtā'wax Xō'tac ō'xoēwulā'yemam." 6
his friends: "Come, we will follow them those who went camping."

Nē'k·im: "Näkct, taua'lta aqenōmē'lax." WiXt atgiō'kō tiā'cikcnana; 7
He said: "No, else I shall be scolded." Again they asked his friends;
him

ka nixLō'lEXa-it: "Qā'dox nxEltō'ma." A'lta atctā'wax qō'tac 8
then he thought: "Must I go along." Now he followed them those

tq¡ulipXEnā'yū. Aqugō'om qō'tac tā'nEmckc. ALgiō'lXam LE'Xat 9
youths. They were reached those women. She said to him one

Lq¡ēyō'qxut Lᶜā'gil: "TcimElā'xo-ix na Lmē'mama Xuk" amE'tē?" 10
old one woman: "He knows about you [int. part.] your father here you came?"

"Näkct qa'da," nē'k·im. "Ā'Lqi iamuklē'tcgō." AtgE'qxoya iā'xkatē 11
"Not anyhow," he said. "Later on I shall tell him." They slept there

qō'tac tq¡ulipXEnā'yū, ka ia'xka ay:i'qxôiē. Gō ōᶜō'lEptckiX 12
those youths, and he he slept. At the fire

nixō'kctē, q¡oā'p ōᶜōlEptckiX. Nä'ktcuktē ka nō'Xukō qō'tac 13
he lay down, near the fire. It grew day and they went home those

tq¡ulipXEnā'yū. NōXugō'mam. 14
youths. They came home.

A'lta kuLā'xanī ayō'tXuit, k¡oa'c nē'xax, ayō'p!a gō-y- ā'yam 15
Now outside he stood, afraid he was, he entered in his father

tā'yaqL. Atca-ixā'laqLē. Ē'wa tā'natā qō'ta t!ōL lakt tlā'lEptckiX, 16
his house. He opened the door. Then on the one side that house four fires,

ē'wa tā'nata wiXt lakt. Kstō'xtkin tgā'kxalptckix qō'ta t!ōL. 17
then on the other side also four. Eight its fires that house.

Nē'tp!a a'lta gō qix· ā'yam tā'yaqL. Ayagā't!ōm qaX aē'Xt 18
He came in now in that his father his house. He reached it that one

ōᶜō'lEptckiX. NixLō'lExa-it: "Qantsī'x· Lx qa'da aqEnōlā'ma?" 19
fire. He thought: "How long may be how I shall be spoken to?"

Ayagā't!ōm a'gōn ōᶜō'lEptckiX. Ayā'xatgō. Q¡oā'p ā'tcax aLā'Lōn 20
He reached it another fire. He passed it. Near he came it the third

ōᶜō'lEptckiX. Atciō'lXam LiÃ'màma: "Ia'xkati x·iau mE'tXuit. 21
fire. He said to him his father: "There then stand.

Ta'kE na ka'nauwē tiō'LEma amō'ēkEl ka Lᶜā'gil tq¡ēx amLā'Xt?" 22
Then [int. part.] all supernatural beings you saw and a woman like you do her?"

1 Aqayi′nᶜoL ōcō′yaL: "Ai′aq igā′wulXt x·ix· ipā′k·al. Qui′nEmi
It was thrown at him — a cape: "Quick climb this mountain. Five times

2 maō′ya ka mXatgō′ya. Ia′xkati tmē′q¡ēyōktikc utā′Xawôk nakē′x
your sleeps and you come back. There your ancestors their female guardian spirit is

3 Ut!ō′naqan."
Ut!ō′naqan."

Agiō′lXam uyā′Lak: "Ma′nix mikwu′lx·tama x·ix· ipā′k·al
She said to him his aunt: "When you have climbed this mountain

5 tE′qp!ôp! mtnElpiā′Lxa, ma′nix migwu′lx·tama x·ix· ipā′k·al.
[a grass] gather it for me, when you will have climbed this mountain.

6 Atcō′cgam qaX ocō′yaL¡. A′lta ā′yō. Ā′yō, ā′yō, à′yō, ā′yō,
He took it that cape. Now he went. He went, he went, he went, he went,

7 kulā′yi ā′yō, ka nō′ponEm. Iā′xkati ayā′qxôyē. Nē′xEltcu, cka wāx
far he went, and it grew dark. There he slept. He talked, and in the morning

8 nē′ktcuktē. Nēkct i′kta atciltcā′ma ka nē′ktcuktē. A′lta wiXt
it grew day. Not anything he heard and it grew dark. Now again

9 ā′yō, ā′yō, ā′yō. Nigā′wulXt qix· ipā′k·al. Q¡oā′p pāt oᶜō′Lax,
he went, he went, he went. He climbed it that mountain. Nearly noon,

10 a′lta q¡oā′p igwu′lx·tama-ē. A′lta i′kta atciltcā′ma. Ā, ōqo-ikE′muXLut
now nearly he had climbed it. Now something he heard it. Ah, howling

11 atcaltcā′ma. Nau′i L¡′â ā′yaLᶜa nē′xax, cka mE′nx·i ā′yū, ka wiXt
he heard it. Hence feeling of fear his body became, and a little he went, and again

12 ōqo-ikE′mXLut atcaltcā′ma. A′lta mank tc¡pāk ōqo-ikE′muXLuL
howling he heard her. Now a little really howling

13 atcaltcā′ma. K¡ā nā′xax qaX ōqo-ikE′muXLuL. A′lta tc4
he heard her. Silent became that howling one. Now [noise of falling leaves]

14 nutXuā′yutc ō′qxōca. NixLō′lEXa-it: "Ō, iqctxē′Laut x·ik L¡ap
they fell spikes of fir. He thought: "O, the monster, that find

15 aniā′xôyē." NixLō′lEXa-it: "Qā′dôxoē tcinuwu′lᶜaya, i′kta L¡aqē′nxaua."
I shall do." He thought: "Shall he devour me, what they planned against me."

16 Ayō′La-it gō kᵘcā′xali-y- ē′mᶜEcX ka na-ixE′lqamx. ME′nx·i k¡ā
He was on above tree and she howled. A little silent

17 nē′xax, wiXt ōqo-ikE′muXLuL nā′xax. A′lta q¡oā′p katē′ mank.
it became, again howling she became. Now near very little.

18 K¡ā naxā′x ōqo-ikE′muXLuL. Tc4 nutXo-i′tcax qaX ō′qxōca.
Silent became the howling one. [Noise of falling leaves] they fell down those spikes of fir.

19 WiXt na-ixE′lqamx. A′lta nē′Xtakō ayō′itcō. NixLō′lEXa-it: "A′lta
Again she howled. Now he turned back, he went down. He thought: "Now

20 niXkō′ya." A′lta agigE′ta qaX Ut!ō′naqan. Kulā′yi ayō′yam, a′lta
I go home." Now she pursued him that Ut!ō′naqan. Far he arrived, now

21 q¡oā′p gia′xt qaX Ut!ō′naqan. NaxE′lqamx, nau′i Läk¡ ā′yaL′a
near she came to him that Ut!ō′naqan. She howled, at once weak [whispered] his body

22 nexā′x. NixLō′lEXa-it: "Ō, gEnuwu′lᶜaya, taL¡." Nē′lgaLx ēXt
became. He thought: "O, she will devour me, behold!" He thought of him one

23 iā′Xawôk. Kulā′yi ayaē′taqL. A′lta wä2Xt tEll nē′xax.
his guardian spirit. Far he left her. Now again tired he got.

24 Atcā′xEluktcgō qaX ōyā′cōyaL¡. Agaga′ōm qaX ōcō′yaL¡ ka
He threw off that his cape. She reached it that cape and

25 naxLā′nukT, naxLā′nukT. Atcā′qxamt; a′lta wiXt nē′Xankō. Qē′xtcē
she went around it, she went around it. He looked at her; now again he ran. Intending

26 atciā′qxamt ē′cgan, kaxē′ tcēᶜElkElā′ya ē′ckan ka iō-oLxē′wula.
he looked for it a cedar, where he will see it a cedar and he will go up.

WiXt nē'lgaLX iā'Xawôk ilē'q¡am. Kulku'll nē'xax ā'yaL'a. Kulā'yi 1
Again he thought of it his guardian spirit the wolf. Fresh got his body. Far

ayaē'taqL. Ka wiXt tEll nē'xax. Atcia'kEnanā'koXuē. A'lta 2
he left her. And again tired he got. He looked back at her. Now

tkā'tōma iō'kuk itcā'wan. Ta'qē Lkē'wucX Lā'tōma. YukpE'tEma 3
her teats here her belly. Just as a bitch her teats. Right here

takiltcē'mXEllt gō tgā'potē. Ma'nix noē'tcax mank Lawa', ma'nix 4
they struck her often at her legs. When she went down hill a little slow, when

ē'wa no-ē'wulXtxax a'lta aia'q. Q¡'oā'p agī'ax. WiXt nē'lgaLx 5
thus she went up hill now quick. Near she got him. Again he thought of it

iā'Xawôk. Nai-E'lgaLx ō^{c}ō'kuil ōguē'wucX uyā'Xawôk. A'lta kulā'yi 6
his guardian spirit. He thought of her female bitch his guardian spirit. Now far

ayaE'ltaqL. Gō lax ō^{c}ō'Lax ta'kE nā'xax, ta'kE L¡ap atcā'yax 7
he left her. There afternoon sun then it became, then find he did it

ē'qxēL; ianu'kstX qix· ē'qxēL, L¡lE'pē. Yukpä't nilō'tXuit qix· 8
a creek; its smallness that creek, it was deep. Up to here he stood in the water that

ē'qxēL q¡oa'p tiā'xEmalap !ix·. Ayaxā'LElta qō'La Ltcuq ē'wa 9
creek near his armpits. He walked in the water that water thus

mai'ēmē ā'yō ka ā'yōptck. Aqō'lXamx Ut!ō'naqan itcā'k¡oacōmi 10
down stream he went and he went from the water to the land. It is said Ut!ō'naqan her fear of

Ltcuq. A'lta atcā'qxamt nā'Lxam gō qix· ē'qxēL. Ma'nix nau'itka 11
water. Now he saw her she came down to the water at that creek. When indeed

itcā'k¡oacōmi Ltcuq ka näkct atElō'tXuita. A'lta nā'Lxam gō qix· 12
her fear of water and not she goes into water. Now she came down to the water at that

ē'qxēL. A^{n}, a^{n}, a^{n} nā'xax. Xuē'Xuē agE'Lax qō'La Ltcuq. Nō'La-it 13
creek. A^{n}.* a^{n}, a^{n} she did. Breathing on water like a drinking horse she did that water. She stayed

a'lta. Nō'La-it ka naxE'lqainx: "Wâ4!" ka ayō'mEqt ia'xka ka 14
now. She stayed and she howled: "Wâ!" and he fainted he and

ayaō'ptit. Atcā'^{c}alkEl, a'lta LgōLē'lEXEmk. A'lta agiupalā'wul: 15
he slept. He saw her, now a person. Now she spoke to him:

"Nai'ka Xuk amcgEnō'lXamx, atgEnō'lXamx Natē'tanuē Ut!ō'naqan. 16
I here you say to me, they say to me the Indians Ut!ō'naqan.

Ē'wa k^{u}cā'xali x·ik ilē'ē antē'mam. Q¡at ayā'max. NE'tqamt 17
Thus above this land I came. Like I do you. Look at me

Itē'tanuē!" agiō'lXam. Tkalai'tanEma utā'k·ilx·tcutk pāL Xak 18
Indian!" she said to him. Arrows their points full that

ōguā'mōkuē, pāL x·ik ē'tciL^{c}a. "Ē'ka mxā'xō-y- ā'Lqē gō Natē'tanuē." 19
her throat, full that her body. "Thus you will do later on at the Indians."

Tgā'ma^{c} x·itē'kik. "Ē'ka-y- ā'Lqē mxā'xō gō Natē'tanuē." 20
Shot here. "Thus later on you will do at the Indians."

Ayaō'ptit. Wax nē'ktcuktē, a'lta k^{u}cā'xali-y- ō^{c}ō'Lax ka 21
He slept. On the next morning it got day, now above the sun and

nixE'l^{c}ōkō. A'lta k¡ē näkct qaxē' atcā'^{c}ElkEl. NixA'kxōt gō 22
he awoke. Now nothing not [any]where he saw her. He bathed in

qix· ē'qxēL. A'lta nē'Xkō cka-y- ē'qak^{u}titx· niXkō'mam. Ā'yup! 23
that creek. Now he went home and naked he arrived at home. He entered

gō tE'LaqLē. Agiō'lXam uyā'Lak: "Tcōx tE'qp!ôp! amtEnilpā'yaLx!" 24
into their house. She said to him his aunt: "Well grass you gathered it for me!"

* Nasalized.

1 Atcō′lXam: "Näkct anō′yam ka anxā′takō." Lō′ni ayā′qxôya ka
He said to her: "Not I arrived and I turned back." Three times his sleeps and

2 niXatgō′mam. Näkct qa′da atciō′lXam Liā′mama.
he came back. Not [any]how he said to him his father.

Translation.

My great-grandfather had the guardian spirit of the warriors. My grandfather had seen the shaman's spirit, he had seen the wolf, he had seen the bitch, he had seen the morning star. Now he came to be grown up and he thought: "I will take a wife. Now I have many guardian spirits." The women went digging roots and camped [on the beach]. His friends said to him: "Let us follow the women who are going to camp out." He said: "No, else I shall be scolded." His friends asked him again. Then he thought: I must accompany them. Now he accompanied those young men. They reached those women. An old woman said to him: "Does your father know that you came here?" He said: "No, I shall tell him later on." The young men slept there and he also slept there. He lay down near the fire. At daybreak the young men returned. They arrived at home. Now he stood outside. He was afraid to enter his father's house. He opened the door. There were four fires on each side of the house. Eight fires were in the house. Now he entered his father's house. He reached the first fire. He thought: "When will he speak to me?" He arrived at the next fire and passed it. He came near the third fire, then his father said: "Stay there! Did you find all your guardian spirits and do you want to take a wife?" He threw a cape at him: "Quick, climb that mountain and [do not] come home [until] five nights [have passed]. There is the female guardian spirit of your ancestors. There is Ut¡ō′naqan." His aunt said to him: "When you reach the top of that mountain, gather some grass for me." He took the cape and went. He went, he went, and went a long distance. It became dark and he slept there. He lay down and it became day again. He had heard nothing and it became daylight. Now he went and went again. He climbed that mountain. When it was nearly noon he had almost climbed it. Now he heard something. He heard her howling. At once he was chilled by fear and he went on for a little while, when he heard her again howling. Now he heard the howling a little louder. Then it became quiet again. Now leaves fell down. He thought: "O, I shall meet the monster." He thought: "They intended that she should devour me." He was on top of a tree and she howled. For a short while it became quiet, then she howled again. Now she was quite near. The howling stopped again. Leaves fell down again. Again she howled. Then he turned back to go home. He thought: "I will go home." Now Ut¡ō′naqan pursued him. When he had gone some distance she came near him. She howled and immediately he became weak. He thought: "She will devour me." Then he thought of one of his guardian spirits and he left her far behind. Then he became again tired. He threw

away his cape. She reached it and went around it often. He looked at her and he ran again. He looked for a cedar which he intended to climb. Then he thought of his guardian spirit, the wolf. At once he felt fresh and left her far behind. Then he became tired again. He looked back at her. Her teats were along her belly, like those of a bitch. They reached down to the middle of her legs and struck them often. When she went down hill she went a little slower; when she went up hill she ran quickly. She approached him. Then he thought of his guardian spirit, the bitch, and left her far behind. In the afternoon he reached a small but deep creek. The water reached up to here, near his armpits. He walked down stream in the water. Then he went ashore. It is said that Ut¡ō'naqan is afraid of water. Now he saw her coming down to the creek. If she was really afraid of the water, she would not step into it. Now she arrived at the creek. She made a^n, a^n, a^n, and blew upon the water like a deer that is about to drink. She stayed there and howled: "Ua," and he fainted and fell asleep. Now he saw that she was a human being. She spoke to him: "I am the one whom your family and whom the Indians call Ut¡ō'naqan. I come from the top of that mountain. I like you. Look at me, Indian!" Her throat and her body were full of arrow-heads. "You will be just as I am [when you return to the country of] the Indians." Her body was full of [arrows which had been shot at her]. "You will be just as I am [when you return to the country of] the Indians." He slept. On the next day he awoke when the sun was high up in the sky. Now he saw nothing. He bathed in that creek and went home, and he came home quite naked. He entered the house. His aunt said to him: "Did you gather grass for me?" He said to her: "I returned before I reached there." Three days he stayed away. He did not tell his father [what he had seen.]

THE FOUR COUSINS.

1 Lō'nikc Liā'xk'unikc ixgē's'ax qix· Liā'xauyam. Pā2L ō'yaqct
Three his elder cousins the youngest one that his poverty. Full lice

2 cka Liā'k¡ēk¡ē, nēkct Liā'naa. Qō'ctac cgE'kxun ciā'xk'un ictā'giL'ōl
and his grandmother, not his mother. Those two the eldest ones his elder cousins they knew to win

3 iqā'lExal. Tcā'ko-i nēxā'xoyē ka naktgEmā'ya-itx uyā'k¡ik¡ē omō'tan
disks. Summer it will become and she spun always his grandmother willow bark

4 ogutgEmā'ya-itx. AqagElō'kux Lē'Xat LgōLē'lEXEmk agā'tElax
she always spun it. She was hired one person she made for them

5 ōLā'mōtan. Mänx· Laq° agā'x. Naxilē'ma-ôx, agaxō'pcam. WēXt
their willow bark. A little take out she did. She kept it for herself, she hid it for herself. Again

6 Lē'Xat agā'tElax ōLā'mōtan; wiXt mänx· nixElē'ma-ôx. Alā'xti
one she made for them their willow bark; again a little she kept for herself. At last

7 gōyē' itcā'xa iL nExLā'mEXitx. A'lta aLō'ix Nitc¡xēElc. Gō
thus its largeness she braided. Now they went to Chehalis. At

8 Ik¡aniyi'lXam ōxo-ēlā'itix· qō'tac tê'lx·Em. Ia'xkaku nō'xôx ka'nauwē
Mythtown they stayed those people. There they are every

9 tcā'epa ē, ma'nix atōlō'LxE iau'a-y- ē'maLē. A'lta aLō'ix Nitc¡xē'Elc
spring, when they go down stream there Columbia river. Now they went to Chehalis

10 qō'Lac Liā'xk¡unikc. Agiō'lXam uyā'k¡ik¡ē: "Mō'k^{u}Ia Xak ō'pcam,
those his elder cousins. She said to him his grandmother: "Carry this rope,

11 c'ulā'l mcx·t!ō'ya." A'lta aLō'ix iau'a Nitc¡xē'Elc. Iqā'lExal
ground-hog blanket you will exchange for it." Now they went to there Chehalis. Disks

12 aLō'guix Liā'xk'unikc; aLō'yam Nitc¡xē'Elc.
they went to play his elder cousins; they arrived at Chehalis.

A'lta Lē'Xat LgōLē'lEXEmk L¡ap aLgiā'x ē^{c}elā'kē. Qē'xtcē
Now one a person and he did it a sea-otter. Intending

14 aqitxamElā'lamx, qē'xtcē ēqawik'ē'Lē aqē'tElōt. K·¡ē, nēkct aLiō'tx
it was bought, intending long dentalia they were given to him. No, not he gave it away

15 qix· ē^{c}elā'kē. Qēxtcē ikanī'm aqē'tElōtx. K·¡ē, nēkct aLgiō'tx qix·
that sea-otter. Intending a canoe it was given to him. No, not he gave it away that

16 ē^{c}elā'kē. A'lta nacElā'xo-ix·itx qax ō'pcam. A'lta aLiga'ômx qō'La
sea-otter. Now they two learned about it that rope. Now he went to their house that

17 LgōLē'lEXEmk: "TgEt!ō'kti iamElō'ta x·ix· ē^{c}elā'kē, manlō'ta Xau
person: "Good! I give it to you this sea-otter, you give me this

18 ō'pcam." A'lta acgi'cx·tqoax qaX ō'pcam k¡a ē^{c}elā'kē. A'lta aLXgō'x.
rope." Now they exchanged that rope and sea-otter. Now they went home.

19 Nē'k·imx: "Nixcgā'ma x·ix· ē^{c}elā'kē. Atcuwa [Lqi] qēxō'L'ayū,
He said: "I shall take it from him that sea-otter. Certainly [?] it will be won from him in gambling,

20 tcil'ē'tcgama." Nē'k·im qix· kcx·LEmā't ia'xk'un: "Cka iā'c mtgē'kXax
he will lose it." He said that next to the youngest his elder cousin: "And let alone you two do him

21 Liā'xauyam. Qā'dôxoē qexō'L'aya. Ma'nix tān agē'lotx qaX
his poverty. Shall it will be won from him. If something she gave it to him that

uyā'k¡ik¡ē ā'nqatē aqē'xōL'ax, ma'nix aLgixualō'ta-itx LgōLē'lEXEmk 1
his grand-mother already it is won from him, if he made him happy a person

tān aLgE'lōtxax ā'nqatē aqē'xōL'ax." ALXō'x. Gō Nē'max ka 2
some-thing he gave it to him already it is won from him." They went home. At Nema then

aLō'o-ix. A'lta nikct ā'yaqsō qix· imō'lEk·an iā'ok. Iā'qxo-im ka 3
they slept. Now not its hair that young elk's skin his blanket. He slept then

atcta-ō'yutcax tia'xalawēma qix· iā'xk'un. A'lta aqē'xcgamx qix· 4
he awoke them his people that eldest brother. Now it was taken from him that

ē°elā'kē. AqēLā'takL'ax, iā'kxôi-ē ka aqēE'ltaqLax. KawI'X 5
sea-otter. He was left, he slept and he was left. Early

nixE'l'ōkux, a'lta k·¡ē qō'tac giLā'ckēwal. NixLō'lEXa-it: "Ō, 6
he awoke, now nothing those travelers. He thought: "Oh

aqEn'E'ltaqL taL¡!" K·¡ē qix· ē°ēlā'kē. "Ō, aqinxE'cgam qē'auwa 7
I was left behold!' Nothing that sea-otter. "O, it was taken away from me that

ē°elā'kē." A'lta itcā'ēpa-ē. A'lta ayō'ix pE'nka. Nikgē'Xax·ē Nē'max; 8
sea-otter." Now spring time. Now he went afoot. He swam across Ne'ma;

ka'namôkct qō'ta t!ā'LEma ayugōguē'Xax. Ayō'ix pE'nka, niXkō'x. 9
both those creeks he went across. He went afoot, he went home.

Ayō'yamx gō Nē'lEqtEn ka LXaluwē'gōt. A'lta ayō'La-it mā'Lxolē. 10
He arrived at Ne'lEqtEn and it was ebb tide. Now he stayed ashore.

NiXLō'lEXa-itx: "Qiā'x L¡uwu'n Lxā'xō Lik Ltcuq, tcx·ī anigElgē'xaxē." 11
He thought: "If slack water it gets this water, then I shall swim across."

Ka iō'c Lō nē'xau. A'lta i'kta atciltcā'ma gō Ltcuq: "Qā'doxuē 12
Where he was calm it became. Now some-thing he heard it in the water: 'Must

niā'qamita i'kta x·ik ixā'xō." Tumm nē'xax gē'kulē gō Ltcuq. K¡ā 13
I see what this does." Tumm it made below in the water. Silent

nexā'x qigō tumm nēxā'x. Ka ala'xti nē'xax dEll. A'lta nō'ix qaX 14
it became where tumm it made. Then next it made dEll. Now it went that

ugō'lal iau'a ma'ēma: wā2. Qoā'nEm atciltcā'ma qix· ē'kta dEll. 15
wave then down stream: wā. Five he heard it that something dEll.

WiXt qoā'nEm atciltcā'ma qix· ē'kta gumm gō gē'kXulē. LāX 16
Again five he heard it that something gumm at below. Come out

nē'xax ēē'tcxōt, Lō'nas qantcē'x itā'Lqta tiā'ucakc. WiXt ē'gun 17
it did a black bear, I don't know how much their length its ears. Again one more

LāXª nē'xax. Qoā'nEm LāXª nē'xax ē°ē'tcXutEma. NiLgEnā'Xit 18
come out it did. Five come out they did black bears. They stood

gō Ltcuq. LāqU nē'xax iā'mōlkan. Atciugoā'na-it mā'Lxolē: 19
in the water. Take off he did his elkskin blanket. He threw it landward:

"Qā'doxoē nō'mEqta," nixLō'lEXa-it. A'lta ayō'guiXa. Atcē'xkō-y- 20
"Must I shall die," he thought. Now he swam across. He passed it

ēXt, igō'n ēXt atcä'2xkō; ē'LaLōn atcä'xkō qix· ēē'tcxutEma. 21
one, another one he passed it; the third one he passed it those bears.

x·ix·ī'k iLā'lakt ka atcā'yukct. Aqā'yukct qix· Itē'tanuē cka 22
This fourth one and it looked at him. He was looked at that Indian and

atce'°ElkEl gō ciā'xôst. K¡ē nō'xôx tiā'Xatakôx. A'lta aqā'yuktc! 23
it looked at him in his face. Nothing became his mind. Now he was carried

gō t!ōL, Ītc!x·ia'n tā'yaqL. TaL¡ Ītc!x·ia'n x·ix·ī'x· atce'°ElkEl. 24
to a house, Itc!x·ia'n his house. Behold Itc!x·ia'n this he saw him.

Tā'nata tā'yaqL qix· iō'LEma ōxoā'ēma tgāXipalā'wul, ē'wa tā'nata 25
On one side his house this supernatural being other their language, thus on the other side

tā'yaqL ōxoē'ma tgāXipalā'wul. AtcawitcE'm°lē. Ōxoā'ēma 26
his house other their language. He understood them. Other

tgāXipalā'wul ē'wa tcē'tkum t!ōL. "TEmē'nEmckc ā'Lqē x·itac 27
their language thus in middle the house. "Your wives later on these

manitcE'mElē kanā'mtEma x·ita t!ōL. Ē'ka mxā'xō gō Natē'tanuē. 28
you hear them on both sides of this house. Thus you will do at the Indians.

1 x·ix·ĭ′gik mkā′nax tcEmā′xō.” Aqē′lot igō′matk, ikamō′kXuk
This here you chief it will make you.’ He was given a bird arrow-head, bone

2 igō′matk, ōkulai′tanEma itcā′kXōmatk. AqLē′kXōL¡ qō′ta tiō′LEma.
bird arrowhead, arrows their heads. They were finished these supernatural beings.

3 NixE′l°ōkō, gō mā′Lxolē yuqunā′itx· iau′a ē′natai. Nixā′latck.
He awoke, at ashore he lay there on the other side. He arose.

4 A′lta kawe′X. Pāt ō°ō′Lax qigō ayō′kuiXa. Tatc!au wiXt kawi′X
Now it was early. Noon when he swam across. Behold! again early

5 ka nixE′l°ōkō. Ayō′tXuit, nigē′qxamt. Yuqunā′-itX iā′mōlkan q¡oā′p
and he awoke. He stood there, he looked. It lay his elkskin blanket near

6 gō iā′xka. Ayō′tXuit. Atcō′ckam iā′mōlkan. A′lta wiXt ā′yō.
at him. He stood there. He took it his elkskin blanket. Now again he went.

7 Nē′xkō.
He went home.

Ayō′yam gō I′tskuil ciā′mict. Nē′kgix·aē. A′lta wiXt ā′yō kā
He arrived at Itskuil its mouth. He landed. Now again he where went

9 iqā′lExal ōxucgā′liL gō Ik¡aniyi′lXam. ALE′k·ikct Lē′Xat
disks they played at Mythtown. He looked one

10 LgōLē′lEXEmk: “Ēē′tsxot x·ix· ēxE′nkōn gō x·ix· ē′L¡uwalkL¡uwalk.”
person: “A black bear this runs about at this mud.”

11 Atgiā′qxamt qō′tac tê′lx·Em. ALE′k·im qō′La Lē′Xat: “Ēē′tsxot na?
They looked those people. He said that one: “A bear [int. part.]?

12 LgōLē′lEXEmk Xō′La qLō′itEt. Iā′xkaLX x·iau aqcē′taqL x·ix·
A person that coming. He, I think, who was left this

13 iō′itEt.” Nē′k·im qix· ixgE′kxun iā′xk’un: “Ē′kta wiXt qtciā′wat?
comes.” He said that eldest one his elder cousin: “What again does he want to do?

14 Iā′kimatctamē.” Nē′k·im qix· kcx·LEmā′t: “Qā′dôxoē LiA′xauyam.
He is one of whom we must be ashamed.” He said that the one next to the youngest: “Let him his poverty.

15 Qa′da atcimtā′xt ka nēkct amtgigē′tx·ē?” Ayō′ptcgam gō qō′tac
How he did to you and not you like him?” He arrived coming up from the beach at those

16 tê′lx·Em. A′lta iqā′lExal ōxocgā′liL. Gō2 kE′mkXiti ka nixē′lōtcx.
people. Now disks they played. Then at the end and he looked at.

17 Atciuqoā′na-itx qix· atciō′ktcan igō′ma. Iā′xkati wiXt Lē′Xat
He put it down that what he held the bird arrow. There also one

18 LgōLē′lEXEmk LōC, LxE′lōtcx. Aqiō′lxam: “Masā′tsiLx igō′matk.”
person was, he looked at. He was told: “Pretty arrowhead.”

19 “A, L¡ap anā′yax,” nē′k·im. Lē′giL’Et qō′La Lē′Xat LgōLē′lEXEmk,
“Ah, find I did it,” he said. He always won that one person,

20 qLō′L’Et qō′La Lē′Xat LgōLē′lEXEmk ē′wa qigō ayō′La-it. ALgiō′lXam
it was always won of him that one person thus where he was. He said to him

21 qō′La Lē′Xat LgōLē′lEXEmk: “Txō′xot!ēya, yamgEmō′tga ēXt
that one person: “Let us bet, I stake against you one

22 igō′matk.” AtcLō′lXam: “Mai′ka tEmē′Xatakôx,” ka mä′nx·i ka
arrowhead.” He said to him: “Your your mind,” and after a little while and

23 aLE′k·iL, a′lta kadi′x· nē′k·iL qix· LiA′xauyam. LŌ′ni nē′k·iL, la′kti
he won, now this one he won that his poverty. Three times he won, four times

24 nē′k·iL ka iā′LēlAm nē′xax qix· igōmā′tgEma. Atcā′yuL. Ayā′qxôi-a.
he won and ten they became these arrowheads. He won them. He slept.

25 Ayax’algu′Litck uyā′k¡ik¡ē: “Aniō′mEl ē°elā′kē ka aqinxE′cgam.”
He told her his grandmother: “I bought it a sea-otter and it was taken away from me.”

26 Nagä′2tcax uyā′k¡ik¡ē, agixuwalō′ta-it. Nä′2ktcuktē. “Tcōxoatc!a, cikc,
She cried his grandmother, she pitied him. It got day. “Come on, friend,

txcgā'ma iqā'lExal." Nē'k·im: "K·¡ē itci'lkotē." "Ē'Xtka itxā'lkotē." 1
let us play disks." He said: "None my mat." "One only our mat."

"K·¡ē nēkct itci'L¡alL¡al." ALgiō'lXam: "IamilEmē'ctxa iL¡alL¡ā'l." 2
"None not my disks." He said to him: "I loan to you disks."

A'lta ayō'pa. A'lta atci'LŌL, atci'LŌL, atctE'LxŌL ka'nauwē 3
Now he went out. Now he won, he won, he won it all

Lā'ktēma, LĀ'XalaitanEma, iLā'L¡alL¡al atcē'LxŌL. ALäcXŌL¡. 4
his property, his arrows, his disks he won them. They finished.

ALE'k·im LĒ'Xat wiXt LgŌLē'lEXEmk. "K¡wan qiya'xt x·iau ō'yaqct 5
He said one more person. "Hopeful he is made that lice

pāL gō Lā'yaqtq. Wuxē' nai'ka ntxcgā'ma." Kawē'X nē'ktcuktē 6
full on his head. To-morrow I we will play." Early it got day

ka iō'c gō uyā'k¡ik!ē tE'kXaqL. ALgixā'laqLē LgŌLē'lEXEmk. 7
and he was at his grandmother her house. He opened the door a person.

Ilgō'titk aLgiō'ktcan: "Tca txcgā'ma, cikc," aLgiō'lXam. 8
A mat he held: "Come we will play, friend." he said to him.

AtcLŌ'lXam: "Ayā'qaa." Atciō'mEl ilgō'titk. A'lta wiXt atci'LŌL 9
He said to him: "Well." He bought it a mat. Now again he won over him

qō'La LĒ'Xat LgŌLē'lEXEmk. AtctE'LxŌL LĀ'xamōta ka'nauwē; 10
that one person. He won it his property all;

ka iLā'xanim atcē'LxŌL. A'lta atci'LŌL qō'tāc gitā'q!atxalEma 11
then his canoe he won it. Now he won of them those common

tê'lx·Em. Alā'xti ka ā'tElactikc qō'tac tkanā'Ximct. Alā'xti 12
people. Next then they next those chiefs. Next

LElā'itix· atci'LŌL. A'lta ō'Xuitikc t!ē'ltge-u atci'LŌL. A'lta 13
a slave he won him. Now many slaves he won them. Now

ikā'nax nē'xax. Ka'nauwē qō'tac tê'lx·Em tgā'ktēma ka atctō'xŌL. 14
a chief he became. All those people their property then he won it.

Ka'nauwē LᶜaLā'ma noxo-iLxE'lma-itx tê'lx·Em gō tā'yaqL. A'lta 15
All days they always ate the people in his house. Now

atciō'lXam ē'Xat iā'xk'un: "Atcē'ᶜElkEl LŌ'nas iō'LEma. 16
he said to him one his elder cousin: "He saw it perhaps a supernatural being.

Antxcgā'ma kLiā'XEmatk. Ntēxō'L'a ka'nauwē tiā'ēltke-u. K¡wan 17
We will play having batons. I shall win them all his slaves. Hopeful

qiā'xt tiā'ēltke-u." Acxēlgu'Litck: "A, emē'xk'un tcEmaxô'ēmōL." 18
he is made his slaves." They told him: "Ah, your elder cousin he wants to play with you."

"Iā'xka iā'Xaqamt." A'lta acxE'cgam iā'xk'un Liā'Xamatk. 19
"He his mind." Now they played his elder cousin batons.

TcēxLx LpŌ'L¡Ema acxE'cgam k¡a iā'xk'un. Atctē'xŌL tiā'ēltke-u, 20
How many nights they played and his elder cousin. He won them his slaves,
I do not know

atcā'ēxŌL uyā'Xanim ka'nauwē. Ē'gōn ē'Xat wiXt iā'xk'un 21
he won them his canoes all. Once more one also his elder cousin

acxE'cgam; wiXt ka'nauwē atctē'xŌL tiā'ēltke-u; ka tctā'nEmckc 22
they played; also all he won them his slaves; then their wives

atcti'cxŌL. Atciō'lXam ē'Xat iā'xk'un: "Ā'nElaxta txcgā'ma." 23
he won them. He said to him one his elder cousin: "I next we will play."

Ateiō'lXam: "K¡ē yamXuwā'lot. Ē'ka qē ā'nqatē amā'nax, 24
He said to him: "No, I pity you. Thus as formerly you did to me,

amEnXuwalō'tā-it, ka wiXt ē'ka yamXuwalotā'-ēta." Qē'xtcē 25
you pitied me, and also thus I pity you." Intending

atgē'ix Gitā'tcxēElc, ka'nauwē atctā'xoL'ax tgā'ktēma. Atgē'ix 26
they came the Chehalis, all he won it their property. They came

Tkwinaiū'LEkc, atē'gElo-ix iqā'lExal. Ka'nauwē atctō'xŌL'ax 27
the Quenaiult, they came to play disks. All he won it

tgā'ktēmā, tga'ēltke-u. Ka'nauwē tê'lx·Em atcLauwitxā'uyama qix· 28
their property, their slaves. All people he made them poor that

1 gā′yaqct. Gō Lkā′nax Lā′Xa, ā′nqatē ē′kx·it atcē′tElax. Ēwā′
lousy one. Where a chief his child, at once buying as a wife he did her. Thus

2 Tkwinaiū′LEkc, ē′wa T!ilē′mukc ē′wa k^{u}ca′la x·ik nē′maL, ē′wa
the Quenaiult, thus the Tillamook, thus up stream that river, thus

3 Gitā′qauēlitsk, ka′nauwē nōxuexēlā′kXuit tcā′nEmckc qix· gā′yaqct
the Cowlitz, all they were mixed his wives that lousy one

4 ā′nqatē. Qē näkct qigō aqixE′cgam ē^{c}elā′kē qō′ctac ciā′xk'un
formerly. If not where it was taken from him the sea-otter, those his elder brothers

5 acgixE′cgam ka iō′LEma atcē′^{c}ElkEl. Itc!x·ia′n atcē′^{c}ElkEl.
they took it from him then the supernatural being he saw it. Itc!x·ia′n he saw him.

Translation.

There were three brothers and their younger cousin, who was very poor. He was full of lice. He had no mother, only a grandmother. The two eldest brothers knew how to win in the game at disks. When the summer approached the grandmother spun twine out of willow bark. The people hired her to spin bark. Then she kept a little for herself. At last she made a large rope. Now [the cousins] went to Chehalis. The people stayed [at that time] at Mythtown [at the most southern part of Shoalwater bay]. There they are every spring when they are going to Columbia river. Now the cousins went to Chehalis. The grandmother said to her youngest grandson: "Take this rope and exchange it for ground-hog blankets." Now they went to Chehalis. The elder cousins wanted to play at disks. They arrived there.

Now somebody had found a sea-otter. They wished to buy it and wanted to give long dentalia for it; but that man did not want to part with his sea-otter. They wanted to give him a canoe, but he did not want to part with it. Now they heard about the rope. Then that man went to their house [and said]: "I will give you this sea-otter if you will give me this rope." Now he exchanged the rope for the sea-otter. Then they went home. [The eldest one] said: "I shall take the sea-otter away from him. He will certainly gamble and lose it." Then the one who was next to the youngest said: "Let the poor boy alone. Let him lose. If his grandmother gave it to him, let him lose it; if somebody made him happy and gave him something, let him lose it." They went home. They slept at Nema. The elkskin blanket of the younger cousin had no hair. When he slept the eldest brother awoke his people. They took the sea-otter away from him and left him asleep. Early the next morning he awoke. Now the brothers had disappeared. He thought: "Behold! they deserted me!" The sea-otter had disappeared. "O, they took the sea-otter away from me." Now it was spring time. He went on afoot, going home. When he arrived at Nē′lEqtEn it was ebb tide. He stayed ashore and thought: "At slack water I will swim across." It grew calm. Then he heard something in the water. "I must see what that is." It made tumm under

water. Then it became quiet, and again it made tumm. Then next it made dEll. Now a wave came down the river. Five times he heard the same noise, dEll, and five times he heard it, gumm, below the water. Then five black bears came out of the water; their ears were I do not know how long. They stood on the water. Then the youth threw off his elkskin. He threw it ashore. He thought: "I must die," and began to swim across. He passed the first one, the second one, and the third one. When he reached the fourth one it looked at him. It looked that Indian right in the face. He fainted. Now Itc!x·ia'n carried him to his house. Behold! he saw Itc!x·ia'n. On one side of the house of this supernatural being they spoke one language; on the other side they spoke another language. He understood them. In the middle of the house they spoke still another language. "Those women whom you hear now on both sides of the house will be your wives. Thus you will live among the Indians. This will make you a chief." Then they gave him a bird arrowhead made of bone. The supernatural beings finished. He awoke and lay ashore on the other side [of the water]. He arose. It was early now; while it was noon when he began to swim across. His elkskin blanket lay near him. He arose, took his elkskin blanket, and went home.

He arrived at the mouth of I'tskuil. He came ashore. Now he went to the place where the people of Mythtown played at disks. A person looked up [and said]: "A black bear is running about on the mud." The people looked up and one of them said: "Is that a bear? It is a man who is coming. I think it is the one who was left alone." Then the eldest brother said: "What does he want here? We must be ashamed of him." Then the next to the youngest said: "Let him come, the poor one. What did he do to you that you do not like him?" He went up to these people. Now they played at disks. He stood at one end and was looking at them. Then he put down the bird arrow which he held in his hand. One of the bystanders looked at it and said: "How pretty is your arrowhead." "Ah, I found it," he replied. The one man was winning all the time the other was losing. Then one man said to him: "Let us bet, I will stake an arrowhead against yours." He replied: "As you like," and after a little while the poor boy won. He won three times, four times, and now he had ten arrowheads. He had won them. He went to sleep. Then he told his grandmother: "I bought a sea-otter and they took it away from me." His grandmother cried; she pitied him. It got day. [Then a person said:] "Come, friend, let us play at disks." He said: "I have no mat." "We can use one mat." "I have no disks." "I loan you my disks." Now he went out. He won and won and won. He won all his arrows and all his property. He won his disks. When they had finished, another person said: "That one with the lousy head is getting hopeful. To-morrow I will play with him." Early the next morning when he was still in his grandmother's house, that person

opened the door. He held a mat in his hand and said: "Come friend, we will play." "Well," said the boy. He bought a mat. Now he won again all the property of that person. He won his canoe. Now he had won over all the common people. Next he won over the chiefs. He won first one slave and then many. Now he became a chief. He had won the property of all those people. Every day the people ate in his house. Now his elder cousin said: "Perhaps he saw a supernatural being. We will play with the accompaniment of batons. Then I shall win all his slaves. He is [too] hopeful." Then he was told: "Your elder cousin wants to play with you." "As he likes." Now the cousins played and the people beat time with batons. They played several nights. He won the eldest brother's slaves and all his canoes. Then he played with the next brother and he won all his slaves; then he won his wives. Now the next brother said: "I want to play with you next." "No, I pity you, as you pitied me formerly." Then the Chehalis came and he won all their property. The Quenaiult came to play at disks. He won their property and their slaves. That lousy boy made everybody poor. He bought the daughters of chiefs among the Quenaiult, the Tillamook, the tribes up the river, the Cowlitz. The wives of the man who had been the lousy boy were taken from among all these tribes. If his cousins had not taken the sea-otter from him, he should not have seen the supernatural being. He saw Itc!x·ia'n.

Ē'Xat giā'unaLX ik¡ā'ckc aqa-E'ltaqL uyā'k¡ik¡ē gō 1
One GILA-unaLX boy she was left his grandmother at

Soguamē'ts!iak. Tqā'metē nā'kxoya ka aqiō'lXam qix· ik¡ā'ckc: 2
Tongue point. Six times her sleeps and he was told that boy:

"Ā'kctam ōmē'k¡ik¡ē. PE'nka mō'ya." A'lta nē'te mai'ēmē· 3
"Go to see your grandmother. A foot go." Now he came down the river.

Nē'xatco. Atcā'c'alkEl môkct ō'Lqikc. Atctō'ktcan tiā'xalaitanEma. 4
He walked down river. He saw them two fish-ducks. He took them his arrows.

NixLō'lEXa-it: "Näkct itā'mac aniā'lax, taua'lta agō'kLx 5
He thought: "Not shooting them I do them. else they carry down to the water

ōgu'xalaitanEma." Atciō'cgam iqā'nakc. NakL¡ē'iwamEn qaX 6
my arrows." He took it a stone. They dived those

ō'Lqikc. Nē'xEngō mā'Lnē. Lā'xLax nā'xax qaX ō'Lqikc. 7
ducks. He ran seaward. Visible they became those ducks.

AtciagE'ltcim qix· iqā'nakc. Itcā'mac atciā'lax gō-y- ē'tcaqtq· 8
He threw it that stone. Hitting it he did it at its head.

Lāq° nē'xax iā'ok. Ayaga'om. Yukpä'2t Ltcuq nitElō'tXuit ka 9
Take off he did it his blanket He reached them. Up to here water he stood in the water and

akcō'nguē qaX ō'Lqikc, nuwā'Xit. Ā'yōptck. Ā'tcukct. ŌXunē'n 10
they fluttered those ducks, they escaped. He went landward. He looked. They drifted

ē'k°caxala itcā'wan. WiXt ā'yuLx. Ayō'guiXa. Q¡oā'p atcā'xōm 11
up their belly. Again he went to the water. He swam. Nearly he reached them

wiXt akcō'nguē. Ā'yuptck wiXt. Qoä'nEmi ayō'guiXa ka 12
again they fluttered. He went up again. Five times he swam and

atcō'cgam cka nixä'Lxigō ka k·¡ē nō'xòx tiā'xatakuX. A'lta 13
he reached them and he turned round and nothing became his mind. Now

iō'LEma atcē'c'ElkEl. Nixigā'lax Iqamiā'itx. NixE'l'ōkō. Gō mā'Lxolē 14
a supernatural being he saw it. He saw a supernatural being the fisherman's supernatural helper. He awoke. At landward

yuqunā'itX. Itcō'ktcan qaX ō'Lqikc. Ia'Xkatē ayāē'taqL qaX 15
he lay. He held in his hand those ducks. There he left them those

ō'Lqikc. A'lta ā'yō. Ayō'yam Sōkuamē'ts!iak. Q¡oā'p ā'tcax 16
ducks. Now he went. He reached Tongue point. Near he got

uyā'k¡ik¡ē. Tgā'Xtē qaxē' qigō aqaē'taqL. Ayō'yam gō-y- uyā'k!ik¡ē. 17
his grandmother. Her smoke where when she was left. He arrived at his grandmother.

Atcō'lXam: "Imä'Xanatē, taL¡." Agiō'lxam: "Itcä'Xanatē." 18
He said to her: "You are alive, behold!" She said to him: "I am alive."

Qē'xtcē agē'l°ēm. Atcō'lXam: "Näkct ō'lō genE'tx" Ayā'qxoyē 19
Intending she gave him food. He said to her: "Not hunger acts on me." He slept

iā'xkatē. Nē'ktcuktē, ātcā'gElEmqtcē uyā'k¡ik¡ē. Ō'Xuē tE'm°EcX 20
there. It got day, he gathered food for her his grandmother. Many sticks

atctupā'yaLx ka nē'Xkō. Ayaē'taqL uyā'k¡ik¡ē. Tsō'yustē 21
he gathered them and he went home. He left her his grandmother. In the evening

niXkō'mam. Aqiō'lXam: "Ō'lō na gEma'xt?" Nē'k·im: "K¡ē; tEll 22
he came home. He was told: "Hunger [int. part.] acts on you?" He said: "No; tired

1 nkēx." Nixō'kctit. Kawī'x· nixä'latck. A'yō gō kulä'yi;
I am." He lay down. Early he arose. He went to far;

2 nixEmō'cXEmam. Tsō'yustē tcx·ī nē'Xkō. Ayō'p!am ska mä'nx·i
he went to play. In the evening then he went home. He came in and a little while

3 ayō'La-it ḳa wiXt nixō'kctit. Lōn Lpō'lEma Lōn L^{c}aLä'ma nēkct
he stayed and again he lay down. Three nights three days not

4 nixLxä'lEm. Tcx·ī nixLxä'lEm gō-y- aLä'lakt ō^{cc}ō'Lax. Ayō'mEt.
he ate. Then he ate on the fourth day. He grew up.

A'lta ē'Xat iä'cikc iq¡oä'lipx·. Cq¡oä'lipx· aci'xax. Qāxlx
Now one his friend a youth. Two youths they two became. One

6 na^{c}ä'Lax ka ä'ctō tcakEnīma.' Kä'tcEk actō'yam ē'maL. Atciō'lXam
day and they went in a canoe. Middle they arrived the bay. He said to him

7 iä'cikc: "I'kta imē'Xawôk?" "Iqamiä'-itx itci'xawôk. K¡a ē'kta
his friend: "What your guardian spirit?" "Iqamiä'-itx my guardian spirit. And what

8 mai'kXa imē'Xawôk?" Nē'k·im qix· ē'Xat: "Nai'ka wiXt Iqamiä'-itx
you your guardian spirit?" He said that one: "I also Iqamiä'-itx

9 itci'Xawôk?" "Ē'kta miä'xōya ma'nix ō'lō aktä'xō txä'cōlal?"
my guardian spirit?" "What will you do when hunger will act on them our relatives?"

10 Nē'k·im qix· ē'Xat: "Ē'Lxan niä'xō." Atciō'lXam iä'cikc: "K¡a-y-
He said that one: "Smelt I shall make it." He said to him his friend: "And

11 ē'kta mai'kXa miä'xō?" Nē'k·im: "Iguä'nat niä'xō ma'nix ō'lō
what you you will do?" He said: "Salmon I shall make it when hunger

12 aktä'xō txä'cōlal. Ni'Xua, L¡mEn, ē'xa imē'potē gō Ltcuq. Ia'koa
act^{s} on them our relatives Well, under water do it your arm in water. Here

13 wiXt nai'kXa L¡mEn niä'xō itci'potē." L¡mEn acgE'tax tctä'potē.
also I under water I shall do it my arm." Under water they did them their arms.

14 Iä'nēwa qix· ē'Lxan giä'Xawôk atcLō'latck Liä'kcia. A'lta quL
First he that smelt having guardian spirit he lifted it his hand. Now hang

15 ä'elaōt ō'Lxan gō Liä'kcia. Lä'lē qix· ē'Xat, tcx·ī atcLō'latck
it did to it a smelt at his hand. Long time that one, then he lifted it

16 Liä'kcia. QuL ē'laōt gianu'kstX iguä'nat. Atciō'lXam iä'cikc:
his hand. Hang it did to it a small salmon. He said to him his friend:

17 "Nau'itka LEmē'Xawôk Iqamiä'-itx."
"Indeed your guardian spirit Iqamiä'-itx."

Aci'Xkō qō'ctac cq¡oä'lipx·. AyulE'mXa-it. qix· ē'Xat qix· ē'Lxan
They went home those youths. He married that one that smelt

19 giä'Xawôk. A'lta ō'lō agE'tax tê'lx·Em GiLä'unaLX. Lä'mkXa
having guardian spirit. Now hunger acted on them the people GiLä'unaLX. Only

20 LE'kXal^{c}pō atkLä'xo-itx. A'lta ikä'nax nē'xax qix· ē'Lxan
skunk-cabbage they ate it. Now rich he became that smelt

21 giä'Xawôk. Qä'xLxna^{c}ä'Lax, a'lta nāLgElō'ya LE'kXal^{c}pō uyä'k·ikal.
having guardian spirit. One day, now she went to get skunk-cabbage his wife.

22 Tsō'yustē naXatgō'mam. A'lta aLä'xElEtq. Naxckō'mit. TsEs
In the evening she came home. Now she heated stones. She warmed herself. Cold

23 akē'x qē'wa tcä'qElqlē. Naō'ptit qigō nō'cko-it. NaLgEnä'itix·it gō
it was that winter. She fell asleep where she was warm. She fell down at

24 qaX ō^{cc}ō'lEptckiX. Nä'Lx^{c}ō. NaxE'tEla gō tgä'potē. ALE'k·im
that fire. She fell asleep sitting. She burnt herself at her arms. They said

25 GiLä'unaLX Lkanauwē'tikc: "Acä'le^{c}yit ilxä'xak¡Emana uyä'k·ikal.
the GiLä'unaLX all: "She is starving our chief his wife.

26 K¡ä-y- ōmcä'pōtcxan; ä'Lx^{c}ō-y- ōmcä'pōtcxan. Cä'l^{c}ēyit, cä'l^{c}ēyit,"
Nothing your sister-in-law; she fell asleep sitting your sister-in-law. She is starving, she is starving,"

nugō'kXo-im qō'tac tê'lx·Em. Nā'k·im qaX ōᶜō'kuil: "AnE'Lxᶜō, 1
they said those people. She said that woman: "I fell asleep sitting

x·ik giā'qamia-itx, nē-k·imx giā'qamia-itx." A'lta nixEmā'tcta-itck 2
this having Iqamiā'itx, he says having Iqamiā'itx." Now he was ashamed

qix· itcā'k·ikal, ka'namôkct tgā'potē nuxō'LEla. Näkct ayaō'ptit 3
that her husband, both her arms were burned. Not he slept

qix· itcā'k·ikal. Ka'nauwē nuguē'witx·it qō'tac tê'lx·Em. Atciō'lXam 4
that her husband. All they slept those people. He said to him

Liā'wuX: "Mxā'latck!" Nixā'latck Liā'wuX. "Ā'cgam XaX 5
his younger brother: "Rise!" He arose his younger brother. "Take it this

ōLk¡'E'nLk¡'En." A'lta atciū'cgam qix· itcō'itk. Ā'ctō mā'Lnē 6
basket." Now he took it that dipnet. They two went seaward

tcā'xElqlē. Actigō'om qix· ēlā'itk. Actō'cgam qō'ta tiā'qxōn ēlā'itk. 7
winter. They reached it that willow. They took them those its leaves willow.

PāL nā'xax qaX ōLk¡'E'nk¡'En. Ā'yōLq. YukpE't niLē'La-it Ltcuq. 8
Full became that basket. He went to the water. To here he stood in the water water.

Atciō'lXam Lia'wuX: "LxEluwē'gōt. Ē'wa kᵘca'la nai'kXa, 9
He said to him his younger brother: "It is ebb tide. Thus up river [from] me,

LgE'kᵘcala wax amtā'xax x·ita tE'kXōn. Ka amiucgā'mx x·iau 10
up river from me pour out do them those leaves. Then take it this

itcō'itk. Amgē'ma: 'Ēhê';' amgē'ma: 'Niā'waᶜ itci'tsōitk.' Amiōlā'tcgō 11
dipnet. Say: 'Ēhê';' say: 'I broke it my dipnet.' Lift it

imē'tcōitk. WiXt wāx amtā'xō ē'wa LgE'kᵘcala. WiXt amgē'ma: 12
your dipnet Again pour out do them thus up river from me. Again say:

'Ēhê', niā'waᶜ itsō'itk.'" Lō'ni wax atci'tax; wiXt nē'k·im: "Niā'waᶜ 13
'Ēhê', I broke it the dipnet.'" Three times pour out he did them; again he said: "I broke it

itci'tsōitk." Atciō'latck iā'tcōitk. Atciō'lXam qix· iā'qk'un; aqiō'lXam 14
my dipnet." He lifted it his dipnet. He said to him that his elder brother; it was said to him

qix· iq¡oā'lipx': "Ni'Xua, tE'kEman!" Atctō'kuman qix· iq¡oā'lipx·. 15
that youth: "Well, look at them!" He looked at them that youth.

A'lta tä'kXōn gō tgā'lictEkc, ä'Lxan ē'wa tiā'qtqakc. Wax atci'tax 16
Now leaves at their tails, smelt thus their heads. Pour out he did them

ē'LaquinEmix·. L¡lEp, L¡lEp, L¡lep, nikqLā'yux. WiXt atciō'tipa 17
the fifth time. Under water, under water, under water, they jumped into the water. Again he dipped

ē'Latxamē. Wax atcā'yax. A'lta niLkᵘkLā'Xit Ltcuq qix· ē'Lxan. 18
the sixth time. Pour out he did them. Now they swam on the surface water those smelts.

Atciō'lXam Liā'wuX: "Tca txgīucge'Lxa x·ix· iqicē'tix·." Acgiō'cgiLx 19
He said to him to his younger brother: "Come we will launch it this fishing canoe." They launched it

qix· iqicē'tix·. Acgiō'cgam iqaLē'mat. A'lta nicxLē'n. Xuwē't qix· 20
that fishing canoe. They took it the rake. Now they fished with the rake. Half full that

ictā'xēcitix·. Atciō'lXam: "KōpE't." Ta'kE acxē'gila-ē. "Ai'aq Lgā'lEmam 21
their fishing canoe. He said to him: "Enough." Then they went ashore. "Quick fetch

Lkuē'Lx·Ema qoā'nEm." AtcLugō'lEmam qix· iq¡oā'lipx·. Ōgoē'witiū 22
large mats five." He fetched them that youth. They slept

qō'tac tê'lx·Em. Acgiō'kuē qix· ē'Lxan. Acgiō'kctEptck ka'nauwē. 23
those people. They carried them ashore those smelts. They carried them inland all.

Atciō'lXam Liā'wuX: "Kawē'X mxElā'tcgō ka mxElgē'Lxa ka 24
He said to him his younger brother: "Early rise and make fire and

mx'ō'tama. Mīōgonā'ya tE'lxaqL. Ia'xkatē kᵘcā'xalē mōtX ka 25
go to bathe. Open the smoke hole our house. There up stand and

1 mxElqE'mxaya. Mgē'ma: 'Ā, GiLāunaLXā' ta'kE na amcxE'La-it?
shout. Say: 'Ah, GiLāunaLX then [int. part.] are you dead?

2 Ā tqagElā'xEltā';' mgē'ma. Mô'kcti mgē'ma, mxElqE'mxa." Nau'itka.
Ah, the news;' say. Twice say, shout." Indeed.

3 Kawē'X nixa'latck LiāwuX. Na-ixE'lgiLx. Nix'ō'tam. Nē'tptega.
Early he arose his younger brother. He made a fire. He went to bathe. He went inland.

4 Atciugōnā'mam tE'LaqL, na-ixE'lqamx: "Ā, GiLāunaLXā' takE na
He went to open the smoke hole their house, he shouted: "Ah, GiLā'unaLX then [int. part.]

5 amcxE'La-it? Â, tqagElaxEltā'." Mô'kcti na-ixE'lqamx. A'lta
are you dead? Ah, the news!" Twice he shouted. Now

6 nuxōlā'yutck qō'tac tê'lx·Em. Atktō'cgam tgā'XalaitanEma.
they arose those people. They took them their arrows.

7 AtkLō'cgam Ltā'mEq¡aL; atkLō'cgam LmōL¡anē'. A'lta ā'tgē ē'wa
They took them their bone clubs; they took them lances. Now they went thus

8 qō'ta tā'yaqL qix· iLā'Xak¡Ema-na. Nugō'kXo-im qō'tac tê'lx·Em:
that his house that their chief. They said those people:

9 "Ē'kta ē'xax? Qā'xēwa atgatē'mam tqagElā'xElt?" Nē'k·im qix·
"What is it? Whence came they the news?" He said that

10 iq¡oā'lipx·: "x·itā'ō, x·itā'o tqagElā'xelt gō qō'La qoā'nEm
youth: "These, these news in those five

11 Lkuē'tx·Ema." A'lta ixē'nXat ē'Lxan. Ia'xka LkLXā'nak igē'l'ōtitk,
large baskets." Now they stood there smelts. That one he had it on elkskin armor,

12 ia'xka aLgixaniā'kôx. Ma'nix c'ōlā'l LckLxā'nax, iā'xkati
he carried it in the fold of the skin. When a ground-hog blanket he had it on, there

13 aLgixk¡ē'niakux qix· ē'Lxān gō qō'cta c'ōlā'l. Ma'nix oᶜōnaᶜ
he wrapped them up those smelts in that ground-hog blanket. When a raccoon blanket

14 LkLxā'nak, qē'xtcē aLgixk¡ē'niagux, ayutXuī'tcuwa-itx gō qaX
he had it on, intending he wrapped it up in it, they fell through in that

15 ōLā'kXanaᶜ. Ka'nauwē-y· ē'ka qō'tac tê'lx·Em nō'xôx. A'lta
his raccoon blanket. All thus those people they did. Now

16 nōxo-iLxā'lEm qō'tac tê'lx·Em. Aqiō'tXEmit ēXt iqā'ētEma ē'wa
they ate those people. It was placed upright one young spruce tree thus

17 mai'ēmē. Aqiō'tXEmit ēXt iqā'ētEma ē'wa kᵘca'la. Lā'maka
down river. It was placed upright one young spruce tree thus up river. Only they

18 GiLā'unaLX aLgiupā'yaLx ē'Lxan. Pā'LEma nō'xôx tE'LaqL.
the GiLā'unaLX they gathered them smelts. Full became their house.

19 ÄLgiō'kcEm. Ka'nauwē tiā'lEXam atgiupā'yaLx.
They dried them. All their people gathered them.

Ä'gōn iqē'tak ka wiXt ō'lō agE'Lax GiLā'unaLX. Lā'mka
One more year then again hunger acted on them the GiLā'unaLX. Only

21 LE'kXalᶜpa aLkLā'xo-itx k¡a-y- ōpE'nxaLX. NixE'ltcEmaôx qix·
skunk-cabbage they ate it and rush roots. He heard about it that

22 iLā'Xak¡Emana. Ā, ta'kE pā'LEma nō'xôx t!ōLē'ma gō Iqā'niaq.
their chief. Ah, then full they were the houses in Rainier.

23 Qiā'wul ē'Lxan. Atctā'x tE'mᵉEcX ē'cgan ōgō'kXuix itā'Lēlam;
They were made [caught] smelts. He made them sticks cedar made out of ten;

24 qoa'nEm ō'Lqikc, qoā'nEm Lpā'qxo-ikc. Atctō'lXam tiā'cōlal: "Ai'aq
five fish ducks, five shags. He said to them his relatives: "Quick

25 amcxE'ltXuitck. Lxō'tctōla, lxōwā'L¡'ama." ALē'gEla-itx ēXt
make yourselves ready. We will go up now, we will go to get food." They were in a canoe one

26 ikanī'm pāL, iā'qoa-iL ikanī'm. ALō'tctōlax, aLō'yamx Sōguamē'ts!iak.
canoe full, a large canoe. They went up the river they arrived at Tongue point.

27 Ē'ktcxEm aLō'ix. AtcLō'lXam giLā'cgēwal: "Ma'nix
He sang his conjurer's song they went. He said to them his companions: "When

qElxEngē'waL¡'amita, nēkct amcxLxE'lEma." ALō'yamx ka 1
we are given food, not eat." They arrived then [at]

Liā'ēcaLxē. ALqēgēlā'xē gō y- ē'lXam. ALō'ptck. Nē'gimx: "Gō qaxē 2
LiāēcaLxē. They landed at the town. They went up. He said: "At where

aqiā'wul x·ik ē'Lxan?" "Ā mā'ema Iqā'niaq, iā'xkati aqiā'wul." 3
are made [caught] these smelts?" "Ah, below Rainier there they are made [caught.]"

Qē'xtcē aqiō'lEktc ē'Lxan; q¡oā'p ayō'ktciktx. Atctō'lXam 4
Intending they were roasted the smelts; nearly they were done. He said to them

giLā'cgēwal: "Ai'aq lxō'tctōwula." AqLō'lXam qē'xtcē: "A'lta 5
his companions: "Quick we will go up." They were spoken to intending: "Now

q¡oā'p iō'ktcikta x·ix· ē'Lxan." Nē'k·im: "A'ntcxElxulama. Ā'Lqi 6
nearly they are done those smelts." He said: "We will go at once. Later on

wuX ntcxēxā'txama-i." ALō'ix k^{u}ca'la. A'lta nau'itka aLogō'ōmx 7
to-morrow we shall go ashore for awhile." They went up river. Now indeed they reached them

tê'lx·Em, tgiā'wul ē'Lxān. Q¡oā'p aLktā'x qō'tac tê'lx·am. 8
people, they made it [caught] smelts. Near they got them those people.

ALE'gimx Lē'Xat LgōLē'lEXEmk: "PāL ē'xax itci'tsōitk. Ala'xti 9
He said one person: "Full is my dipnet. Soon

L¡Ex ixā'xō. Atcuwa'-y- ō'lō LiX·Lā'it GiLā'unaLX." Iqamiā'itX 10
burst it will. Ha! hunger they starve the GiLā'unaLX." Iqamiā'itX

iLā'Xawôk atcLō'lXam giLā'cgēwal: "Lawā' msKTe'watcgō." 11
his guardian spirit he said to them his companions: "Slowly paddle!"

Ka'nauwē aLgaxgō'c qaX ōkunī'm kā atcLō'lXam: "AmckTē'watck 12
All they passed them those canoes then he said to them: "Paddle

mā'Lnē." A'lta aLkTē'watck mā'Lnē. Ē'wa ē'natai qix· ikanī'm 13
away from the land." Now they paddled away from the land. Thus on one side that canoe

qoā'nEm atcuXō'tqoax qō'ta tElalā'xukc; ē'wa ē'natai qoā'nEm 14
five he put them into the water those birds; thus on the other side five

qix· ikanī'm. Iū'Lqat itā'Lan. ĒXt itā'Lan qoā'nEm, wiXt ēXt 15
that canoe. Long their rope. One their rope five, also one

itā'Lan qoā'nEm. Atctō'lXam tiā'cōlal: "AmckTē'watck!" A'lta 16
their rope five. He said to them his relatives: "Paddle!" Now

nugukTē'watck giLā'cgēwal. T!ā'qē nauē'tka-y- atxā'Lgōwa 17
they paddled his companions. Just as indeed they swam

tElalā'xukc qō'ta tE'm^{c}EcX ugō'kXuiXt tElalā'Xukc. Q¡oā'p 18
birds those sticks made birds. Nearly

aLXgō'mam ka nē'ktcuktē. Qonē'2 tqonēqonē' gō Lā'maLnē. 19
they came home and it got day. Gull gulls at seaward from them.

Nō'pōnEm. Nē'k·im: "Ni'Xua, mci'Lxa! Nau'itka na x·iau ā'nitk^{u}I 20
It grew dark. He said: "Well, go to the water! Indeed [int. part.] these did I carry them

x·iau ē'Lxan?" A'tgELx giLā'lEXam, atE'kXukL utā'Xanim, ska 21
these smelts?" They went to the water the people of his town, they launched them their canoes, and

mā'nx·i ka pā'Lma nā'xax. ALgiō'kcEm ē'Lxan GiLā'unaLX. 22
after a little and full they were. They dried them the smelts the GiLā'unaLX.

Pā'Lma nō'xôx Lā'uLēma. Qē'xtcē aqiō'Xtkin gō k^{u}ca'la Qauilē'tcq. 23
Full they were their houses. Intending they were searched at up river Cowlitz.

KōpE't atgā'yamx. K¡ē qix· ē'Lxan. Nuxoē'tcEmaôx tê'lx·Em: "Ā 24
Enough they arrived. None these smelts. They heard the people: "Ah,

GiLā'unaLX, ta'ke pā'Lma nō'xôx Lā'uLēma. Atcā'yuk^{u}I taL¡ 25
the GiLā'unaLX, then full are their houses. He carried them, behold!

x·ik ē'Lxan qix· giā'xamia-itx." A'lta aqLōmē'lax qō'La 26
those the smelts that the one having Iqamia'itx." Now they were angry with him that

LgōLē'lEXEmk. Ia'Xka, x·ix·ī'x· nē'k·im: "Atcuwa' ō'lō LE'XLa-itt 27
person. He, this one he said, "Ha! hunger they starve

1 GiLā'unaLX, Iqamiā'itx iLā'Xawôk." A'lta ō'lō nuxō'La-it qō'tac
the GiLā'unaLX, Iqamiā' itx his guardian spirit." Now hunger they died those

2 tê'lx·Em, ē'wa kᵘca'la tê'lx·Em. K¡ē nē'xax qix· ē'Lxan. A'lta
people, thus up river the people. Nothing became those. smelts. Now

3 Lā'macka GiLā'unaLX aLgiupā'yaLX qix· ē'Lxan.
they only the GiLā'unaLX they gathered them those smelts.

A'lta qix· ē'Xat giā'xamia-itx atcLō'cgam Lᶜā'gil. Ō'lo agE'Lax
Now that one having Iqamiā-'itx he took her a woman. Hunger acted on them

5 GiLā'unaLX tsak¡E'ē. Qē'xtcē aLxEnk¡ānXā'tēmamx, nēkct i'kta
the GiLā'unaLX in the spring-time. Intending they caught in the dipnet, not anything

6 aLgiā'waᶜôx. Qiā'x ōguē'can aLgō'kᵘɪx Tiā'k¡ēlakē k¡a-y- ōpE'nxaLx
they killed it. If fern root they carried it the Clatsop and rush roots

7 t!ā'nuwa aLgā'x, tcx·ī mänx· axLE'lᶜēmx ōk¡'uē'lak k¡a ōxō'ca-ut
exchange they did it, then a little they were given food dry salmon and dry

8 tkalguē'EX. E'Xauētē t!ā'nuwa aLxā'xumx ka aLE'k·imx
salmon skins. Often exchange they did it often and he said

9 Lē'Xat LgōLē'lEXEmk: "Tcx·ī k¡a Lx t!ā'nuwa GiLā'unaLX
one person: "Then and may be exchanging the GiLā'unaLX

10 ma'nix wiXt Ltē'mama, ka Līx· lxkLā'xō," aLE'k·imx qō'La Lē'Xat
when again they will come, then cohabit we will with [their women]," he said that one

11 LgōLē'lEXEmk Tiā'k¡ēlak. A'lta wiXt aLō'ix GiLā'unaLX t!ā'nuwa
person Clatsop. Now again they went the GiLā'unaLX exchanging

12 aLxā'xEmx. Aqā'tElōtx ōk¡uē'lak k¡a ōxō'ca-ut tkalguē'êx·. ALō'Lx;
they did it. They were given dry salmon and dry salmon skins. They went to the water;

13 a'lta aLXgō'ya. WiXt Lā'xka qō'La Lgō'Lē'lEXEmk: "Ai'aq amci'tē!
now they went home. Again he that person: "Quick, come!

14 LxkLktā'ō, Līx· lxkLā'xō." Lxeltcē'mElit qō'Lac GiLā'unaLX
We will follow them, cohabit we will do them." They heard it those GiLā'unaLX

15 Lā'nEmckc. Katē'X qaX uyā'k·ikal qix· giā'xamia-itx. ALXgō'mam.
women. Accompanying that his wife that having Iqamiā-'itx. They came home.

16 ALxgu'Litck: "QLEntcilqLā'lEtciL, aqEntcō'lXam Līx· qEntcā'xō."
They told: "We were insulted, we were told cohabit we will be done."

17 Nēxō'kctē qix· iguā'nat giā'Xawôk. NixEmā'tcta-itck. Qoä'nEmi
He lay down that salmon his guardian spirit. He was ashamed. Five times

18 ayā'qxoya nixō'kctē. Nēkct nixLxā'lEm, ka atciā'waᶜ iguā'nat
his sleeps he lay down. Not he ate, then he killed it a salmon

19 Liā'wuX. Nē'k·im: "LE'mcxEltEq!" ALā'xEltEq uyā'k·ikal.
his younger brother. He said: "Heat stones!" She heated stones his wife.

20 Aqtugā'lEmam tq¡ēyō'qtikc. Atgā'tp!am. NuxōiLō'lEXa-it qō'tac
They were fetched old people. They came in. They thought those

21 tq¡ēyō'qtikc: "Tgiā'xō qix· iguā'nat." ALō'ckuit qō'La Lqā'nakc ka
old people: "We shall eat it that salmon." They were hot those stones and

22 nē'ktcxEm qix· igōLē'lEXEmk qix GiLā'unaLX. Aqō'cgam ōᶜmē'cX.
he sang that person that GiLā'unaLX. It was taken a kettle.

23 Aqugō'Lit gō kā'tsEk t!ōL. ALō'ckuit qō'La Lqā'nakc. AqLā'LXatq
It was put in middle of house. They were hot those stones. They were put into

24 qaX ōᶜmē'cX. Aqiuqoā'na-it qiX iguā'nat gō qaX ōᶜmē'cX ka
that kettle. It was put into it that salmon in that kettle and

25 lō'Elō, nēkct aqā'yaxc. Cmôkct cXumElā'itX qō'ctac cq¡ēyō'qxut.
whole, not it was cut. Two they stood close together those two old men.

26 Aqiō'tctEmt qix· ē'Xat: "Qa'daqa-y- ē'ka aqā'yax x·ix· iguā'nat?"
He was pushed that one: "Why thus it is done this salmon?"

27 Cka: "K¡ā amE'xaX; k¡ā amxē'x itxā'k¡ackc. Ā'Lqi tEmElā'xo-ix·ita
And: "Silent be; silent be to our young people. Later on you will know it

qa'da qiā'xō x·ix· iguā'nat." Lē'lē aqigk¡ētkiᶜ qix· iguā'nat, 1
how it is done this salmon." Long time it was covered that salmon,

aqiElgē'lakō. Atctō'lXam tiā'lXam: "Nēkct lxgiā'xôx x·ik iguā'nat. 2
the mat was taken off. He said to them his people: "Not we shall eat it this salmon.

Iō'ya gō mā'Lnē." Atciō'lXam qix· ē'Xat iq¡ēyō'qxōt qix· 3
It will go to seaward." He said to him that one old man that

qcXEmElā'itX: "Amxauwu'tcatkō tatc! amxō'xo-il, qa'daqa-y· ē'ka 4
standing close together: "You hear behold! you talk much, why thus

aqā'yax x·ix· iguā'nat." Aqō'cgam qaX ōᶜmē'cX; amô'kctikc 5
it is done this salmon." It was taken that kettle; two

cq¡ulipXunā'yu atgō'cgam. Ā'qxokᵘɪ mā'Lnē qaX ōᶜmē'cX. 6
youths they took it. It was carried seaward that kettle.

Aqiō'cgiL iqicē'tix·; aqakgō'Lit qaX ōᶜōmē'cX gō qix· iqicē'tix·. 7
It was launched a fishing canoe; it was put into the canoe that kettle in that fishing canoe.

ALagā'la-it Lā'k¡aquinumikc, iā'xqix· iguā'nat giā'Xawôk k¡a 8
They were in the canoe five in a canoe, he that the salmon the one having guardian spirit and

lā'ktikc tq¡ulipXEnā'yū. A'lta ā'Lō mā'Lnē, ē'ktcxEm ā'Lō. 9
four youths. Now they went seaward, he sang they went.

Kulā'yi mā'Lnē aLō'yam ka aqō'cgam qaX ōᶜmē'cX. Wax aqā'yax 10
Far seaward they arrived and it was taken that kettle. Pour out it was done

qix· iguā'nat gō Ltcuq ka qō'La Lqā'nakc. ALxē'gēla-ē. Atctō'lXam 11
that salmon into the water and those stones. They went ashore. He said to them

tq¡ulipXEnā'yū: "Mcē'kElōya iqā'yētEma." Aqē'gElōya môkct 12
the youths: "Get young spruce trees." They were got two

iqā'ētEma, Laq aqā'yax uyā'aptcXa. Nē'k·im qix· igōLē'lEXEmk 13
young spruce trees, take off it was done their bark. He said that person

qix· Giā'unaLX: "Gō kᵘca'la mcgiō'tXEmita ēXt, gō mā'ēmē- 14
that GiLā'unaLX: "At up river you place it one, at down river

y-ēXt." Ä'ka atgā'yax qō'tac tq¡ulipXunā'yū. Nō'pōnEm nuXuik¡ 15
one." Thus they did it those youths. It got dark they laid

anXā'tēmam GiLā'unaLX. Nē'ktcuktē. Pā'Lma-y· utā'Xanim 16
their dipnets the GiLā'unaLX. It got day. Full their canoes

tguā'nat ka ixElE'l iguā'nat ayuXtkē'Xēwa mā'Lxôlē. Aqtōmē'tckin 17
salmon and moving the salmon swam landward. They were picked up

qō'ta tguā'nat. Mä'nx·ē aLktōmē'tckēnimx LgōLē'lEx·Emk, pāL 18
those salmon. A little he picked them up a person, full

ikanī'm. Atcō'lEXam tq¡ulipXEnā'yū: "Tca lxō'ya ē'wa 19
the canoe. He said to them the youths: "Come we will go thus

Tiā'k¡ēlakē." ALō'yam Nayā'aqctaōwē. L¡mE'nL¡mEn atci'Lax 20
Clatsop." They arrived at Nayā'qctaōwē. Rub he did it

Lā'mōptcX. Atcxē'la gō Ltcuq. AtcLō'lXam giLā'ckēwal: 21
green paint. He mixed it in water. He said to them his fellows:

"LxkɪE'watcgō iau'a mā'Lnē." Atkɪē'watck mā'Lnē. Wax 22
"We will paddle there seaward." They paddled seaward. Pour out

atci'Lax gō Ltcuq qō'La Lā'mōptcX. AtcLō'lXam: "Lxgō'ya," 23
he did it into the water that his green paint. He said to them: "We will go,"

giLā'ckēwal. ALXgō'mam. Pā'LEma nō'xôx Lā'uLēma GiLā'unaLX 24
[to] his fellows. They came home. Full were their houses the GiLā'unaLX

ōk¡uē'lak, ōxō'ca-ot tkalguē'ēx. Atci'tax tguā'nat qix· 25
dry salmon, dry salmon skins. He made them salmon that

giā'xamia itx.
the one having Iqamia'itx.

Translation.

The grandmother of a GiLā'unaLX boy was deserted at Tongue point. After six days the boy was told: "Walk [to Tongue point

and] look after your grandmother." He walked downstream and saw two fish ducks. He took his arrows but thought: "I will not shoot them, else they will carry my arrows away from the land." He took a stone. When the ducks dived he ran to the water and when they emerged he threw his stone. He hit the head of one. Then he took off his blanket [and went into the water]. He reached them. The water reached to his armpits; then the ducks fluttered and flew away. He went ashore. Then they drifted again, the belly upward. Again he went into the water and swam. When he nearly reached them they fluttered again. He went ashore. Five times he swam to get them. Then he reached them. He turned round and fainted. Now he saw a supernatural being; he saw Iqamiā'itx [the helper of the fishermen]. When he awoke he was on the shore and held the ducks in his hands. He left them and went on. Now he reached Tongue point. When he came near his grandmother he saw smoke rising where she was deserted. He reached her and said: "Behold! you are alive!" She said to him: "I am alive." She was going to give him food, but he said: "I am not hungry." He slept there. On the next day he gathered fuel for his grandmother. He gathered many sticks and went home. He left his grandmother. In the evening he came home. Then the people said to him: "Are you hungry?" He replied: "No, I am tired." He lay down. Early the next morning he arose and went a long distance. He went to play. In the evening he came home. After he had been there a short while he lay down. For three nights and three days he did not eat. Then on the fourth day he ate. He grew up.

Now he had a friend, a youth. They grew up. One day they went out in a canoe. When they were in the middle of the river he said to his friend: "Who is your guardian spirit?" He replied: "Iqamiā'itx is my guardian spirit, and who is yours?" The other one said: "My guardian spirit is also Iqamiā'itx." The one said: "What are you going to do when our relatives shall be hungry?" The other replied: "I shall let smelts come;" and he asked his friend: "And what are you going to do?" He said: "I shall let salmon come when our relatives get hungry. Put your arm under water; I shall put mine also under water." They put their arms under water. The one who had the guardian spirit helping him to obtain smelts lifted his hand first. Now a smelt hung at his hand. After some time the other one lifted his hand. A small salmon hung at it. Then he said to his friend: "Indeed! Iqamiā'itx is your guardian spirit."

The youths went home. The one who had a guardian spirit helping him to obtain smelts married first. Now the GiLā'unaLX were starving. They had only skunk-cabbage to eat. Then the young man whose guardian spirit helped him to obtain smelts became rich.

One day his wife went to gather skunk-cabbage. In the evening when she came home she heated stones and warmed herself. The winter was cold. When she was warm she dozed away and fell down at the

fire. She fell asleep sitting there and burned her arms. Then all the GiLā'unaLX said: "Our chief's wife is starving. Your relative's wife will die, she fell asleep sitting. She is starving." Thus spoke the people. The woman said: "I fell asleep, and my husband says he has Iqamiā'itx [for his guardian spirit]." Now her husband was ashamed because both her arms were burned. He did not sleep, while all the other people slept. He said to his younger brother: "Rise!" His younger brother arose. [He continued:] "Take this basket." Now he took his dipnet and they went to the water. It was winter. They came to a willow and he took its leaves. When the basket was full they went to the water. He stood in the water up to his waist. He said to his younger brother: "It is ebb tide. Pour these leaves into the river above me. Then take this dipnet and say: 'Ēhê', I broke my dipnet.' Lift it and pour it out again above me. Then say once more: 'Ēhê', I broke my dipnet.'" Three times he poured it out and said: "I broke my dipnet." He lifted the dipnet. Then the elder brother said to the younger one: "Now look at them." The youth looked at them, now they were leaves at the tails and smelts at the heads. He poured them out the fifth time. They jumped into the water. He dipped them up the sixth time and poured them out again. Now smelts swam on the surface of the water. He said to his younger brother: "Let us launch our fishing canoe." They launched it and took a rake. Now they fished with the rake and the canoe was half full. He said: "It is enough." Then they went ashore. "Bring five large mats." The youth brought them. The people were asleep. They carried the smelts ashore and carried them all up to the house. He said to his younger brother: "Rise early, make a fire and go to bathe. Open the smoke-hole of our house. Stand up there and shout. Say: 'Ah, GiLā'unaLX! are you dead? News has come.' Thus speak twice." The younger brother did so. He arose early, made a fire and went to bathe. He went up, opened the smoke-hole of their house and shouted: "Ah, GiLā'unaLX, are you dead? News has come." He shouted twice. Now the people arose. They took their arrows, their bone clubs, and their lances. Now they went to the house of their chief. The people said: "What is it? Where did news come from?" The youth said: "There, in these five baskets is the news." Now the smelts stood there. One of the men wore an elkskin armor; he carried some away in a fold of the skin. Another wore a ground-hog blanket; he wrapped them up in his blanket. Still another wore a raccoon blanket; he wanted to wrap them up in it, but they fell through it. All the people did thus. Now they ate. Now one young spruce tree was placed downstream and one upstream. Only the GiLā'unaLX caught smelts. Their houses became full and they dried them. All the people caught them.

Another year the GiLā'unaLX were again starving. They had only skunk-cabbage and rush roots to eat. Their chief heard that the houses of the people at Rainier were full. They caught smelts. Then he carved

ten pieces of cedar. He made five fish-ducks and five shags. He said to his relatives: "Make yourselves ready. We will go upstream to get food." They went in a large canoe. They went up until they arrived at Tongue point. He sang his conjurer's song while they went. He said to his companions: "If they should give us food, do not eat!" They arrived at LiāʻēcaLxē. They landed at the town and went up to the houses. He said: "Where are those smelts caught?" "Ah, they are caught below Rainier." They were going to roast the smelts and when they were nearly done he said to his companions: "Let us go up the river." The people said to them: "These smelts are nearly done." But he said: "We will go at once. To-morrow we shall stay for a while." They went upstream. Now they came to the people who caught smelts. They were near them. One person said: "My dipnet is full. It will soon burst. Ha! The GiLāʻunaLX are starving." The one whose guardian spirit was Iqamiaʻitx said to his companions: "Paddle slowly." When they had passed all the canoes he said to them: "Paddle toward the middle of the river." They paddled from the land. He put five of those birds into the water on each side of the canoe. Each five were tied to a long rope. Then he said to his relatives: "Paddle." Now his companions paddled. These wooden birds swam just like birds. When it was nearly day they came home. Gulls were seaward from them. When it grew dark he said: "Go to the water. See if I did not bring the smelts." The people went to the water and launched their canoes. After a short time they were full. The GiLāʻunaLX dried the smelts and their houses were full. The people upstream searched as far as Cowlitz, but the smelts had disappeared; there were none. The people heard: "Ah, the houses of the GiLāʻunaLX are full. That one whose guardian spirit is Iqamiāʻitx carried the smelts away." Now they scolded that person: "Ha! this person said: 'Ah, the GiLāʻunaLX are starving, although one of them says that he has Iqamiāʻitx for his guardian spirit.'" Now the people upstream were starving. The smelt had disappeared. Only the GiLāʻunaLX caught smelt.

Now the other man who had Iqamiāʻitx for his guardian spirit married. In spring the GiLāʻunaLX were again starving. They tried to catch salmon in the dipnet, but they did not kill anything. They carried fern (*Pteris*) roots and rush roots to Clatsop and exchanged them. Then they received a little dry salmon and salmon skins. They went often to exchange it. Then a person said: "When the GiLāʻunaLX come again to exchange we will cohabit with [their women]." Thus said a Clatsop man. Now the GiLāʻunaLX went again to exchange [roots for salmon]. They received dry salmon and salmon skins. They went to the water and went home. That person said again: "Quick, let us follow them. We will follow them and cohabit with the women." The GiLāʻunaLX women heard it. The wife of the man who had Iqamiāʻitx for his guardian spirit was with them. They came home and

declared: "We were insulted; they told us they would cohabit with us." Then the one whose guardian spirit helped him to obtain salmon lay down. He was ashamed. For five days he remained in bed, and did not eat. Then his younger brother killed a salmon. He said: "Heat stones." Then his wife heated stones. They called the old people and they came. They thought: "We shall eat that salmon." When the stones were hot that GiLā'unaLX sang his conjurer's song. They took a kettle and placed it in the middle of the house. When the stones were hot they put them into that kettle. Then they put the salmon into the kettle whole; they did not cut it. Two old men were standing close together. The one nudged the other and said: "Why do they treat the salmon in that way?" The other said: "Be quiet, do not disturb our young men. You will learn in due time what they are going to do with this salmon." Now the salmon had been covered a long time. Then the mat was taken off, and he said to the people: "We shall not eat this salmon. It will be taken out into the water." Then the one old man who was standing close to the other one said: "Now you hear it. You said before, why do they treat the salmon in this manner." Two youths took the kettle and carried it to the water. A fishing canoe was launched and the kettle was placed in it. Five men were in the canoe—four youths and the one whose guardian spirit helped him to obtain salmon. Now they went seaward, and he sang his conjurer's song as they went. They arrived in the middle of the water. Then they took the kettle and poured the salmon and the stones into the water. They went ashore. He said to the youths: "Take young spruce trees." They took them and peeled off the bark. Then that GiLā'unaLX said: "Place one above and one below this place." The youths did so. When it grew dark the GiLā'unaLX set their dip-nets. When it grew day their canoes were full of salmon and the fish swam toward the shore. They filled their canoes quickly. Then he said to the youths: "Let us go to Clatsop!" They arrived at Nayā'qctaowē. He rubbed some green paint in his hands and mixed it with water. He said to his companions: "Let us paddle toward the middle of the water." They paddled away from the shore. Then he poured his green paint into the water. He said to his companions: "Let us go." They came home. The houses of the GiLā'unaLX were full of dry salmon and of dry salmon skins. Thus the man who had Iqamiā'itx for his guardian spirit obtained salmon.

Ē'Xat igoLē'lEXEmk iq¡oā'lipx· guā'nEsum Lkā'waōt atcLā'xo-
One person a youth always traps he always

2 ilEma-itx. Atciutē'niLa-itx ēē'tcxōtEma. Á'gōn iqē'tak wiXt atcLā'x
made them. He always killed them bears. One more year again he made them

3 Lkā'waōt. Tcē'xēL atcLō'kctamx Liā'Xawaōt. A'lta Lā'qxulqt
traps. Several he went to see them his traps. Now she cried

4 L^{c}ā'gil gō qō'La Lkā'waōt. NiLga'ōmx. A'lta uLa'ksia Lagē'laktcūt
a woman in that trap. He reached her. Now her hand it was caught

5 qō'La Lkā'waōt. Lt!ō'kti L^{c}ā'gil. SquL LE'Laqcō, tE'Laskō ka'nauwē
that trap. A pretty woman. Brown her hair, her tattooing all

6 Lā'^{c}o-it, tE'Laskō gō Lā'potē ka'nauwē qō'La L^{c}ā'gil. AtcLō'latcgux
her feet, her tattooing on her hands all that woman. He lifted it

7 qō'La Liā'Xawaōt, Lāq^{o} aLxā'x qō'La Lā'kcia qō'La L^{c}ā'gil.
that his trap, take out he did it that her hand that woman.

8 ALgiō'lEXamx: "LāX amtā'xō, mōxōgō'kō x·itikc tê'lx·Em. Äka
She said to him: "Pass you will do them, you surpass them these people. Thus

9 nai'kXa aLEngē'luktcu LEmē'Xawaōt. Mōxogō'kō ka'nauwē tê'lx·Em.
I it caught me your trap. You surpass them all people.

10 TEmē'xēqLax tEmxElā'xō." Nē'k·im qix· iq¡oā'lipx·: "Iamō'k^{u}ɪa gō
You a hunter you will be." He said that youth: "I shall carry you to

11 intcā'lXam." Atcō'lXam qaX uyā'Xawôk: "Iamuxōnimā'ya
our town." He said to her that his supernatural helper: "I shall show you [to]

12 Natē'tanuē." A'lta atcō'k^{u}ɪx gō iā'lXam. Atga^{c}E'lkElax tiā'colal,
the Indians." Now he carried her to his town. They saw them his relatives,

13 ka'nauwē nuxō'La-itx, ka iā'xka ayō'mEqtx.
all they died, and he he died.

Qantsī'x Lxqētā'kEma ka wiXt LE'gōn aLgē^{c}E'lkElax Lk¡āsks.
How many years and again another one he saw her a boy.

15 Nēkst Lā'mama qō'La Lk¡āsks, nēkst Lā'naa, Lā'xauyam. Ka
Not his father that boy, not his mother, his poverty. And

16 iLanu'kstX qō'La Lk¡āsks. AkLō'lXamx, qēc mank mā'qoa-iL pōs
small that boy. She said to him, if a little you large then

17 ka'nauwē amuxō'kukō tgā'xēkLax. Näkct ē'ka aniō'lXam qix·
all you surpass them the hunters. Not thus I told him that

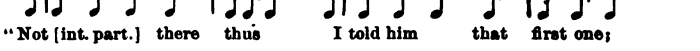
18 iā'nēwa Itē'tanuē. Tatc! atcēnuxō'nēma tê'lx·Em. Manē'x
the first one Indian. Behold! he showed me the people. When

19 migElō'yamx imō'lak, iā'ɪnkXa-y- ē'ɪm^{c}EcX· miucgElē'Lx, ōnuā'LEma
you go hunting elk, only a stick you carry it in your hand, paint

20 ma-ilā'xo-iē qix· ē'ɪm^{c}EcX." Iā'qoa-iL nē'xax qix· ik¡ā'sks. Iqoā'lipx·
you will do it that stick." Large he got that boy. A youth

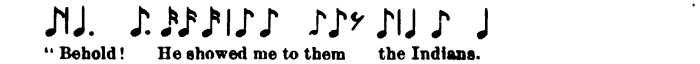
21 nē'xax. A'lta nē'ktcxam:
he became. Now he sang:

"Anē'ekctcē gō -y-ēeka -y-aniō'olXam qix· iā'nēwa;



"Not [int. part.] there thus I told him that first one;

‖: "Atā'tc!a atinaxā'tEnēma Natē'tanuē. ‖



"Behold! He showed me to them the Indians.

"Anē'ekctcē gō-y- ē'eka-y- aniō'olXam qix· iā'nēwa. Atā'tc!a."

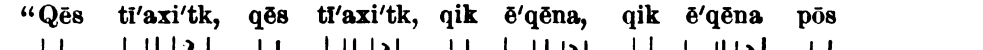
"Not [int. part.] thus I told him that first one. Behold!" 1

WiXt nē'ktcxam:
More he sang: 2

"Qēs tī'axi'tk, qēs tī'axi'tk, qik ē'qēna, qik ē'qēna pōs

"If what he remembers of olden times, if what he remembers of olden times, that orphan boy, that orphan boy [then] 3

xoā'o aqiō'Lī'a."



shall he is carried farther than others." 4

AqigEnō'tēn a'lta. Aqā'Luk^{u}ɪ Lq!ēyō'qxut, Lxōutcā'tkama· 5
He was helped now. He was carried there an old man, he went to listen.

Lā'xēqLax ā'nqatē qō'La Lq!ēyō'qxut. ALxuwu'tcatk qō'La 6
A hunter long ago that old man. He listened that

Lq!ēyō'qxut, aLxigELuwu'tcatk qix· iē'ktcxEm. ALE'k·im qō'La 7
old man, he listened to him that singer. He said that

Lq!ēyō'qxut: "Ō amcgigEnō'tēn ilxā'k!ackc, atcē'ᶜElkEl iō'LEma. 8
old man: "O, help singing our boy, he saw it a supernatural being.

TqēqLā'x atcō'ēkEl." Qoä'nEmi ayā'qxoya-ē nē'ktcxEm. AqLē'lax 9
The hunte he saw her." Five times his sleeps he sang. It was put on him

Lᶜuē'lōL. LpE'lpEl aqE'Lax qō'La Lᶜuē'lōL. Aqē'lax qix· ē'mᶜEcX, 10
cedar bark. Red it was made that cedar bark. It was put on him that stick,

LpE'lpEl aqā'yax qix· ē'mᶜEcX. Ā'yo-y- a'lta iā'wa kᵘca'la, gō 11
red it was made that stick. He went now there up river, to

kulā'yi ā'yō. Ē'ktcxam ka ā'yuptck. A'lta atcē'Xatoa qix· 12
far he went. He sang and he went inland. Now he drove them those

imō'lakEma. Ia'koa iLā'lXam ka oqoēlā'ētix· tiā'cōlal. ALE'k·im 13
elks. There his town and they were there his relatives. He said

Lē'Xat: "Imō'lak x·ix· ē'Lxam." Atktō'cgam tgā'XalaitanEma. 14
one: "An elk this it comes down to the beach." They took them their arrows.

Igō'n wiXt nē'Lxam, igō'n wiXt nē'Lxam, igō'n wiXt nē'Lxam. 15
One more again it came down, one more again it came down, one more again it came down.

Aqiā'qᵘla. aqiā'qᵘla qix· imō'lEkuma. Si'namôkst LāL aqiā'qᵘla 16
They were counted, they were counted those the elks. Seventy were counted

ka nicxE'l'iomEqt. ALE'k·im Lq!ēyō'qxut: "Iā'c mci'kXiX, nēkct 17
and they forgot [the number]. He said an old man: "Let alone do them, not

iā'maᶜ mcktElā'xō. Lō'nas ia'xka Xiau ē'qtcxam, tcīXuā't Xiau 18
shoot do them. Perhaps he this one who sings, he drives this one

imō'lEkuma." Nixēnā'Xit qix· imō'lEkuma gō q!oā'p Ltcuq cka 19
the elks." They stood these elks at near the water and

pāL nō'xôx qō'ta tEmᶜā'ēma gō mā'Lnē. Ta'kE nē'Lxam qix· 20
full got that prairie at seaward. Then he came down that

ē'qtcxam. Atciō'cgam qix· ē'mᶜEcX. Goyē' atcā'yax ē'wa mā'Lnē 21
singer. He took it that stick. Thus he did it thus seaward

ē'wa Ltcuq ka mE'nx·i nixēnā'Xit qix· imō'lEkuma ka ayō'kuiXa 22
thus water and a little while they stood these elks and they swam

iau'a mā'Lnē. Ka'nauwē2 ayō'guiXa. Mā'Lnē ayō'yam ka 23
then seaward All they swam. Seaward he arrived and

1 na-ixE'lqamx qix· iē'qtcxam. A'lta nix·E'La-it qix· imō'lEkuma
he shouted that singer. Now they died those elks
2 ka'nauwē2. A'lta aqigE'lxēm ē'wa maLxolā' nxitcxā'x.
all. Now it was called thus landward the wind blew.
3 AtcigE'lxēm qix· ēiktcxā'm. Ayō'miptck qix· imō'lEkuma, cka
He called it that north wind. They drifted ashore those elks, and
4 pāL nē'xauē mā'Lne gō-y- ē'lXam, Liā'maLna-y- ē'lXam. A'lta
full it got seaward at the town, seaward from it the town. Now
5 ā'tgELx tiā'colal. Qiā'x ayā'pXula, tcx·ī ıa'xka aqiā'xcx. Manē'x
they went to the beach his relatives. If its grease, then it it was cut. When
6 iō'L!ElExt ka iā'mka iā'qcō Lāq° aqē'xax. Pā'2LEma nō'xôx
lean then only its skin take off it was done. Full became
7 t!ōLē'ma, tgā'ōLēma tiā'cōlal. A'lta ka'nauwē iqē'tak, manē'x
the houses, their houses his relatives. Now the whole year when
8 imō'lak atcē'kElo-ix, iā'mka-y- ē'mcEcX atciō'cgamx cka
elk he went to hunt, only a stick he took it and
9 atca-iä'lEqEmax. Ma'nix niga'ōmx imō'lak, ā'nqatē ayō'mEqtx.
he shouted. When he met it an elk, already it died.
10 Atcuxō'kokō ka'nauwē qtgā'xēqLax.
He surpassed them all hunters.

Translation.

A youth was in the habit of setting traps. He always killed bears. One year he had set his traps [as usual], and when he went to look after them [he heard] a woman crying in a trap. He reached her. Her hand was caught in the trap. She was a pretty woman. Her hair was brown, her feet and her hands were tattooed. He opened the trap and took her hand out of it. She said to him: "You will excel all the poeple. You have caught even me in your trap. You will be a great hunter." The youth said: "I shall carry you to our town." Thus he spoke to his supernatural helper. "I shall show you to the Indians." Now he carried her home. His relatives saw her and all died. He died also.

After many years another boy saw her. He had no father and no mother. He was poor. He was a small boy. She said to him: "When you have grown a little larger, you will excel all hunters. I did not tell the first Indian [not to show me] and behold, he showed me to the people. When you go elk hunting carry only a stick in your hand and paint that stick." The boy grew up and became a youth. Then he sang:

"I did not tell him thus, the first one, and behold, he showed me to the Indians.
I did not tell him thus, the first one. Behold!"

He also sang:

"If the orphan boy remembers what is told of olden times,
If the orphan boy remembers what is told of olden times,
He shall excel all others."

The people helped him singing. An old man was brought there who came to listen. He had been a hunter. He listened to the singer and said: "Oh, help our boy sing; he saw a supernatural being. He saw

the hunter spirit." He sang five days. Cedar bark was dyed red and put on him. A stick was painted red and given to him. Then he went up the river. He went a long distance. He sang when he was going into the woods. Now he drove the elks [toward the water]. His relatives had remained in the town. One of them said: "An elk is coming down to the water." They took their arrows. Another one came; again one and again one came. They counted them, but when they had counted seventy they lost the number. The old man said: "Let the elks alone; do not shoot them; perhaps the boy who sings is driving these elks." They stood near the water and the opening was quite full of them. Then the boy came down singing. He took that stick and pointed seaward to the water. The elks stood there a short while and then they swam seaward. When the boy came to the sea he shouted, and all the elks died. Now he called the wind to blow landward and a northerly wind arose. The elks drifted ashore, and the beach in front of the town was full of them. Now his relatives went down to the beach. They cut up only the fat ones. The lean ones were skinned merely. Then the houses of his relatives became full. Now, whenever he went to hunt elk, he carried only a stick, and shouted. As soon as an elk met him it died. He excelled all hunters.

1 Ma'nix aLā'wan Lᵉā'gil näkct iū'Lqtē aLaō'ptitx. Kawī'X ā'nqatē
When pregnant a woman not long she sleeps. Early already

2 aLxEl'ō'kux. ALxEl'ō'kux, nau'i aLE'xaluktcgux. ALgixElā'qL'exē.
she awakes. She awakes, at once she rises. She opens the door.

3 Ma'nix aLō'pax näkct aLō'tXuitx go iqē'p!al. Nau'i aLō'pax.
When she goes out not she stands in the doorway. At once she goes out.

4 Mā'nix aLō'La-itx gaLā'wan, näkct aqLgumō'tXuitx iau'a
When she sits down a pregnant one, not they stand near her there

5 ᵢLā'kōtcX. Ma'nix aLō'La-itx gaLā'wan, näkct aLxō'kctitx
her back. When she sits down a pregnant one, not he lies down

6 LgōLē'lEXEmk ē'wa aLxtcē'qLgux. À'ka nupō'nEmx. Ma'nix
a person thus across. Thus it is night. When

7 aLxō'kctitx LgōLē'lEXEmk ka iau'a-y- ē'Laqtq, iau'a-y- aLā'ᶜwit
he lies down a person then there his head, there her feet

8 gaLā'wan. Manē'x aLigā'omx ē'qxēL gaLā'wan, mô'kcti
the pregnant one. When she arrives at it a creek a pregnant one, twice

9 aLksikpEnā'kux. Näkct kᵘLā'xani LxātkᵘctElt gaLā'wan;
she jumps across. Not outside she lies down a pregnant one;

10 tgā'k·iLau, taua'lta tqē'wam akLā'x ōᶜō'Lax. Näkct qansi'x
it is her taboo, else sending disease he does to her the sun. Not anyhow

11 iLak¡ē'Lxōt gaLā'wan, taua'lta niLēLxō'Xuitx iLā'amcō Lā'Xa-
her necklace a pregnant one, else it is often around its neck its navel-string her child

12 Näkct qansi'x LE'Lakoalē, taua'lta k¡au ɲixā'tElax iLa'amco gō
Not ever her bracelet, else tied it is to it its navel-string to

13 Lā'kcia. Näkct akLē'tqamt Lmē'mElōct gaLā'wan, näkct i'kta
its arm. Not she looks at it a corpse a pregnant one, not anything

14 aLgē'tqamt iō'mEqtEt. Tgā'k·iLau. Näkct iq¡oala's Lgē'tqamt;
she looks at it dead. It is her taboo. Not a raccoon she looks at it;

15 näkct inanā'mukc Lgē'tqamt; näkct i'kta Lgē'tqamt
not an otter she looks at it; not anything she looks at it

16 giā'atcEkc gaLā'wan. Näkct Lkcitpē'XuniL ikcgō'matk
stinking a pregnant one. Not she blows it up a bladder

17 gaLā'wan. Näkct i'kta iLxē'tElax gaLā'wan, ma'nix L¡ap
a pregnant one. Not anything she eats it a pregnant one, if found

18 aqiā'x. Tgā'k·iLau. Näkct ō'q¡o-ix·inē aLxē'tElax. Näkct
it is. It is her taboo. Not trout she eats it. Not

19 iq¡oanī'X aLxē'tElax. Tgā'k·iLau. Näkct aLxē'tElax Lā'k·ikala,
steel head salmon she eats it. It is her taboo. Not he eats it her husband,

20 ma'nix i'kta L¡ap aqiā'x. Näkct Lgituwa'qxēmEniL iq¡oala'c
when something find it is done. Not he always kills it raccoon

21 Lā'k·ikala gaLā'wan. Näkct LgaLk¡atsXē'mEnīL ō'lEXaiū
her husband a pregnant one. Not he singes it a seal

22 Lā'k·ikala gaLā'wan. Näkct Lkttē'niL tElalā'xukc Lā'k·ikala
her husband a pregnant one. Not he shoots them birds her husband

23 gaLā'wan. Näkct LkLE'tqamt Lmē'mElōct. Näkct
a pregnant one. Not he looks at it a corpse. Not

24 Lgituwā'qxēminiL inanā'mukc, taua'lta igē'kckamē nexā'x. Ē'ka
he always kills it otter, else obtaining sickness by sympathy [the child] it gets. Thus

25 iq¡oala's. Ma'nix ē'Latc!a nixā'tElax Lk¡āsks, q¡oā'p aLō'mEqtx
a raccoon. When its sickness comes to be on it the child, nearly it dies

ka aLxEnō'yuwanEmx, ä'ka qigō nixEnō'yuwanEmx inanā'mukc. 1
then it has a hard struggle before dying. thus as it has hard struggle before dying the otter.

Ä'ka wiXt LElā'lax; ä'ka wiXt iq¡oala'c. Igē'kckamē nexā'x. Ma'nix 2
Thus also a bird; thus also a raccoon. Obtaining sickness by sympathy it gets. When

iā'xot Lk¡up nexā'x iq¡oala's ka iLā'xanatē ka Lk¡up nexā'x iLā'xōt 3
its eye squeezed it gets the raccoon and its life and squeezed it gets its eye

qō'La Lk¡āsks. Ma'nix acixElqē'LxalEmx aqiā'owilXLx qix· iq¡oala's, 4
that child. When it cries much it is struck that raccoon,

ē'ka aLxā'x qō'La Lk¡āsks qigō q¡oā'p aLō'mEqtx. Ma'nix aLgā'xō 5
thus does that child if nearly it dies. When she eats it

ōp!ā'lō gaLā'wan, aLE'ktcx Lā'Xa, nau'i aLō'mEqtx. Iō'Lqtē 6
trout a pregnant one, it cries her child, at once it faints. Long

aLō'mEqtx ka wiXt atctElatā'kux. Ka'nauwē LᶜaLā'ma-y- ē'ka. 7
it is in a swoon then again it recovers. All days thus.

Ē'XtEma-ē la'ktē aLō'mEqtx aē'Xt oᶜō'Lax. Ma'nix aLgaLk¡tsxē'max 8
Sometimes four times it faints one day. When he singes it

Lā'k·ikala gaLā'wan ō'lXaiū, ka'nauwē qō'La Lk¡āsks nixLE'lx 9
her husband a pregnant one a seal, all that child is burnt

ē'LaLᶜa. ALiLā'lētEmx Ltcuq. Ma'nix aLkcilpē'Xux gaLā'wan 10
its body. Then is in it often [under its skin] water. When she blows it up a pregnant one

ikcgō'matk, guā'nEsum acilpē'XuniL iLā'wan Lā'Xa. Ma'nix aLgiā'x 11
a bladder, always it is blown up its belly her child. When she eats it

gaLā'wan i'kta L¡ap aqiā'x, iā'xkati Lxoa'p nikē'x qix· i'kta L¡ap 12
a pregnant one some-thing found it is done, there hole is in it that some-thing found

aqiā'x, iā'xkatē Lxoa'p aLxā'x qō'La Lk¡āsks. Ma'nix aLaō'ptit 13
it is done, there hole is that child. When she sleeps

kᵘLā'xani gaLā'wan, q¡oā'p aLE'qxtōmx, pāL nexā'x iLā'wan 14
outside a pregnant one, nearly she gives birth, full it gets her belly

Lᶜā'owulkt. ALō'mEqtx. Ma'nix aLō'tXuitx iō'Lqtē gō iqē'p!al 15
blood. She dies. When she stands long in the doorway

aLgē'qEmitx iau'a kᵘLā'xanē, ä'ka aLxā'x qigō aLE'qxtōmx cka Lāx 16
she looks then outside, thus does when she gives birth and come out

aLxā'x Lā'Xa, iō'Lqtē Lāx aLxā'x Lā'Xa. Ē'XtEmaē aLō'mEqtx 17
it does her child, long come out it does her child. Sometimes she dies

qō'La gaLā'wan, ē'XtEmaē aLō'mEqtx qō'La Lk¡āsks. Ma'nix 18
that pregnant one, sometimes it dies that child. When

iō'Lqtē aLxō'kstitx gaLā'wan, ä'ka aLxā'x qigō aLE'qxtōmx. 19
long she lies down a pregnant one, thus she does when she gives birth.

Ē'Latc!a nixā'tElax iō'Lqtē. Ma'nix aLxō'kctitx LgoLē'lEXEmk 20
Her sickness is on her long. When he lies down a person

ē'wa Lāᶜowit gaLā'wan, a'lta iau'a aLōtcē'qxLkuitx qō'La Lk¡āsks. 21
thus her feet a pregnant one, now then it lies across that child

Manē'x aLō'tXuitx LgoLē'lEXEmk iau'a iLā'kōtcX gaLā'wan, ka 22
When he stands a person there her back a pregnant one, and

iau'a aLō'tXuitx qō'La Lk¡āsks ma'nix aqLā'xtōmx. 23
then it stands that child when it is born.

Ma'nix aLE'kxtōmx gaLā'wan, qoā'nEm Lā'xanakc goā'nEsum 24
When she gives birth the pregnant one, five her stones always

Lō'cko-it. Lxoa'p aLgī'ax ēlē'ē. Môkct Lqā'nakc aLgE'Lx·guix qigō 25
she heats. Hole she makes it ground. Two stones she throws into where

naLxoā'pē. A'lta aLxk¡ē'niakux ka'nauwē ē'LaLᶜa aLqk¡ē'niakux. 26
the hole. Now she ties it around herself all her body she ties it around herself.

A'lta aLxaLgE'm'apgux gō qō'La Lqā'nakc. Qoā'nEmi aLā'o-ix 27
Now she takes a steam-bath at those stones. Five her sleeps

aLxaLgE'm'apkax ka'nauwē LᶜaLā'ma, ka'nauwē Lpō'lEma. Ma'nix 28
she takes steam-baths all days, all nights. When

1 tsEs aLxā′x qō′La Lqā′nakc, a′lta Lāq° aLā′x, a′lta Lē′gōn
cold get those stones, then take out she does them, now others

2 aqE′LXtkoax. Ka′nauwē L°aLā′ma-y- ē′ka, ka′nauwē Lpō′lEma-y-
she puts into it. All days thus, all nights

3 ē′ka. Ma′nix aLE′LXōL¡ax aLxaLgE′m'apgux aLkLō′k°ɪx Lā′xanakc
thus. When she finishes she takes steam-baths she carries them the stones

4 gō mā′Lxolē gō nasp!ā′qē k¡a Lā′q¡ēLxap k¡a Lctā′mtkct k¡a
to inland in hole of a tree and her coat and her tongs and

5 Lā′kXo-iluL kLlgē′luq. Aqtā′lutx tktē′ma qaX ōpō′nē, ōLā′ponē
her cedar-bark belt. It is given property that after-birth, her after-birth

6 kLE′qtōmx aqagEmgē′k°tix. Ēkupku′p aqiā′lōtx, tkamō′sak
the one who has given birth it is paid. Short dentalia it is given, beads

7 aqLā′lōtx. Lt!ō′kti Li′cgo-ic aqLaxaniā′kux qaX ōpō′nē. Ma′nix
it is given. Good mat it is put into that after-birth. If

8 nēkct aqayamgē′k°tix qaX ōpō′nē ka mä′nx·i ka aLō′mEqtx qō′La
not it is paid that after-birth and a little while and it dies that

9 Lk¡āsks; aLExElaLā′tax qaX ōpō′nē qō′La Lk¡āsks. Ma′nix
child; it takes it back that after-birth that child. When

10 gaLā′wan, näkct aLkLā′amctx qLā′o-it Ltcuq. Lā′mkXa tcx·ī
a pregnant one, not she drinks it one day old water. Only then

11 aqLō′tēpax, taua′lta aLElgē′o-initx gaLā′wan.
it is dipped, else she is sick long the pregnant one.

Ma′nix Lkā′nax aLE′kxtōmx, aqLugō′lEmam Lē′Xat L°ā′gil,
When a chieftainess gives birth to a child, she is fetched one woman,

13 aLgiLgEnā′oxo-ē. Ē′XtEmaē amô′kctikc aqtugō′lEmamx.
she looks after her. Sometimes two are fetched.

14 AtkLō′cgamx Lk¡āckc ma′nix aqLā′kxtōmx. Iā′qoa-iL
They take it the child when it is born. A large

15 ikaLxE′lEmatk aqLē′l'ōtx Lk¡āckc. At!ō′kti-y- ōqoēwē′qxē Lq¡ōp
dish it is washed the child. A good knife cut

16 aqē′Lxax iLā′amcō Lk¡āckc. Aqokumagē′k°tēx qō′tac ta′nEmckc
it is done its navel-string the child. They are paid those women

17 amô′kctikc; anā′ Lē′Xat L°ā′gil. Ä′ka Lk¡āsks L°ā′gil, ä′ka
two; sometimes one woman. Thus child male, thus

18 Lk¡āsks LE′k·ala. ILā′Lēlam L°aLā′ma Lā′k·iLau, ma′nix L°ā′gil,
child female. Ten days her taboo when a female,

19 qoā′nEm L°aLā′ma Lā′k·iLau ma′nix LE′k·ala. Qoā′nEm L°aLā′ma
five days her taboo when a male. Five days

20 ma′nix LE′k·ala ka aLgiā′x ixgē′wal Lā′mama. Ä′ka Lā′naa
when a male then he eats fresh food his father. Thus his mother

21 wiXt. Ma′nix L°ā′gil giLā′Lēlam L°aLā′ma ka aLgiā′x ixgē′wal.
also. When a woman ten days and they eat fresh food.

Ā′ēXt ōkLEmē′n aqLa′xtōmx ka aqō′xôktc!ax tê′lx·Em.
One moon it is born then they are invited the people.

23 ALgō′xôktc!ax Lā′mama qō′La Lk¡āsks. A′lta aqLkEluwā′yutcgux.
He invites them its father that child. Now they dance.

24 A′lta aqLgElgō′xo-iLx tqā′cocinikc Lā′Xawôk. Lxoa′pLxoap aqtā′x
Now he is asked to do [his work] children his guardian spirit. Holes are made

25 Lā′-utcakc. x·igō NagaLā′mat gō tgā′k°Lil qō′ta-y- ē′ka.
its ears. Here at Katlamat there their custom this thus.

26 AqLä′LgōL¡ax Lxoa′pLxoap aqtā′x Lā′-utcakc. Ē′natai môkct Lxoa′p
They are finished holes are made its ears. On one side two holes

27 aqLā′x ō′La-utcan, ē′natai wiXt môkct. Aqawē′makuq tê′lx·Em;
are made in its ear, on the other side also two. Presents are distributed [among] the people;

28 aqawigē′kxo-imx. ĒXt iqē′taq ka aLō′tXuitx Lk¡āsks,
they are paid for dancing. One year and it stands the child,

29 aLkcXō′tkakux. WiXt yuL¡ɪ aLxā′x Lā′mama. WiXt aLgō′xuktc!ax
it goes step by step. Again glad he gets its father. Again he invites them

tê'lx·Em, wiXt aqLkELuwā'yutcgux Lā'Xa. WiXt LXoa'pLXoap 1
the people, again they dance for it his child. Again holes

aqtā'x Lā'-utcakc. A'lta qoä'nEmi LXoa'p a'ēXt ō'La-utca. 2
he makes them its ears. Now five times holes one its ear.

Ia'koa ā'nata wiXt qoä'nEmi. Ä'ka Lᶜā'gil, ä'ka LE'k·ala. 3
Here on the other side also five times. Thus a female, thus a male.

Lā'qoa-iL aLxā'x Lā'Xa Lkā'nax. ALksaxLē'x uk¡otaq¡ê'. 4
Large gets his child the chief. It catches with the hook suckers.

WiXt q¡oa'nq¡oan aLxā'x Lā'mama. WiXt aLgō'xuqtc!ax 5
Again glad gets his father. Again he invites them

tê'lx·Em. WiXt nuxuiwā'yutckux. WiXt aqawigē'kxo-imx ka'nauwē. 6
the people. Again they dance. Again they are paid for dancing all.

WiXt pāt Lā'qoa-iL aLxā'x. ILā'maᶜ aLgē'tElax LElā'lax. 7
Again really large it gets. Shooting it does it to it a bird.

WiXt aqō'xuqtc!ax tê'lx·Em. WiXt ik¡uanō'm aqē'Lxax. 8
Again they are invited the people. Again a potlatch is made.

Nuxuiwā'yutckux tê'lx·Em. WiXt aqawigē'qxo-imx ka'nauwē. 9
They dance the people. Again they are paid for dancing all.

Translation.

When a woman is with child she does not sleep long. She awakes early in the morning and arises at once. She opens the door. She does not stay in the doorway, but goes out at once. When a woman who is with child sits down, nobody must stand back of her and nobody must lie down crosswise [at her feet]. It is the same at night [when she lies down]. When a person lies down near her, his head must point in the same direction as her feet are turned. When she comes to a creek she jumps across twice. She does not lie down outside the house, else the sun would make her sick. It is forbidden. She does not wear a necklace, else the navel-string would be wound around the child's neck. She does not wear bracelets, else the navel-string would be tied around the child's arm. She does not look at a corpse. She does not look at anything that is dead. It is forbidden. She does not look at a raccoon nor at an otter. She does not look at anything that is rotten. She does not blow up a [seal] bladder. She does not eat anything that has been found. It is forbidden. She does not eat trout nor steel-head salmon. It is forbidden. Her husband does not eat anything that has been found. He does not kill raccoons. He does not singe seals. He does not shoot birds. He does not look at a corpse. He does not kill otters, else the child would get sick by sympathy. It is the same with the raccoon. When the child should fall sick and nearly die it would have a hard struggle against death, like the otter. It is the same with a bird or a raccoon. It would obtain sickness by sympathy. When a raccoon's eye is squeezed out [by the husband of the woman who is with child] the child's eye would be squeezed out. When the raccoon cries much on being struck [with a stick] the child will do the same when it is near death. When a woman who is with child eats trout, her child will faint whenever it cries and recover

only after a long time. This will happen every day, sometimes it may faint four times a day. When her husband singes a seal, the child's body will be burnt all over. It will have blisters. When she blows up a [seal] bladder, the child will always have winds. When she eats anything that was found and there is a hole in it [eaten by birds or other animals], the child will have a hole at the same place. When she sleeps outside of the house, and it is nearly time for her child to be born, her belly will be filled with blood and she dies. When she stays a long time in the doorway and looks out of the house, the child will do the same when it is being born. It will take long for the child to be born. Sometimes the woman will die; sometimes the child. When a woman who is with child stays in bed long, she will do the same when she gives birth to the child. When anybody stands back of her the child will be born feet first.

When she gives birth to the child, she always heats five stones. She makes a hole in the ground and throws two stones into it. Then she ties her blanket around herself and takes a steam-bath over these stones. Five days and nights she takes steam-baths all the time. When the stones get cold she takes them out of the hole and puts others into it. She does so day and night. After she has finished her steam-bath she takes the stones inland and places them in the hollow of a tree with her coat, her tongs and her cedar-bark belt. The after-birth receives presents—short dentalia and beads. If this is not done the child dies after a short time. Then the after-birth takes it back. A woman who is with child does not drink water that has been standing [in a vessel] a day. She drinks only water that has just been taken from the river, else she will be sick for a long time.

When a chieftainess gives birth to a child a woman is called to look after her. Sometimes two are called. They take the child when it is born and wash it in a large dish. They take a good knife and cut its navel-string. Then the two women are paid; sometimes it is only one woman. It is the same with a male and with a female child. When the child is a girl the taboos extend over ten days; if it is a boy, they extend over five days. When it is a boy the father and the mother may eat fresh food after five days. If it is a girl they may eat fresh food after ten days.

One month after the birth of the child the people are invited by the father of the child. Now they dance. Now a man who has a guardian spirit [who helps him to understand] children, is asked to practice his art on the child. Then its ears are perforated. This is the custom of the Katlamat. They finish perforating its ears. Two holes are made in each ear and presents are distributed among the people. They are paid for dancing [for the child]. After a year, when the child begins to stand and to walk, the father becomes again glad and invites all the people, who dance for the child. Its ears are again perforated. Now five holes are made in each ear. This is done with both boys

and girls. When the chief's child grows up and [first] catches fish with a hook, the father is gladdened again and invites the people. They dance, and all are paid for dancing. When the child becomes really large and shoots [the first] bird, he again invites the people. He gives a potlatch, and the people dance. Again all are paid for dancing for the child.

Notes.

Other taboos and beliefs.—When a woman gives birth to a child out of doors, this will be a reproach to her child throughout life. Her husband is allowed to be present during her confinement.

The father must not go fishing for ten days nor do any work that requires his going out on the water. He must not go hunting, but he may gather wood. If the child is a boy this rule holds for five days only. If a sick person is in a house where a woman is about to be confined, his bed is surrounded with mats so that he cannot see the woman.

There is a certain guardian spirit which enables its possessor to understand the cries and the cooing of babies. The child may tell him where it came from. It may say: After four days I shall go home; then it will die after four days. This spirit informed us that the land of the children is in sunrise. If a child in a family dies and another one is born later on to the same family, it may be the same child which returned. Sometimes, if it died after its ears had been perforated, the new-born child will have its ears perforated. Old people cannot return as new-born infants.

PUBERTY.

Ma'nix Lᶜā'gil Lā'Xa Lkā'nax, ma'nix guā'nsum ē'Latc!a Lkā'nax
When a girl his child a chief, when always his sickness the chief

2 ka yugoē' iLā'qa-iL Lā'Xa Lkā'nax, Lq¡ꞁā'plix· Lā'Xa Lkā'nax,
then thus [about 10 years] its largeness his child the chief, an immature girl his child a chief,

3 ka ik¡uanō'm aLgē'Lgax, aqLgā'xôL¡kux Lq¡ēlawulXā'Em.
then potlatch he makes, she is pretended to be menstruant for the first time.

4 AqLgEluwā'yutckux. Qoä'nEmi atgā'o-ix nōxuiwā'yutckux ka
They dance. Five times their sleeps they dance and

5 aqawigē'qxo-imx.
they are paid for dancing.

Ma'nix aLq¡elā'wulax Lā'Xa Lkā'nax, a'lta aqLō'pcōtxax.
When she is menstruating for the first time his daughter a chief, now she is hidden.

7 Lā'mkXa LēXā'tka Lᶜā'gil aLgiLgEna'oxoē. K¡au'k¡au aqLE'tElax
Only one only woman looks after her. Tied it is to her

8 Lᶜuē'lōL gō Lā'pōtē, gō Lā'ᶜowit, aqLE'lgil'ôx Lᶜuē'lōL. Ē'XtEmaē
cedar bark to her arm, to her leg, it is tied around her waist cedar bark. Sometimes

9 qoä'nEmi aLā'o-ix, ē'XtEmaē iā'Lēlamē aLā'o-ix, ē'XtEma-ē la'ktē
five times her sleeps, sometimes ten times her sleeps, sometimes four times

10 aLā'o-ix, ē'XtEmaē txā'mē aLā'o-ix nikct aLxLxE'lEmax. A'lta
her sleeps, sometimes six times her sleeps not she eats. Now

11 aqō'xuktc!ax tê'lx·Em. lk¡uanō'm aqē'Lgax Lq¡elā'wulX. Qoä'nEmi
they are invited the people. Potlatch is made for her the one menstruating for the first time. Five times

12 aLā'o-ix aqLō'pcutx. A'lta Lāq aqLāx, a'lta Lā'qLaq aqLE'Lxax
her sleeps she is hidden. Now take out she is done, now take off it is done

13 qō'La kꞁꞁgē'luq. A'lta ā'tElaxta tqōqoā'itEla k¡au'k¡au
that what is tied around her waist. Now they next strings of short dentalia tied

14 aqtE'tElax gō Lā'potē k¡a gō Lā'ᶜowit. A'lta it!ā'lEqama aqiLE'lgil'ôx.
they are to them at her arms and at her legs. Now a buckskin strap is tied around her waist.

15 Pōc a'lta guā'nEsum aqiLE'lgil'ôx iā'k¡amōnaqē iaō'ya, tcx·ī Lāqᵘ
If now always it is tied around her waist a hundred days, then taken off

16 nē'Lxax qix· it!ā'lEqama. A'lta aLkLomē'nagux Lq¡ēyō'qxut. A'lta
it is that buckskin strap. Now she washes her face an old woman. Now

17 LE'gun Lē'Xat Lq¡ēyō'qxut ūnowā'LEma aLgā'tElax. A'lta
another one old woman paint she does her with it. Now

18 aqLE'ltcamx; Lq¡eyō'qxut aLkLE'ltcamx. AqLē'LgoL¡Ex ka'nauwē.
she is combed; an old woman combs her. It is finished all.

19 Aqawigē'kxo-imx qō'tac tê'lx·Em. A'lta aqāgumgē'kᵘtix qō'tac
They are paid for dancing those people. Now they are paid those

20 tq¡eyō'qtikc tā'nEmckc. A'lta wiXt aqLō'tgEx qō'La Lq¡ēlā'wulX.
old ones women. Now again she is put away that one menstruant for the first time.

21 IxElâ'ima ēLā'xēpal. Gō kulā'yi ē'qxēL ka iā'xkati aLx'ō'La-itx.
Another one her door. At far creek and there she bathes.

22 Quinum Lā'Lē ayaō'ēxē näkct aLgī'ax ixgē'wal. WiXt aLq¡elā'wulax,
Fifty her sleeps not she eats fresh food. Again she is menstruant.

23 iLā'môkct aLk¡elā'wulax. WiXt ä'ka aqLā'x. WiXt ik¡uanō'm
the second time she is menstruant. Again thus it is done. Again a potlatch

aLgiā'x Lā'mama. Näkct qa'nsix aLxckō'mitx Lq¡ēlā'wulX. Nēkct
he makes her father. Not anyhow she warms herself the one menstruant for the first time. Not 1

qa'nsiX aLqtā'qamitx tê'lx·Em. Näkct qa'nsix igō'cax aLgiā'qamitx,
anyhow she looks at them people. Not anyhow the sky she looks at it, 2

näkct qa'nsix tgōxoē'ma aLktō'piaLxax. Tgā'k·iLau. Ma'nix igō'cax
not anyhow berries she gathers them. It is her taboo. When the sky 3

aLgiā'qamitx Lq¡elā'wulX, guā'nEsum iā'q¡atxala nē'xElax igō'cax.
she looks at it the one menstruant for the first time, always its badness comes to be on it the sky. 4

Ma'nix tgōqoē'ma aLktō'piaLx Lq¡elā'wulX, guā'nEsum ēmElā'lkuilē
When berries she gathers the one menstruant for the first time, always rainy weather 5

nēxā'x. Iā'xkatē Lā'qxoēluL quL aLkLā'owix gō-y- ē'maktc. Iā'xkatē
it gets. There her cedar-bark hung up she does it on it on a spruce tree. There 6

nē'xca-ôx. Iā'k¡amonaqē aLā'o-ix Lq¡elā'wulX, tcx·ī aLgiā'x ixgē'wal,
it dries. One hundred her sleeps the one menstruant for the first time, then she eats it fresh food, 7

tcx·ī aLktō'piaLxax tgōqoē'ma, tcx·ī aLxckō'mitx. 8
then she gathers berries, then she warms herself.

Ma'nix qā'xēwa nōgoLā'yax, aqLō'k^{u}ɪx Lq¡ēlā'wulX. Näkct 9
When somewhere they move, she is carried the one menstruant for the first time. Not

aLqLē'watcgux cka aqLō'ctxôx gō ikanī'm. Näkct aLaLō'tXuitx 10
she paddles and she is carried on the back into the canoe. Not she stands in water

Ltcuq, gō-y- ē'maL Ltcuq. Kā pō'lakɪ ka aLx'ō'tamx Lq¡ēlā'wulX. 11
water, in salt water water. And at night and she goes to bathe the one menstruant for the first time.

ALguxōgō'kux tElalā'xukc, ka'nauwē L^{e}aLā'ma-y- ē'ka. Ma'nix 12
She is superior to the birds, all days thus. When

tā'newatikc tElalā'xukc noxo-eō'lEguLx, aqLxgā'lEguLx Lq¡ēlā'wulX, 13
they first the birds rise, they are superior to her the one who menstruates for the first time,

ka näkct īō'Lqtē iLā'Xanatē. Ma'nix ka'nauwē-y- i'kta t!ayā' 14
then not long her life. When all things good

aLgiā'x Lq¡elā'wulX, a'lta Lq¡ēyō'qxut aLxā'x, tcx·ī aLō'mEqtx. 15
she does them the one who menstruates for the first time, now old she gets, then she dies.

Mô'kcti aLq¡ēlā'wulax ka aLE'LXōL¡ax. A'lta ma'nix aLqLā'Xitx, 16
Twice she is menstruant for the first time then she finished. Now when she is menstruant,

nau'i k^{u}Lā'xanē aLō'-ix. Qoä'nEmi aLā'o-ix LkLā'Xit ka wiXt 17
at once outside she goes. Five times her sleeps she is menstruant then again

aLō'p!x. Ka'nauwē LkLmēna'kc ē'ka aLkLā'Xitx nau'i aLō'pax. 18
she enters. All months thus she is menstruant at once she goes out.

Anā' lā'kti aLā'o-ix k^{u}Lā'xani. Näkct gLE'tqamt gē'Latc!a LkLā'Xit. 19
Sometimes four times her sleeps outside. Not she sees him a sick one a menstruant woman.

Ma'nix ē'Latc!a LgōLē'lEXEmk, gō kulā'yi t!ōL aLktā'x LkLā'Xit. 20
When his sickness a person, at far a house she makes it the menstruant woman.

Ē'ka Lq¡ēlā'wulX. Nēkct LkLē'tqamt Lk¡āsks Lq¡ēlā'wulX. Ma'nix 21
Thus one menstruating for the first time. Not she looks at it a child one menstruating for the first time. If

LkLā'Xit aLgiā'x itā'k¡ētenax nauwā'itk, a'lta pāx noxō'x; 22
a menstruant woman eats what he caught [in] net, now unlucky it becomes;

qē'xtcē itā'tukɪtX nauwā'itk, tatc¡a pāx noxō'x. Ē'ka-y- ī'kXik. 23
intending successful the net behold! unlucky it gets. Thus a hook.

Ma'nix aLgiā'x ēnā'qxōn LkLā'Xit, qē'xtcē iā'tukɪtX ī'kXik, 24
If she eats it sturgeon a menstruant woman intending successful the hook

1 tatc¡a pāx nēxā'x. Qiā'x qui'nEmi aLā'oix LkLā'Xit tcx·I aLgiā'x
behold! unlucky it gets. If five days menstruant then she eats

2 ixgē'wal. Ma'nix iLā'k¡ēwulal LkLā'Xit näkct iLxē'tElax Lk¡āckc; ē'ka
fresh food. If the berries which she picked the menstruating woman not it eats them a child; thus

3 gē'Latc!a ma'nix iLā'k¡ēwulal LkLā'Xit, näkct iLxē'tElax gē'Latc!a.
a sick person if the berries which she picked the menstruating woman, not he eats them the sick one.

Ma'nix nikct Lā'mama Lkā'nax Lā'Xa, ka Lā'tata ik¡oanō'm
When not her father a chief his daughter, then her mother's brother a potlatch

5 aLgē'Lgax. Anā' Lā'mōtX ik¡oanō'm aLgē'Lgax; anā' Lā'Lak
he makes it for her. Sometimes her father's brother a potlatch he makes it for her; sometimes her father's sister

6 ik¡oanō'm aLgē'Lgax; anā' Lā'q¡otxa ik¡oanō'm aLgē'Lgax
a potlatch she makes it for her; sometimes her mother's sister a potlatch she makes it for her

7 Lq¡ēlā'wulX. Ma'nix nēkct ō'xoē Lā'ktēma LgōLē'lEXEmk, a'lta
the one menstruating for the first time. When not many dentalia a person, now

8 cka aLktugō'lEmamx tē'lx·Em. Näkct nioxō-wā'yutckux cka
and they fetch them the people. Not they dance and

9 aqLā'qamitx Lq¡ēlā'wulX. Aqawē'makux kanauwē' qō'tac tē'lx·Em
they look at her the one menstruating the first time. Presents are distributed among them all those people

10 ktkLā'qamitx qō'La Lq¡elā'wulX. Näkct ō'xoē tktē'ma aqtawē'makux.
who looked at her that the one menstruating for the first time. Not many dentalia are distributed.

11 Ē'ka wiXt mô'kctē aLq¡elā'wulX, mô'kctē aqawē'makux tē'lx·Em.
Thus also twice she is menstruant for the first time, twice presents are distributed among them the people.

Translation.

When a chief who is continually sick has a daughter about ten years old and not yet mature, he makes a potlatch and pretends that she is menstruant for the first time. The people dance five days and are paid for dancing.

When a chief's daughter is menstruating for the first time, she is hidden [from the view of the people]. Only an [old] woman takes care of her. Cedar bark is tied to her arms [above the elbows and at the wrists], to her legs, and around her waist. She fasts sometimes five days, sometimes ten days, or four or six days. Now the people are invited and a potlatch is made for the girl. She remains hidden five days. Now she is taken out [of her hiding place] and the cedar bark which is tied around her [arms, legs, and waist] is taken off. Then strings of dentalia are tied around her arms and legs, and a buckskin strap is tied around her waist. This remains tied around her for one hundred days, then it is taken off. Now an old woman washes her face. Another old woman paints her; still another one combs her. When this is finished the people are paid for dancing for her. Now these old women are paid and the girl is hidden again. She has a separate door. She bathes in a creek far [from the village]. For fifty days she does not eat fresh food. When she is menstruant for the second time her father gives another potlatch. She must not warm herself. She must never look at the people. She must not look at the sky, she must not pick berries. It is forbidden. When she looks at the sky it becomes

bad weather. When she picks berries it will rain. She hangs up her [towel of] cedar bark on [a certain] spruce tree. The tree dries up at once. After one hundred days she may eat fresh food, she may pick berries and warm herself.

If the people move from one place to another, she is carried into the canoe. She must not paddle and is carried on the back into the canoe. She must not step into salt water. When it is night she must go to bathe. She must rise earlier than the birds. If the birds should rise first she will not live long. If she does everything in the right way she will get old before she dies. After her second menses [these customs] are finished. Later on, when she is menstruant, she goes out of the house and comes back after five days. Every month when she is menstruating she goes out at once. Sometimes she stays outside four days. No sick person must see her. When a person is sick she makes a house for herself far away. The same is done by a girl menstruant for the first time. The latter must not look at children.

When a menstruant woman eats fish that was caught in a net, the net becomes unlucky. If the people try to catch fish in the net, they find that it has become unlucky. It is the same with a hook. When she eats sturgeon, and the people try to catch sturgeon with that hook, they find that it has become unlucky. After five days she may eat fresh food. Berries which she has picked must not be eaten by children or sick persons.

When a girl who is menstruant for the first time has no father, then her mother's brother gives a potlatch for her. Sometimes her father's brother, or her father's sister or her mother's sister will make a potlatch for her. If anybody has not many dentalia the people are invited. They do not dance, but look at the girl. Presents are distributed among them. Not many dentalia are distributed. In the same way presents are distributed among the people when she has her second menses.

Ma'nix ēXt gitā'lEXam tq¡ēx aLkLā'x Lᵉā'gil gō-y- ēXt ē'lEXam,
When one people of a town like they do it a woman in one town,

2 ka atktō'cgam tgā'Xamōta ka'nauwē Lā'cōlal LE'k·ala, ka atgē'x
then they take it their property all his relatives the man, then they go

3 ē'k·it atgiā'xômx. AqLō'kux LEunā'yucX. Aqtō'tgEx tgā'ktēma
buying a wife they do. They are sent messengers. They are kept their dentalia

4 tê'lx·Em; ka nuxō'gux. Nuxō'gux gā'tamEl. A'lta pā'apa atctā'x
the people; then they go home. They go home they who went to buy. Now divide he does it

5 ē'tcam qaX ōᵉō'kuil qō'ta tkamō'ta ka'nauwē gō tiā'colal.
her father that woman that property all to his relatives.

6 A'lta t!ayā' aktā'x tgā'ktēma qaX ō'kXua ōᵉō'kuil. A'lta
Now good she makes them her dentalia that her mother woman. Now

7 nōxuē'tXuitcgux. A'lta aqō'kɪx gō ēXt ē'lEXam qigō
they make themselves ready. Now she is brought to one town where

8 aqōmElā'lEmx. Nuxuigē'qtc!amx. Aqā'ktc!amx qaX ōᵉō'kuil.
she was bought. They bring the bride to the groom. She is brought as bride to the groom that woman.

9 WiXt aqaxiktcgō'mamx. Ma'nix mE'nx·ka qō'ta ē'k·it aqtā'x,
Again she is brought to him. When [for] a little only that buying a wife it is done,

10 wiXt aqLō'kXux LEunā'yucX. WiXt aqagilgē'x·iwa-y- ō'mEl.
again they are sent messengers. Again it is added to it purchase money.

11 A'lta wiXt atktō'tx tgā'ktēma tê'lx·Em. A'lta ā'yip!ē. WiXt
Now again they give them away their dentalia the people. Now it is right. Again

12 aqtō'tx atcē'xikē t!ē'ltkēu. A'lta noxoē'la-itx tê'lx·Em kᵘLā'xanē.
they are given away several slaves. Now they stay the people outside.

13 AtuXuLx·ā'nakôx tgā'okkc. A'lta nuxuiwē'yutckux tgā'cōlal qaX
They put them on their blankets. Now they dance her relatives that

14 ōᵉō'kuil. Nugō'tcxamx. A'lta nuxō'wax tê'lx·Em ē'wa qō'tac
woman. They sing conjurers' songs. Now they run the people thus [to] those

15 ē'natai ōxoēlā'-itx·. Aqugugē'Latatckō. Lā'qLaq aqtō'xôx ka'nauwē
on the other side they are. They are taken off [their blankets]. Take off they are done all

16 tgā'okkc. Lō'nē aqugugē'Latatckux, ē'XtEmaē la'ktē
their blankets. Three times they are taken off, sometimes four times

17 aqugugēLatatckux. A'lta uē'Xatk aqā'x. Tktē'ma uē'Xatk
they are taken off. Now a road it is made. Dentalia a road

18 aqtā'x. Uē'Xatk aqā'x ē'wa x·ix· ē'k·ala tiā'colal. AqLā'goL¡Ex
is made. A road is made thus this the man his relatives. It is finished

19 qaX uē'Xatk. A'lta aqō'ctxôx qaX ōᵉō'kuil. Aqank¡ē'Litcax,
that road. Now she is carried on back that woman. A blanket is pulled over her head,

20 näkct ci'qōcx·ī cgā'xôct. Aqtōtcē'naôx t!ōkkc. Lōn aqtōtcē'naôx.
not it is seen her face. They are laid down blankets. Three are laid down.

21 Ē'XtEmaē môkct aqtōtcē'naôx. ALgō'ctxôx Lᵉā'gil qaX ōᵉō'kuil.
Sometimes two are laid down. She carries her on back a woman that woman.

22 A'lta aqLgumgē'kᵘtix qō'La qLgē'ctxôx. Aqtä'tElutxax tktē'ma.
Now she is paid that the one who carried her on her back. They are paid to her dentalia.

Alā'tēwa kᵘcā'xali aLgā'x iLā'ctxul. Aqtä'tElotx t!ōkkc. Alā'tēwa 1
Again up she makes her her load. She is given blankets. Again

kᵘcā'xali aLgā'x. Ō'xuit tkamō'ta aqtē'tElōtx qō'La Lgē'ctxox. 2
up she makes her. Much property is given to her that the one who carried her on her back.

Tcx·ī aLgōLā'ētamitx gō qō'ta t!ōkkc, kᵘcaxala'. A'lta aqtō'qLx 3
Just she puts her down on those blankets, up. Now they are carried to her

tktē'ma. Atktō'qLx tgā'colal qaX ōᶜō'kuil. A'lta k꞉u'tk꞉ut aqtā'x 4
dentalia. They carry them to her her relatives that woman. Now tear they are done

gō LE'k·aqtq. Ō'qxuqst aqā'lax. AqtikXā'tkoax qix· ē'k·ala 5
on her head. Her louse is made on her. They are put on his head that man

tktē'ma. Tiā'cōlal atktikXā'tkoax. Ō'yaqct aqā'·ilax. A'lta 6
dentalia. His relatives they put them on his head. His louse is made on him. Now

aqtō'kuiptckax tk!ē'wulElqL. ALuxupō'nax tgā'cōlal qaX ōᶜō'kuil. 7
it is carried up to her food. They carry it to her her relatives that woman.

Tā'cka qō'tac ōXuigē'Xiwax, tā'cka aqtā'witx qō'ta tk꞉ē'wulElqL 8
They those they help, they they are fed that food

qō'La Lgā'pōna. Pā'apa aqtā'x qō'La Lgā'pōna. A'lta 9
that it is brought to her. Divide it is done that what is brought to her. Now

nuxumayā'mitx tgā'colal qaX ōᶜō'kuil. Ma'nix itā'Lēlam tpaci'ci-y 10
they return the purchase money her relatives that woman. When ten blankets

uyā'wa, kstâ'xtkin aLx·mō'yamitx. Ma'nix qoā'nEm uyā'wa iLā'kit, 11
her expenditure, eight they refund them. When five her expenditure her price of purchase

lakt uyā'wa niLx·mō'yamitx. Ma'nix ē'xauwit aLuXupō'nax, 12
four her expenditure they refund it. When much food is brought her,

a'lta wiXt ē'k·it aqiā'wix. WiXt aqtā'witx tkamō'ta. A'lta wiXt 13
now again buying a wife is done. Again they are given property. Now again

nuxumayā'yamitx. 14
they return it.

Lā'xka Lā'qôkcin, Lā'xka ē'k·it aLgē'tElax. Ma'nix Lᵉā'kil 15
Those are relatives of a married couple, they buying wife they did it to them. When a woman

Lā'qôkcin, kanamô'kctikc tā'nEmckc Lā'qôqcin Lā'xka ē'k·it 16
married couple's relative, both women married couple's relatives they buying wife

aLgē'tElax. 17
they did it to them.

Ma'nix aLE'kxtōx Lgā'cinEma-iL; ma'nix aqLō'mEqt Lā'Xa, 18
When she gives birth to a child their relative married in a foreign village; when it dies her child,

atcLlō'tx qaX oᶜō'kuil ē'tcam LElā'-ētix·. Ma'nix nēkct LElā'ētix· 19
he gives him to him that woman her father a slave. When not a slave

ka ikanī'm atciū'tx. Lkā'nix·ē atcLā'x. Ma'nix aLō'ix 20
then a canoe he gives it. Paying indemnity for the loss of a child he does him. When she goes

aLxElk꞉ē'wulalEmamx aLXgō'mamx, a'lta ka'nauwē aLgiō'makux 21
she goes to gather roots or berries she reaches her house, now all she gives food in dishes

iLā'k꞉ēwula. Tā'cka qō'tac tkLumElā'lEmx, tā'cka ka'nauwē 22
what she had gathered. They those they bought her, them all

aLgauwē'ēmx. Ka'nauwē Lqitā'kēma-y- ē'ka, ma'nix aLxElk꞉ē'wula- 23
she feeds them. All years thus, when she goes to gather roots

lEmX qō'La Lᵉā'kil.
or berries that woman.

Ma'nix aLō'mEqt Lā'k·ikala, a'lta gō LiĀ'wuX qiX ē'k·ala
When he dies her husband, now to his younger brother that man

2 aqLō'cgam qō'La Lᵉā'gil. Ma'nix näkct LiĀ'wuX qix· ē'k·ala, ka gō
she is taken that woman. When not his younger brother that man, then to

3 LiĀ'mama aqLō'cgam Lᵉā'kil. Ma'nix kꞌē LiĀ'mama qix· ē'k·ala, ka
his father she is taken the woman. When no his father that man, then

4 gō LiĀ'icX aqLō'cgam qō'La Lᵉā'kil. Ka ā'yiplē tiā'cōlal ē'tamxtc.
to his relative she is taken that woman. Then right his relatives their heart.

Ma'nix ē'k·it aLgiā'x Lqꞌoā'lipX aqL'laguē'gux Lā'xamōta.
When buying a wife he does it a youth it is refused his property.

6 Mô'kcti qē'xtcē-y- ē'k·it aLgiā'x aqL'laguē'gux Lā'xamōta. Ē'XtEmaē
Twice trying buying a wife he does it it is refused his property. Sometimes

7 Lō'nē qē'xtcē-y- ē'k·it aLgiā'x. ALxaLkꞌEmLuwā'kutcgux. Tcä'2xēL
three times trying buying a wife he does it. He hides for her in the woods. Several times

8 ka Lꞌap aLkLā'x gō kō'lx·ē. A'lta aLkLungō'mitx. ALaLgE'ldax,
and find he does her in in the woods. Now he carries her away. She leaves them for his sake,

9 naxE'ldax qaX ōᵉō'kuil. AqLōnā'xLatcgux Lᵉā'kil. AtkLōnā'xLatcgux
she leaves that woman. She is lost the woman. They lost her

10 Lā'cōlal. NacElā'xo-ix·tx qaX ōᵉō'kuil nā'xElta. Atgē'ix tgā'cōlal.
her relatives. They learn about her that woman she left. They go her relatives.

11 Ma'nix tgā'xkꞌunakc, atgē'ix ka'nauwē. AqōLā'tamx. Atgā'yamx
When her elder brothers, they go all. They go to take her back. They arrive

12 tgā'cōlal gō qaxē' nakē'x. AqōLā'tax. Aqō'kᵘɪx. NuXō'gux
her relatives at where she is. She is taken back. She is carried. They go home

13 tgā'cōlal. Aqō'kᵘɪamx. Tcä'xēL aya-ō'ixē, ā'nqatē wiXt naxE'ltax.
her relatives. She is brought home. Several days, already again she leaves.

14 WiXt ia'xka na-igE'ltax. WiXt aqōLā'tamx, atgē'ix tgā'cōlal.
Again to him she leaves for his sake. Again they go to carry her back, they go her relatives.

15 Tcä'xēL aya-ō'ixē, wiXt naxE'ldax. A'lta iā'c aqē'x. Ē'XtEmaē
Several days, again she leaves. Now let alone she is done. Sometimes

16 Lō'nē aLxE'ldax Lᵉā'kil ka iā'c aqLā'x. A'lta näkct ō'Xuē-y-
three times she leaves the woman and let alone she is done. Now not much

17 ē'k·it aqēE'Lgax, mE'nx· ka tkamō'ta-y- ē'k·it aqtE'Lgax. WiXt
buying a wife is done to her, a little only property buying a wife is done to her. Again

18 aqLaxo-iktcgō'mamx. Ka'nauwē tgā'cōlal atgē'ix qaX ōᵉō'kuil.
they are married. All her relatives they go that woman.

19 Aqaxiktcgō'mam. Ma'nix nēkct Lā'xamōta LE'k·ala cka kā'ltac
She is married. When not his property the man and only

20 aLō'pꞌix gō Lā'qcix·. A'lta aLgiōgonā'oxoē tꞌōL gō Lā'qsix·.
they enter at his father-in-law. Now he looks after it the house at his father-in-law.

21 ALgiagEna'ôx ōᵉō'lEptckix. ALxelalā'guya-itx gō ka'nauwē Lā'colal
He looks after it the fire. He always catches salmon to all her relatives

22 Lā'k·ikal.
his wife.

Ma'nix aqLE'Lcgamx Lā'k·ikal LgōLē'lEXEmk, a'lta-y- ō'Xuē
When she is carried away his wife a man, now many

24 tꞌē'Eltkēu ēqā'tēm aqtē'tElax, ka itꞌō'kti nē'xax ē'Lamxtc. Ma'nix
slaves paying indemnity it is done, and good gets his heart. When

25 näkct iqā'tēm aqä'tElax ka aLkꞌē'tēnax. Ma'nix nikct Lꞌap aLkLā'x
not paying indemnity it is done and he kills him. When not find he does him

qō'La LĀ'k·ikal kLkLxE'cgam, ka LĀ'icX aLLĀ'wa^{c}ox qō'La LE'k·ala. 1
that his wife who carried her away, and his relative he kills him that man.

LE'k·Emaua aLxā'x. AqLgE'nuax LĀ'icX qō'La kLgōxogē'cgamx. 2
Taking revenge on a relative of an evil doer he does it. A relative of an evil doer is killed in revenge his relative that who carried her away.

A'lta-y- ōkumā'La-it nE'xax. Ē'ka wiXt LĀ'pL^{c}au aqLō'cgamx, wiXt 3
Now a family feud it gets. Thus also a dead brother's wife she is taken away, also

iqā'tēm aqē'tElax ka t!ayā' nē'xax ē'Lamxtc. 4
paying indemnity it is done and good gets his heart.

Translation.

When a man of one town likes a girl of another town his relatives take [part of] their property and go to buy her. They send messengers. The [girl's relatives] keep the dentalia [which have been sent them] and the messengers go home. Now the girl's father divides that property among all his relatives. Now her mother prepares her dentalia and the people make themselves ready. They bring her to the town where the people live who have bought her. They bring the bride to the groom. When they had given a small amount only in payment, they add to the purchase money, giving more dentalia and several slaves to her father. Now the [amount paid] is sufficient. The relatives of the girl stand outside the house. They put on their blankets, dance, and sing conjurer's songs. Now the man's relatives run to the other party and take off their blankets. This is done three or four times. Now a road is strewn with dentalia by the man's relatives. When it is finished a woman carries the girl over it on her back. A blanket is pulled over her head, so that her face can not be seen. Two or three blankets are laid down. The woman who carries her receives a payment of dentalia. When she lifts her load again, she receives blankets in payment. She lifts her once more. She receives much property for carrying her on her back. At last she puts her down on those blankets. Now the relatives of the girl bring her dentalia. They are torn over her head, and [they feign to] louse her. Dentalia are also strewn on the man's head by his relatives and they feign to louse him. Now the girl's relatives bring her food. This food is divided among those who helped [in the ceremonies]. Then the woman's relatives return the purchase money. When ten blankets are paid, they refund eight. When five were paid, four are refunded. When much food is brought to her, the man's relatives pay once more, and this purchase money is also returned.

The relatives of the married couple transact the purchase. [Male and] female relatives of a married couple are [called] LĀ'qoqcin.

When the relative of a family who is married in another village gives birth to a child and the child dies, the woman's father gives a slave or a canoe. He pays indemnity. When [the young wife] gathers roots or berries, she distributes them among the people who bought

her. This is done every year when she goes to gather berries. When her husband dies she is taken to his younger brother. If he has no younger brother, she is taken to his father. If he has no father, she is taken to one of his relatives. Then the relatives of her husband feel satisfied.

When a youth tries to buy a wife and his property is refused, he may try twice or three times. If he is still refused, he hides in the woods in order to wait for the girl. Often he meets her there and carries her away. She goes to him. Then her relatives have lost her. Her relatives learn where she is. If she has elder brothers, they all go to take her back. They arrive at the place where she is and carry her back home. After several days she leaves again and goes to the young man. Her relatives go again and carry her back. When she leaves a third time they let her go. Sometimes she is allowed [to stay with the man] after she has left three times. Now she is bought for a small amount of property. They are married. All her relatives go to [attend the marriage]. If the man has no property, they live with his father-in-law. He looks after his father-in-law's house. He looks after his fire and catches salmon for his wife's relatives.

If a man's wife is carried away, many slaves are paid to him as an indemnity, and he is satisfied. If he is not paid indemnity he kills [the abductor]. If he does not find him he kills one of his relatives. Then a family feud arises. It is the same when the wife of a man's deceased brother is taken away. Then, also, indemnity is paid and he is satisfied.

Ma'nix aLō'mEqtx ō'Xuē Lā'cōlal ō'Xuē Lā'ktēma LgōLē'lEXEmk, 1
When he dies many his relatives many his dentalia a person,

ō'Xuē Lā'ēltgēu, a'lta ka'nauwē atkLk¡ē'niakux Lā'cōlal. 2
many his slaves, now all they tie it on to him his relatives

Amô'kctikc aqtō'cgamx tê'lx·Em Lē'x·Lēx· atkLā'x tq¡ōlipx·Enā'yū. 3
Two are taken men to prepare corpse they do young men.

Ma'nix it!ō'kti iLā'Xanīm ka ia'xka aqLē'nkana-itx ka aqiupō'nitx 4
When good his canoe then it he is put into it and it is put up

qix· ikanī'm k^{u}cā'xali. Ōnuā'Lema aqā'ēlax qix· ikanī'm. Mô'kcti 5
that canoe up. Paint it is done that canoe. Twice

Lxoa'p aqiā'x gō iā'pōtc. AtgE'Lxamx tê'lx·Em ka noxoō'yutx, 6
hole it is made in its stern. They come down to the beach the people and they wash themselves,

aLoxō'ētamx. LE'kaqcō Lqup atqLā'x. Ka'nauwē LE'kaqcō Lqup 7
they comb themselves. Their hair cut they do it. All their hair cut

atqLā'x tā'nEmckc, tkā'lamuks, tqā'cōciniks. ALō'XuL¡ax 8
they do it women, men, children. It is finished

LE'kaqcō Lqup atkLā'x. A'lta Lāq° atcō'xôx tgā'xal. Ka'nauwē 9
their hair cut they do it. Now take off they do them their names. All

tā'nEmckc Lāq° atō'xôx tgā'xal, ka'nauwē tkā'lamuks Lāq° 10
women take off they do them their names, all men take off

aLō'xôx tgā'xal. Oxoē'ma t'atoxup!Ena'x tE'kXala ka tqā'cociniks. 11
they do them their names. Others they name themselves names and children.

A'lta aqtā'maquq Lā'qtēma qō'La Lō'mEqtx. Ka'nauwē atktō'cgam 12
Now they are distributed his dentalia that dead one. All they take them

Lā'cōlal Lā'ēltgēu, uLā'Xanima. Ma'nix tq¡ēx Lā'icX, q¡oā'p 13
his relatives his slaves, his canoes. If like his relative, nearly

aLō'mEqtx aLkLō'lEXamx: "x·ix·ī'x tcucgā'ma ōgu'k·ikal, ma'nix 14
he dies, he says to them: "This one he will take her my wife, when

anō'mEqta." Ma'nix amô'kctikc Lā'nEmckc ka amô'kctikc tê'lx·Em 15
I die." When two wives and two persons

aLktō'lEXamx. A'lta iā'xkati aqtō'cgamx Lā'nEmckc gō Lā'cōlal. 16
he speaks to them. Now there they are taken the women to his relatives.

Ma'nix L^{c}ā'gil tq¡ēx Lā'k·ikal qoā'p aLō'mEqtx L^{c}ā'kil 17
When a woman likes her husband nearly she dies the woman

aLkLō'lEXamx Lā'xk'un: "Mai'kXa tcEmucgā'ma imē'p¬au." Ma'nix 18
she says to her her elder sister: "You he will take you your brother-in-law." When

Lā'wuX, ä'ka wiXt aLkLō'lEXamx. Qē'xtcē Lq¡ēyō'qxut, Lk¡āsks 19
her younger sister thus also she says to her. Intending old, young

Lā'pLau, tatc!a Lā'Xa aLkLō'cgamx. E'ka LE'k·ala, ē'ka L^{c}ā'gil. 20
his widow, then to him they take her. Thus a man, thus a woman.

Ma'nix Lkā'nax aLcx·p!Enā'x; aqiup¡Enā'x iLā'xal. ALx·p!Enā'x 21
When a chief he takes his name; he is named his name. He takes his name

Lā'icX. Aqtō'lXamx amô'kctikc tê'lx·Em: "ME'taika amtiup¡Enā'ya." 22
his relative. They are told two people: "You name him."

A'lta amô'kctikc tê'lx·Em actiup!Enā'x. A'lta-y- ō'Xuē tqamō'ta 23
Now two people they name him. Now much property

aqtā'witx qō'tac tgiup¡Enā'x ē'qxal. Ē'ka LE'k·ala, ē'ka Lᶜā'gil,
they are given those they name him name. Thus a man, thus a woman,

ē'ka Lk¡āsks, ma'nix aqiup¡Enā'x ē'qxal.
thus a child, when he is named name.

Nēxeltā'kōmxēa wiXt t¡ayā' aqLā'x Lmē'mEluct. Amô'kctikc
After one year again good it is made the corpse. Two

aqtō'kux tq¡ulipx·Enā'yu. T!ayā' atkLā'x ka qix· ikanī'm wiXt
are hired young men. Good they make it and that canoe also

t!ayā' aqiā'x. Ōnuā'LEma aqā'ilax.
good it is made. Paint it is done to it.

Ma'nix giLā'Xawôk aLō'mEqtx aqō'tXEmitk uLā'XEmatk gō
When a man having a guardian spirit dies it is placed his baton at

qix· ikanī'm. Ma'nix Lā'qēwam aLō'mEqtx aqLxē'nx·ax Lā'XEmatk
that canoe. When a shaman dies it is placed his baton

gō qix· ikanī'm. QuL aqā'wiX uLā'anaLaLa gō gō'qxôiamē qix·
at that canoe. Hang up it is done his bear-claws rattle at its stern that

ikanī'm. Ma'nix iLā'gilx·EmalalEma Lā'qēwam, quL aqiā'wix
canoe. When his shell rattle a shaman, hang up it is done

iLā'gilx·EmalalEma. Ma'nix ō'Xuē La'a Lā'qēwam, a'lta kō'lEXi
his shell-rattle. When many his children a shaman, now far into the woods

aqLō'kɳx Lā'Xematk. Ä'ka wiXt uLā'anaLaLa kō'lEXi aqō'kɳx.
it is carried his baton. Thus also his rattle far into the woods it is carried.

Ma'nix Lt!ō'xoyal aLō'mEqtx aqawik¡ē'ktuwElax Lā'k¡ēckEla gō
When a brave dies it is put on top of a stick his head-dress at

igē'mXatk. Ma'nix iLā'gilx·EmalalEma Lt¡ō'xoyal, quL aqā'wix gō
canoe burial. When his shell rattle the brave, hang up it is done at

ikanī'm. Ma'nix Lᶜā'gil aLō'mEqtx, ä'mkXa-y- uLā'q¡ēLxap quL
canoe. When a woman dies, only her coat hang up

aqā'wix gō igē'mXatk.
it is done at the canoe burial.

Ma'nix Laq aqtE'Lxax Lāxigē'xo-il, LgōLē'lEXEmk Lāq aLktE'Lxax,
When take off it is done the corpse's dentalia, a person take off he did them,

aqLā'waᶜôx LgōLē'lEXEmk. Ma'nix aqix·EnEmō'sXEmx iLā'k·emXatk
he is killed the person. When it is made fun of it his canoe burial

Lmē'mElōst, atcilā'xo-ix·itx, ma'nix nēkct aLktō'tx Lā'ktēma qō'La
a dead one, he learns about it, if not he gives them away his dentalia that

qLx·EnEmō'cXEm Lmē'mElōst ka aqLā'waᶜôx. Ma'nix ō'Xoē
the one who made fun of him the dead one then he is killed. If many

aLktō'tx Lā'ktēma ka näkct aqLā'waᶜôx.
he gives them away dentalia then not he is killed.

Ma'nix aLō'mEqtx Lā'Xa Lkā'nax, a'lta Liā'xauyam aLē'xElax
When it dies his child a chief, now its poverty comes to be on it

ē'Lamxtc. A'lta aLktō'lXamx Lā'cōlal: "Tca lxō'ya gō-y- ēXt
his heart. Now he says to them his relatives: "Come we will go to one

ē'lXam gō Lē'Xat Lkā'nax." ĒLamxtc t!ayā' qitElā'xō. A'lta atgē'ix
town to one chief." His heart good it will be made. Now they go

tê'lx·Em go-y- ēXt ē'lXam. ALō'nikc aqtE'tElōtx t!ē'Eltgēu, ō'kunīm
people to one town. Three are given him slaves, canoes

aqā'tElōtx. Tktē'ma aqtE'tElōtx. Ō'Xuē tktē'ma aqtE'tElōtx.
are given him. Dentalia are given him. Many dentalia are given him.

Ka'nauwē aLktā'witx Lā'cōlal qō'ta tktē'ma, qaX ōkunī'm. Cmôkct
All he distributes them among them his relatives those dentalia, those canoes. Two

ka cElā'itiX atcxēlē'maôx. Ma'nix nēkct aqtā'witx tktē'ma gō-y-
only slaves he keeps them. When not they are given to him dentalia at

ēXt ē'lXam ka a'lta nōxō'maqtx. Ō'Xuitikc aqtōtē'nax tê'lx·Em, 1
one town and now they fight. Many are killed people,

ka a'lta ōkomā'La-it naxā'x. Ma'nix aLō'mEqtx Lā'icX qō'La 2
and now feud it is. When he dies his relative that

kLktō'tx tktē'ma, aLgō'xuptct!ax Lā'cōlal, aLō'ix wiXt gō qigō 3
the one who gives away dentalia, he calls them together his relatives, he goes again to where

ā'nqatē aLktE'tElōtx tktē'ma. A'lta wiXt ē'ka aqLā'x. AqtE'tElōt 4
before he gave them to him dentalia. Now again thus it is done. They are given

t!ē'Eltgēu, aqtE'tElōt tktē'ma, ōkunī'm aqā'tElōtx. T!ayā' nē'xax 5
slaves, they are given dentalia, canoes are given to him. Good gets

ē'Lamxtc. 6
his heart.

Ma'nix aLō'mEqtx Lgak¡Emā'na. A'lta ā'yats!a nē'xElax ē'Lamxtc. 7
When he dies a chief. Now his sickness is on it his heart.

A'lta aLktō'kux Lā'colal. Nugōgē'staq¡oamx. AqLā'waᶜôx Lkā'nax 8
Now they tell his relatives. They go to war. He is killed a chief

gō-y- ēXt itā'lXam. 9
at one their town.

Ma'nix aLk¡ē'tēnax LgōLē'lEXEmk, aqLō'lXam Lq¡ēyō'qxut, 10
When he has killed one a person, it is said to an old man,

giLā'Xawôk Lq¡ēyō'qxut: "Mai'ka miaxō'tckia." A'lta aLkLō'cgam 11
having a guardian spirit an old man: "You work over him." Now he takes it

Lqā'LXatcX Lq¡ēyō'qxut. A'lta Lᶜā'tcau aLqcēlā'kox qō'La 12
coal the old man. Now grease he mixes it that

Lqā'LXatcX. ALkLE'tElax gō Lctā'xôst. ALgā'tElax ōkuk¡uē'tik. 13
coal. He puts it on on his face. He puts it on a headring of cedar bark.

Iuk Lā'ᶜowit k¡au aLkLE'tElax Lᶜuē'lōL, iō'kuk wiXt k¡au, gō 14
Here [at ankles] his legs tied it is done cedar bark, here [under knees] also tied, at

Lā'pōtē wiXt k¡au'k¡au. Qoä'nEmi aLā'o-ix nikct aLkLā'amctx 15
his arms [wrists] also tied. Five days not he drinks

Ltcuq, nēkct aLaō'ptitx, nēkct aLō'La-itx, guā'nEsum aLō'tXuitx. 16
water, not he sleeps, not he lies down, always he stands.

Pō'lakli aLgō'cgēwalEmx; aLkciLō'tElkEma-itx cE'qoalala aqcē'LōtElk; 17
At night he walks about; he whistles much bone whistles he whistles;

ē'nxēaxul aLgiā'xolEma-itx gaLā'k¡auk¡au. Cka wāx nē'ktcuktē. 18
he says á ă ă he always says the murderer. And on the next morning it gets day.

Qoä'nEmi aLā'o-ix nikct aLxEmē'nagux. A'lta tcx·ī aLkLōmē'nagux 19
Five his sleeps not he washes his face. Now then he washes his face

Lq¡ēyō'qxut. Lāq aqLE'Lxax qō'La Lqā'LXatcX. Lāq aqē'Lax 20
the old man. Take off he does it that coal. Take off it is done

ē'Lamnukt gaLā'k¡auk¡au. Aqā'tElax ōnuwā'LEma gaLā'k¡auk¡au. 21
his blackened face the murderer. It is put on him red paint the murderer.

Menx· Lqā'LXatcX aqcx·Elā'kux. Lā'xka wiXt qō'La Lq¡ēyō'qxut 22
A little coal is mixed. That again that old man

aLgā'tElax ōnuwā'LEma. Anā' LE'k·ala Lq¡ēyō'qxut, anā' Lᶜā'gil 23
he puts it on him red paint. Sometimes man old person, sometimes woman

Lq¡ēyō'qxut. Lā'qLaq aqLE'Lxax qō'La Lᶜuē'lōL, qō'La k¡au'k¡au 24
old person. Take off it is done that cedar bark, that tied

qLE'tEla-ut. A'lta it¡ā'lEqEma k¡au'k¡au aqē'tElax gō Lā'pōtē k¡a 25
being to him. Now buckskin straps tied they are to his arm and

gō Lā'ᶜowit. A'lta aqLE'lᶜēmx Ltcuq gō qui'nEmē aLā'o-ix 26
to his feet Now he is given food water at fifth his sleep

gaLā'k¡auk¡au. A'lta aqā'tElōtx ō'cgan LkLalᶜE'mcta. A'lta 27
the murderer. Now he is given a bucket out of which he drinks. Now

aqēxtElā'max ik¡ē'wulElqL. Qiā'x Lē'el nēxā'x, nixLE'lx, tcx·ī 28
it is roasted until it is burned food. If black it gets, it is burned, then

1 agiLE'lᴸēmx. LōtX ka ālgiā'x. Qoä'nEmi aLgiā'wulax ka kapE't.
he is given it to eat. He stands then he eats. Five times he swallows and enough.

2 LōnLā'Li aLā'o-ix, ka wiXt ā'gon ōnuwā'LEma aqā'tElax. A'lta
Thirty his sleeps, and again another red paint is put on him. Now

3 at!ō'kti ōnuwā'LEma. A'lta aLgō'kʇx uLā'Xak¡ētik k¡a-y- uLā'cgan
good red paint. Now he carries it his head ring and his bucket

4 gō kᵘcā'xali-y-ē'maktcX. QuL aLgā'wix gō-y- ā'ap ē'maktcX. Näkct
to on top of a spruce tree. Hang he does it on top of spruce. Not

5 qa'nsix· aqā'Lxamēēx gaLā'k¡auk¡au, ma'nix aLxLxE'lEmax. Näkct
anyhow the people eat in his company the murderer, when he eats. Not

6 qansi'x aLō'La-itx aLxLxE'lEmax, guā'nsum aLō'tXuitx ma'nix
anyhow he sits he eats, always he stands when

7 aLxLxE'lEmax. Ma'nix aLō'La-itx ka ēXt iLā'ᶜowit aLcxtcawā'txn-itx
he eats. When he sits and one his leg he kneels on one leg

8 gaLā'k¡auk¡au. Näkct qansi'x aLkLō'kctx Lk¡āckc gaLā'k¡auk¡au.
the murderer. Not anyhow he looks at it a child the murderer.

9 Näkct qansi'x aLktā'qamitx tê'lx·Em noxo-iLxE'lEmax.
Not anyhow he sees them people they eat.

Ma'nix aLō'mEqtx Lᴸā'kil Lā'k·ikala LE'pLᴸau aLxā'x. A'lta
When he dies a woman her husband a widow she becomes. Now

11 aLō'ix gō kᵘca'la ē'qxēL. Ē'XtEmaē mô'kctē aLā'o-ix, ē'XtEmaē
she goes to up river a creek. Sometimes twice her sleeps, sometimes

12 ē'Xtē aLā'o-ix. ALE'X'ōtx. LōnLā'L LᴸaLā'ma nēkct aLgi'ax
once her sleep. She bathes. Thirty days not she eats it

13 ixgē'wal. Ē'ka wiXt näkct akLE'tqamt Lk¡āckc, näkct akLE'tqamt
fresh food. Thus also not she sees it a child, not she sees him

14 gē'Latc!a. Ka'nauwē LᴸaLā'ma aLx'ō'toLa-itx. ALxēnē'nago-itx
a sick one. Every day she always bathes. She rubs on herself

15 gē'tak¡EsEma gō-y- ē'LaLᴸa. Näkct qa'nsix· it¡ō'kti iLā'ok LᴸE'pLau;
good smelling things on her body. Not anyhow a good blanket a widow:

16 iā'q¡atxala iLā'ok guā'nsum. ĒXt iqē'taq nēkct qa'nsix· hē'hē
its badness her blanket always. One year not anyhow laugh

17 aLxā'x. Qiā'x aLkLō'lXam Lā'pL'au: "A'lta it!ō'kti ē'xa ē'mēmxtc!
she does. If he says to her her dead husband's relative: "Now good make it your heart!

18 TcEmucgā'ma imē'pL'au," a'lta niLx·Lx·ā'nagôx it!ō'kti iLa'ōk.
He will take you your dead husband's brother," now she puts it on good her blanket.

19 Ma'nix näkct iō'Lqtē LE'pL'au, ka guā'nEsum hē'hē aLxā'x ka
When not long widow, and always laugh she does and

20 nēkct it!ō'kti nē'xax ē'tamxtc Lā'pL'ōnan. Ma'nix ai'aq
not good get their hearts her dead husband's relatives. When quick

21 aLōlē'mXa-itx LE'pL'au ka aqLō'gux qLā'qēwam, tqē'wam aqLā'x
she marries a widow then he is asked a shaman, sending disease is done to her

22 LE'pL'au. ALō'mEqtx. Manē'x Lā'Xa LE'pL'au, iLanō'kstX Lā'Xa,
the widow. She dies. If her child a widow, its smallness her child,

23 ka näkct iō'Lqtē ka aLkLō'lEXamx Lā'pL'au: "T!ā'ya ē'xa
and not long and he says to her her dead husband's relative: "Good make it

24 ē'mēmxtc;" nau'itka t!ayā' nē'xax ē'Lamxtc.
your heart;" indeed good gets her heart.

Translation.

When a person dies who has many relatives, much property, and many slaves, his relatives tie [dentalia] to his body. Two young men are selected to prepare the corpse. If [the deceased] had a good canoe,

he is placed into it and it is put up. It is painted and two holes are made in its stern. The people go down to the beach and wash and comb themselves. They cut their hair—men, women, and children. After they have cut their hair, they take other names. Women, men, and children change their names. Then the dentalia of the deceased are distributed. His relatives take them as well as his slaves and canoes. If the deceased liked one of his relatives [particularly] he would say: "He shall take my wife after I am dead." If he had two wives he speaks in this way to two persons. Now the women are taken to his relatives. When a woman loves her husband and she is near her death, she will say to her elder sister: "Your brother-in-law shall marry you;" or she may say so to her younger sister. When an old man dies and his widow is young, she is taken to his younger brother. In the same way [when and old woman dies and her widower is young, he is given his wife's younger sister].

When there is a chief, he takes the [deceased chief's name a long time after the death of the latter]. His relative takes his name. Two people are told to name him. Now two people give him the name. They are given much property [for performing this service]. This is done when a man, a woman, or a child is named. After a year the corpse is cleaned. Two young men are hired, who also rearrange the canoe and paint it.

When a man dies who has a guardian spirit, his baton is placed next to the canoe. When a shaman dies, his baton is placed next to the canoe. His rattle of bear claws is hung on to the stern of the canoe. When he had a rattle made of shells, it is hung in the same place. When a shaman has many children, his baton is carried far into the woods. His rattle is carried there also. When a brave dies, his headdress is placed on top of a pole near his canoe burial. When he had a shell rattle, it is hung on to the canoe. When a woman dies, only her coat is hung on the canoe burial.

When anybody takes the dentalia away from a corpse, the person who took them is killed. When anybody makes fun of a canoe burial, and [the relatives of the deceased] learn about it, he must give away many dentalia, else he is killed. If he gives away many dentalia he is not killed.

When the child of a chief dies, he becomes very sad. He says to his relatives: "Let us go to the chief of that town." The chief tries to please him. Now the people go to another town. Then he is given three slaves, canoes, and dentalia by the chief whom he visits. He receives many dentalia. He distributes all these dentalia and canoes among his relatives. He keeps only two slaves. If [the chief of] that town does not give him any dentalia they fight. Many people are killed, and now a feud originates. When a relative [of the chief] who has given dentalia dies, he assembles all his relatives and goes to the

man whom he had given dentalia. Now the same is done [as before]. They give him slaves, dentalia, and canoes. His heart becomes glad.

When a chief dies, his relatives are sad. They speak to each other and go to war. They kill the chief of another town.

When a person has been killed, an old man who has a guardian spirit is asked to work over the murderer. The old man takes coal and mixes it with grease. He puts it on to the face [of the murderer]. He gives him a head ring of cedar bark. Cedar bark is also tied around his ankles and knees and around his wrists. For five days he does not drink water. He does not sleep, and does not lie down. He always stands. At night he walks about and whistles on bone whistles. He always says ä ä ä. For five days he does not wash his face. Then on the next morning the old man washes his face. He takes off that coal. He removes the black paint from his face. He puts red paint on his face. A little coal is mixed with the red paint. The old man puts this again on to his face. Sometimes this is done by an old man, sometimes by an old woman. The cedar bark which was tied to his legs and arms is taken off and buckskin straps are tied around his arms and his legs. Now, after five days he is given water. He is given a bucket, out of which he drinks. Now food is roasted for him, until it is burned. When it is burned black it is given to him. He eats standing. He takes five mouthsful, and no more. After thirty days he is painted with new red paint. Good red paint is taken. Now he carries his head ring and his bucket to a spruce tree and hangs it on top of the tree. [Then the tree will dry up.] People never eat in company of a murderer. He never eats sitting, but always standing. When he sits down [to rest] he kneels on one leg. The murderer never looks at a child and must not see people while they are eating.

When a woman's husband dies she becomes a widow. Then she goes up the river. [There she stays] sometimes one day, sometimes two days. She bathes. For thirty days she does not eat fresh food. She also does not look at a child or at a sick person. She bathes every day. She rubs her body with sweet-smelling herbs. She never wears a good blanket. Her blanket is always bad. For one year she must not laugh. Then her dead husband's relatives tell her: "Now be glad; your brother-in-law will marry you;" then she puts on a good blanket. When she laughs shortly after becoming a widow, her husband's relatives are not pleased. When she marries again quickly, they ask a shaman to send disease to her and she dies. When a widow has a child which is small, her dead husband's relatives say to her soon: "Now be glad," and, indeed, she gets glad.

GiLā′pcōyi, ma′nix L¡ap aLgiā′x ē′kolē, aqLō′lXamx Lq¡oā′lipX: 1
The people of Sealand, when find they do it a whale, he is told a youth:

"Amxklē′tcgum." Ma′nix ō′Xoētikc L¡ap atgiā′x ē′kolē: 2
"Go and tell them." When many find they do it a whale:

"Amxklē′tcgum gō ilxā′lEXam." Ma′nix ālā′k·iLau, aqLō′lXamx: 3
"Go and tell them at our town." When one having taboos, he is told:

"Iau′a mā Lna Lā′qLaq amxigā′max." A′lta Lā′qLaq atxē′xax iau′a 4
"There seaward going up and down do." Now going up and down they do there

mā′Lna. Ē′ka wiXt gaLā′pōL, iau′a mā′Lna Lā′qLaq aLxē′kEmax. 5
seaward. Thus also one having cohabited the preceding night, there seaward going up and down he does.

Ma′nix nēkct Lā′qLaq aLxē′kEmax Lā′k·iLau, ka ayuXunē′x. Näkct 6
When not going up and down he does the one having taboos, then it dirfts away. Not

atgiā′xcx qō′tac L¡ap qtgiā′x, aqLgE′mLa-itx Lkā′nax. Atgā′yamx 7
they cut it those find who did it, they wait for him the chief. They arrive

ka′nauwē tê′lx·Em gō qix· ē′kolē, ka aLgiō′cgamx ē′mᶜEcX qō′La 8
all people at that whale, then he takes it a stick that

Lkā′nax. A′lta aqigEmgē′k·amita-ôx qix· ē′kolē ka′nauwē, kopä′t 9
chief. Now it is measured that whale whole, enough [at]

Lā′yaqtEq, kōpä′t cia′lict. A′lta aqtō′lXamx tê′lx·Em: "Iō′kuk 10
its head, enough [at] its tail. Now they are told the people: "Here

mai′ka miā′xca, iō′kuk x·ix·ī′x· tciā′xca." Ka′nauwē aqiāuwē′makux 11
you you will cut, here this one he will cut." All it is distributed among

qō′tac tê′lx·Em. Ma′nix gitā′q¡atxalEma txelā′yuwima, ka gō 12
those people. When bad ones common people, then at

ciā′lict atkcā′xc. Ka′nauwē aqiā′xc. A′lta atgiō′kuix ē′wa 13
its tail they cut it. All it is cut. Now they carry it thus

itā′lEXam qō′tac tê′lx·Em. Ka′nauwē atgiō′kᵘɹamx gō tgā′uLEma 14
their town those people. All they carry it to their houses

qix· ē′kolē. Ē′ka(ōku) ā′yaLqt ē′mᶜEcX, môkct ciā′kōtctk tagun 15
that whale. Thus long stick, two spans others

qoā′nEm tkci. Môkct ciā′kōtctk ē′wa ā′yaxalx·t, aLE′gimx Lkā′nax 16
five fingers wide. Two spans thus wide, he says the chief

aqigumgē′k·amita-ôx itā′kolē tê′lx·Em, ma′nix iā′qoa-iL iLā′kolē. 17
it is measured their whale the people, when large their whale.

AqLō′lXamx iō′kuk Lq¡ōp ä′xa. Lq¡oä′p aLgiā′x iLā′kolē. 18
They are told here cut do. Cut they do it their whale.

Ka′nauwē ē′ka aqiā′x itā′kolē. Ma′nix môkct ciā′kōtctk tagun 19
All thus it is done their whale. When two spans others

qoā′nEm tkci, ka Lpaci′ci aci′xLa-itx; qoā′nEm Lāq iqauwiq¡ē′Lē 20
five fingers wide, then a blanket they exchange for it; five outside dentalia

aci′xLa-itx. Ma′nix môkct ciā′kōtck ā′yaLqt, äka iawa ā′yaxalx·t, 21
they exchange for it. When two spans its length, thus here its width,

ka cᶜula′l aci′xLa-itx ma′nix aqiumElā′lEmx. 22
and a ground-hog blanket they exchange for it when it is bought.

Ma′nix gitā′ckēwal Gitā′ts¡xēEls L¡ap atgiā′x ē′kolē, 23
When travelers Chehalis find they do it a whale,

aqioxō′cgamx, aqioxōXuLā′tax. Ma′nix Wintciawu′ct L¡ap aqē′ax
it is taken from them, it is asked back from them. When at Oysterville found it is done

ē′kolē, Lā′cka GiLa′pcō-i iLā′kolē. Ma′nix mEnx· mā′ēma
a whale, those the people at Sealand their whale. When a little down the river [northward]

Wintciawu′ct ka GiLā′XuilapaX iLā′kolē. Ma′nix L¡ap aLgiā′x
Oysterville and the Willapa their whale. When find they do it

GiLā′pcō-i mā′ema Wintciawu′ct ka aqiLXaLā′tax. Ma′nix
the people of Sealand northward Oysterville and it is asked back. When

GiLā′XuilapaX iau′a kⁿca′la Wintciawu′ct L¡ap aLgiā′x ē′kolē
the Willapa there up river southward of Oysterville find they do it a whale

aqiLXaLā′tax.
it is asked back.

Ma′nix aLgēE′lkElax qLā′k·iLau, q¡oā′p iuxonē′ptcga, tatca
When he sees it one having taboos, nearly it drifts ashore, behold

wiXt ayō′Lx, mā′Lnē ayō′ix. Ē′ka gaLā′pōl, ē′ka LqLā′xit, ē′ka
again it goes seaward seaward it goes. Thus some one who has cohabited the last night, thus a menstruating woman, thus

wiXt Lq¡elā′wulX, ē′ka wiXt gaLā′k¡auk¡au. Ma′nix Lā′k·iLau,
also a girl who is menstruant for the first time, thus also a murderer. When their taboo,

nēkct Lgā′tckēwal ē′wa tkamilā′lEq. Ma′nix aLgō′cgēwalEmx ē′wa
not they go thus beach. When they go much thus

tkamilā′lEq, a′lta näkct L¡ap aqeā′x ē′kolē. A′lta ō′lō aktā′x
beach, now not find it is done a whale. Now hunger comes to them

tê′lx·Em.
the people.

Ma′nix gō Nitc¡xē′Els L¡ap aqiā′x ē′kolē, ka′nauwē atgē′ix
When at Chehalis find it is done a whale, all they go

tê′lx·Em GiLā′lēlam, GiLā′XuilapaX, atgiumlā′lEmamx ē′kolē.
the people the Nisal, the Willapa, they go to buy it the whale.

Ä′ka wiXt Lā′pco-i ma′nix L¡ap aLgiā′x ē′kolē, ka′nauwē
Thus also Sealand when find they do it a whale, all

Gitā′tc¡xēEls atgiumlā′lEmamx ē′kolē.
Chehalis they go to buy it whale.

Ma′nix ō′lō aktā′x tê′lx·Em, ma′nix iLā′yuLEma LgōLē′lEXEmk,
When hunger comes to them the people, when his supernatural helper a person,

iau′a maLna′ niō′LEma, a′lta aLgigE′ltcxEmx ē′kolē. Näkct
there seaward where his supernatural helper is, now he sings for it a whale. Not

aLō′p!x qLkLā′xElt, näkct aLō′p!x Lq¡oā′lipX, taua′lta
she enters a mature woman, not he enters a young man, else

aLkLᶜE′lkElax LE′ktcxEm kaLā′pōl. Ä′ka wiXt qLkLā′xElt, taua′lta
he sees it he sings man who cohabited the last night. Thus also a mature woman, else

aLkLā′xitx gō wē′wuLē kLE′ktcxEm Lᵉā′gil. Tā′mac tq¡eyō′qtikc
she gets menstruant in the interior of the house the singer a woman. Only old people

nuxoēxō′tēnema-itx, tā′mac tqā′cōciniks nuxoēxō′tēnema-itx,
they help sing, only boys they help sing,

tqLapLxiXEnā′yu. Qoä′nEmi aLā′o-ix kLE′ktcxEm. AqLō′gux
girls. Five his sleeps singing. He is sent

Lqoā′lipX: "Amgē′kctam gō mā′Lnē." Qoä′nEmi aqLō′guX, a′lta
a youth: "Go and look at seaward." Five times he is sent, now

L¡ap aLgī′ax. Nau′itka iuqunā′itix· ē′kolē. Ma′nix kaLā′pōl aLō′p!x
find he does it. Indeed it drifts a whalh. When a man who has cohabited the last night enters

gō qō'ta t!ōL qō'La qLE'ktcxam, nau'i k¡ā aLxā'x, ayuwā'xitx qix· 1
in that house that singing, at once nothing it gets, it flees that

iLā'yuLEma. Ä'ka wiXt LkLā'xit. Ma'nix aLō'p!x LkLā'xit nau'i 2
his supernatural helper. Thus also a menstruant woman. When she enters a menstruant woman at once

k¡ā aLxā'x kLE'ktcxam. PāL ē'pqōn qō'La kLE'ktcxam. 3
nothing it gets the singer. Full down that singer.

ALgiō'tXEmitx ē'mᶜEcX gō wē'gwa, iō'Lqtĕ ē'mᶜEcX. ALE'k·imx: 4
He places upright a stick at the ocean, a long stick. He says:

"Yukpā' iuXunē'ptcga ē'kolē." Nau'itka ia'xkati ayō'Xuniptckax, 5
"Here it will drift ashore the whale." Indeed there it drifts ashore,

ma'nix qui'nEmi ayaō'ēxē aLE'ktcxEmx. ILā'kital iLā'xal qō'La 6
when five times his sleeps he sings. Ikē'tal his name that

iauа' mā'Lna giLā'Xawôk. 7
there seaward having a guardian spirit.

Ma'nix Lā'k¡ēlak ē'kolē L¡ap atgiā'x, ma'nix amô'kctikc, Lxoa'p 8
When Clatsop a whale find they do it, when two, hole

aLgiā'x, k¡au aLgā'elax ō'kuēma; ma'nix nēkct ō'kuēma ka-y- 9
they make it, tie they do it to it a strap; when not a strap then

ogō'cil. Akoapä'tikc Lā'cōlal, koapä't k¡au aLgiā'x. A'lta atgiā'xc 10
kelp. As many his relatives, as many tie he does it. Now they cut it

ē'kolē. Ē'xauwē atgiā'xc. A'lta aqLō'gux Lē'Xat, aLxkLē'tcgōmx 11
the whale. Much they cut it. Now they send him one. he goes to tell them

ē'wa-y- ē'lXam. A'lta atgē'ix tê'lx·Em. A'lta atgiā'xcx ka'nauwē 12
thus the town. Now they go the people. Now they cut it all

tê'lx·Em. Ma'nix k¡au akē'x ō'kuēma gō qix· ē'kolē, näkct qa'nsix 13
people. When tied it is a strap at that whale, not anyhow

Lq¡up aqiā'x iā'xkatē. Qiā'x aLō'yamx qō'La-y- ō'kuēma aqā'tELax, 14
cut it is done there. If he arrives at that strap it is made for him,

tcx·ī aLgiā'xcx gō qaX ō'kuēma k¡au ā'ēlaut. Manē'x Lq¡ōp aqā'x 15
then he cuts at that strap tied it is. When cut it is

nLā'kēma LgōLē'lEXEmk, Lxalò'ima Lq¡ōp aLgā'x, ka nuXuigā'yax 16
his strap a person, another one cut he does it, then they fight

tê'lx·Em. Tā'cga uXunā'cgapXitc, tā'cga qix· ē'gigula ē'kolē 17
the people. Those they come too late, those that under it the whale

kā'nauwē atgiā'xc tê'lx·Em. Ka'nauwētikc qō'tac tê'lx·Em tkilē'mak 18
all they cut it the people. All those people sell

atgiā'x itā'kolē. Iā'qoa-iL, kapä't iā'qoa-iL; näkct Lq¡up akē'txo-il. 19
they do it their whale. Large, enough large; not cut it is done.

ianu'kstX, ka ianu'kstX. Ma'nix ianu'kstX a'lta näkct pāt 20
Small, then small. When small then not very

aqiumELā'lEmx. Ma'nix iā'qoa iL ka LäXt Lpaci'ci aci'xLa-itx. 21
it is bought. When large then one blanket they exchange.

Manē'x Lctā'xēlalak Lᶜā'kil ka tcēx uyā'giLq¡up ē'kolē 22
When strong a woman then several its cuts whale

aqiLgEmō'ktix aLgē'ctxōniLx. Gō aLō'nikc tê'lx·Em aLgugigē'cgamx; 23
she is paid she carries them. To three people she helps them;

anā' ala'ktikc tê'lx·Em ma'nix Lctā'xēlalak Lᶜā'kil. Ē'ka 24
sometimes four people when strong a woman. Thus

Lq¡oā'lipx· wiXt, ma'nix aLXElgē'cgElitx, aLgē'ctxonitx tcēx 25
a youth also, when he helps, he carries on his back several

uyā'giLq¡up ē'kolē aqiLgEmō'ktiX. Kawī'X Lā'k¡ēlak ā'nqatē 26
its cuts whale he is paid. Early the Clatsop already

nuxo-iLxE'lEmax. Ma'nix gatElō'pamē LgōLē'lEXEmk 27
they eat. When jejune a person

ka acxauwikLē'tcgumx nuxō'wax, ska mä'nx·i aLxE'ngux 28
and they go to tell them they run, and a little he runs

qō'La kLō'pamē kLkēx LgōLē'lEXEmk aLcxtcgā'nEmtcgux. 29
that jejune being person he gets faint.

1 ALxacᶜE'luwaqL'ax. A'lta aLgiXEmō'ckapamx ē'kolē. A'lta näkct
They leave him behind. Now he arrives too late at the whale. Now not

2 ē'xauē iLā'kolē. Aqiō'tctXumx, tcx·ī aLō'yamx. Guā'nEsum
much his whale. It is finished, then he arrives. Always

3 uLā'kima kꞌa uLā'qēwēqxē; cx·Elā'wat uLā'kima kꞌa uLā'qēwēqxē
their strap and their knife; they are tied together their strap and their knife

4 kꞌa Lā'ckuic Lā'kꞌēlak. Ka'nauwētikc ē'ka.
and their mat the Clatsop. All thus.

Translation.

When the people of Sealand find a whale they tell a youth to go to the town and to inform the people. A person who has to observe taboos is asked to go up and down [in his canoe] below the whale. Then he goes up and down below the whale. Thus also a person who cohabited the preceding night goes up and down below the whale. If no person who has to observe taboos would go up and down, it would drift away. Those who found the whale do not cut it; they wait for the chief. All the people reach the whale. Then the chief takes a stick and measures the whale from the head to the tail. Then he tells the people: "You will cut here; you will cut there." It is distributed among those people. The common people cut from the tail end. When it is all cut, it is carried to the town into the houses. When the whale is measured, the chief tells the people to make the [measuring] sticks two spans and one hand width long, if the whale is large [; two spans wide if the whale is smaller]. The people are told: "You cut here," and they cut the whale. Everything is done this way. A cut two spans and one hand width large is exchanged for one blanket, or for a string of dentalia five shells longer than a fathom. When a cut two spans large is sold it is exchanged for a ground-hog blanket.

When travelers from Chehalis find a whale it is taken back from them. If it is found at Oysterville, it belongs to the people of Sealand; when it is found north of Oysterville, it belongs to the Willapa. When the people of Sealand find a whale north of Oysterville, it is claimed by the Willapa. If the Willapa find one south of Oysterville, it is claimed by the people of Sealand.

When a person who has taboos sees a whale nearly drifting ashore, it will drift out to sea again. This happens with one who has cohabited the preceding night, with a menstruating woman, with a girl who is menstruant for the first time, and with a murderer. People who have taboos do not go to the beach. When they go often to the beach, no whale will be found and the people get hungry.

When a whale is found in Chehalis all the Nisal and Willapa go to buy whale meat. When a whale is found in Sealand, all the Chehalis go to buy its meat.

When the people are starving, a person who has a supernatural helper of the sea sings to bring a whale. No woman who has her regular menses enters, no young man; else a person might see the singing

who has cohabited the preceding night. Therefore, also, no woman must enter, as she might become menstruant in the house where they sing. Only old people, boys, and young girls help sing. For five days he sings. Then a youth is sent and told to look seaward. Five times he is sent; then, indeed, he finds a whale adrift. When a man who has cohabited the preceding night enters the house in which the singing goes on, the supernatural helper vanishes at once. Thus also when a menstruant woman enters. The singer is covered with down. He places a pole upright on the beach and says: "Here a whale will drift ashore," and, indeed, it drifts ashore there after he has sang five days. The name of the supernatural helper of the sea is Ikē'tal.

When the Clatsop find a whale, and there are two people, they make holes [in the skin] and tie their straps to it. If they have no strap they take kelp. Each ties as many straps to it as he has relatives. Then they cut the whale. They cut much. Now they send one man to bring word to the town. Then the people go and all cut it. They will not cut where a strap has been tied to it. When the man arrives for whom the strap has been tied to the whale, he cuts at that place. If one man cuts at the strap of another one, they will fight. Those who come last take the lower side of the whale. All those people sell their whale meat. The pieces are not cut—when they are large they are left large, when they are small they are left small. Small ones are not expensive. Large ones are exchanged for a blanket. If there is a strong woman who can carry several cuts, she does so and is paid [for her services]. Sometimes she helps three people; when she is strong she may help four people. Thus also is a youth paid who helps the people carrying several cuts of meat. The Clatsop always eat very early. When a person has not yet eaten and they learn [that a whale has stranded] and they run there, he gets faint and is left behind. He comes too late to the whale and finds that only little is left. He may not arrive until the cutting is finished. The Clatsop always carry their straps and knives, which are tied together, and their mats. All do thus.

Ma'nix aLgiā'waˣôx Lā'xēkLax imō'lak gō kulā'yi, ma'nix
When he has killed it a hunter an elk at far, when

ē'k·ala imō'lak aLgiā'waˣôx iLā'Lēlamiuks igō'n amô'kctikc
male elk he has killed it ten others two

atgiugō'lEmamX. Ma'nix ēᵉē'kil imō'lak aLgiā'waˣôx, akstuXtkē'nikc
they go to fetch it. When female elk he has killed it, eight

atgiōgō'lEmamx. Ma'nix môkct aLgiutē'nax Lā'xēkLax ka
they go to fetch it. When two he has killed them a hunter then

ōXō'ētikc atgē'ix, atgiugā'lEmamx imō'lak. Ma'nix ē'Xauē
many they go, they go to fetch it the elk. When many

aLgiutē'nax Lā'xēkLax ka iā'xka gō aqiō'kcEmx mā'Lxôlē
he has killed them the hunter then that there it is dried inland.

Nē'x·caôx, tcx·ī nuxō'gux. Ka'nauwē aqiōwē'magux qō'tac
It is dry, then they go home. All it is distributed among those

tê'lx·Em. ALgiō'magux iLā'k¡ētēnax kLā'xēkLax.
people. He distributes it what he has killed the hunter.

Manē'x LqLa'xElt Lᵉā'gil, näkct Lgitcgā'liL ā'yaqtq, tgā'k·iLau.
When menstruating a woman, not she takes it always its head, it is her taboo.

Näkct iLxē'tElax iā'mEmkunEmatk Lᵉā'gıl, Lā'mkXa LE'k·ala
Not she eats it its tongue a woman, only a man

aLgiā'x. Näkct cā'ca LktEtx gō tiā'pōtē tiā'XamōkXuk. Gō2 kulā'yi
he eats it. Not break they do it at its forelegs its bones. There far

aqtō'kʇx tkamō'kXuk, taua'lta aLgoē'kElax LkLā'xit tkamō'kXuk.
they are carried the bones, else she sees them a menstruating woman the bones.

Manē'x aLktā'x tqc'ō'cutk LkLā'xit, pāx aLxā'x kLā'xēqLax. Ma'nix
When she eats them hoofs a menstruating woman, unlucky he gets the hunter. When

aLkcikLkā'nanukLx imō'lak ā'yaqtq LqLā'xit, ō'Laaliqct nā'Lxalax.
she steps across it often an elk its head a menstruating woman, dropsy comes to be on her.

Ä'ka Lq¡ēlā'wulX. Näkct Lgē'tqamt imō'lak, ō'Laaliqct nā'Lxalax.
Thus a girl who is menstruant for the first time. Not she looks at it the elk, dropsy comes to be on her.

Ma'nix aLx·cE'mgEmax Lā'xēkLax, nēkct qa'nsix aLō'Lx Lā'Xa.
When he is unsuccessful the hunter, not [any]how it goes to the water his child.

Mā'nix aLō'Lx Lā'Xa, a'lta ē'Latc!a nixā'LElax, nau'i aLō'mEqtx.
When it goes to the water his child then its sickness comes to be on it, at once it dies.

Ma'nix aLxugōmā'q¡auwôx ka cgapE't nōxō'x Lā'aa k¡a
When he goes hunting then motionless they are his children and

Lā'k·ikal. Näkct qā'xēwa aLō'ix Lā'k·ikal Lā'xēkLax. Ma'nix
his wife. Not [any]where she goes his wife the hunter. When

acōxoē'nx·ax Lā'a, ka Lē'Xat ē'Latc!a nē'LxElax Lā'Xa
they make noise his children. then one its sickness comes to be on it his child

ma'nix aLx·cE'mgEnax.
when he is unsuccessful.

Translation.

When a hunter has killed a male elk far away, then twelve men go to fetch it. When he has killed a female elk, eight go to fetch it. When

a hunter has killed two elks, many people go to fetch it. When he has killed many, then it is dried in the woods [it is not carried away]. The people go home when it is dry, and the hunter distributes the meat among all the people.

A menstruating woman must not take the head of an elk. Women do not eat the tongue; only men eat it. They do not break the bones of the forelegs. These are carried far away, else a menstruating woman might see them. When such a woman eats the feet and hoofs, the hunter will be unlucky. When she steps over an elk's head, she will be sick with dropsy. Just so a girl who has just reached maturity. She does not look at an elk, else she will be sick with dropsy. When a hunter is unsuccessful, his child must not go near the water. When it goes near water, it will fall sick and die at once. When he goes hunting, his wife and children sit motionless. His wife must not go anywhere. When his children make noise, one of them will fall sick if the hunter is unsuccessful.

Ma'nix ik¡oanō'mEm aLgiā'x Lkā'nax, a'lta atgē'ix, aqtō'kux
When potlatch he makes it a chief, then they go, they are sent

ā'k¡alaktikc, ē'XtEmaē-y· ā'k¡aquinumikc, ē'XtEmaē-y· ā'k¡atxEmikc.
four in a canoe, sometimes five in a canoe, sometimes six in a canoe.

Ma'nix giLā'Xawôk, kadī'x· aqLō'gux. Q¡oā'p atgiā'xômx ē'lXam
When a man having a guardian spirit, in company he is sent. Nearly they reach a town

qō'tac aqtō'kux, aLE'ktcxEmx qō'La giLā'Xawôk. Noxo-ē'tcEmaōx
those who are sent, he sings that one having a guardian spirit. They hear it

gitā'lXam: "Ō qElXtgā'lEmam," nugō'go-imx. Atxigēlā'mamxē
the people of the town. "Oh, people come to fetch us," they say. They land

qō'tac tê'lx·Em qtktugō'lEmamx. Nuxō'klitcgux gō-y- ēXt ē'lEXam,
those people those who came to fetch them. They tell to one town,

a'lta wiXt atgē'ix gō-y-ēXt ē'lEXam; ka'nauwē tê'lx·anēma. A'lta
now again they go to one town; all towns. Now

nuXō'gux. A'lta nuXuē'tXuitcgux tê'lx·am. Tā'cka qō'tac kulā'yi
they go home. Now they make themselves ready the people. They those far

gitā'lXam, tā'cka aqugumā'La-itx. Qiā'x atgā'yamx, a'lta ka'nauwē
people of a town, they are waited for. If they arrive, now all

atgE'tctcax tê'lx·am. Ē'ka wiXt iau'a atgE'tctōlax, ma'nix gō
they go down the river the people. Thus also there they go up the river, when at

k^{u}ca'la ik¡oanō'm aLgiā'x Lkā'nax. Atgā'yamx gō qigō
up river potlatch he makes it a chief. They arrive at where

aqtugō'lEmamx. Q¡oā'p atgiā'xoē-y- ē'lXam, ka aqax'ō'yuL¡Ex
they are fetched. Near they arrive the town, and they are put side by side

ōkunī'm. Kā'tcEk ōomā'p aqak·ā'tqoax, ē'wa nōtcē'qLkuitx qaX
the canoes. In middle planks are laid on top of them, thus they lay them across those

ōomā'p. Ka'nauwē-y- ē'ka gō qaX ōkunī'm. A'lta iā'xkatē
planks. All thus on those canoes. Now there

nōxuēnā'Xitx, aLE'ktcxEmx a'lta giLā'Xawôk, akuapä'tikc
they dance, they sing now those having guardian spirits, as many

gitā'Xawôk, akapä'tikc nugō'tcxEmx. AtkLilgā'mitaxoē aqtō'lXamx.
having guardian spirits, as many sing. They sing in the canoe they are told.

NuXuiwā'yutckux gō qaX ōomā'p. Ka'nauwē-y- ōtā'nuwaLEma
They dance on those planks. All their painted faces

qō'tac tê'lx·Em; ka'nauwē itā'pqōn. Tā'nEmckc ka'nauwē pā'LEma
those people; all their down. The women all full

tktē'ma, itā'ckElal, tgā'qoxoalXta, itā'k¡ēLxōt. Ka'nauwē tgEt¡ō'kti
dentalia their ear ornaments, their hair ornaments, their necklaces. All good

tga'okc. Ma'nix Lt!ō'xoyal LE'k·ala ka Lā'2k¡ēckElal, ē'LamEnukt.
their blankets. When a brave a man then his head ornament, his blackened face.

Ma'nix Lā'qēwam LgōLē'lEXEmk ka Lā'Xumatk aLkLō'kLx.
When a conjurer person then his baton he carries it.

Nugō'tcxEmx cka atxigElā'xē. AqLō'lXamx L^{e}ā'gil: "Mai'ka
They sing and they land. She is told a woman: "You

ia'mitstkEnEma mxElā'xō." ALE'k·imx L^{e}ā'gil: "K¡ē tcxEp nkēx."
you head dancer be." She says the woman: "No not daring I am."

Qiā'x giLā'tɬowil tcx·ī iā'LatstkEnEma nā'Lxalax. Ē'ka LE'k·ala, 1
If one who understands it well then she a head dancer she gets. Thus a man,

qiā'x giLā'tɬowil LE'k·ala, tcx·ī iā'LatstkEnEma nā'Lxalax. A'lta 2
if one who understands it well a man, then he a head dancer he gets. Now

atgiuxtā'maxē. Ma'nix lāx° aLxā'x Lᵉā'gil, aLō'ix LĕXat Lᵉā'gil 3
they enter the house dancing. When bent [her head] gets a woman, she goes one woman

tɬā'ya aqiā'x ē'Laqtq. A'lta aLkLgEmgē'ktix,. tɬā'ya aqLgiā'x 4
good it is made her head. Now she pays her, good it is made

ē'Laqtq. Ma'nix naLkEmk!ā'pax LgōLē'lEXEmk, aqLō'cgamx 5
her head. When he gets out of rhythm a person, he is taken

mā'Lxolē, aqLōLā'ētemitx. Kapē'tikc tgā'Xawôk, kapē'tikc 6
up to the sides of the house, he is placed up there. As many those having guardian spirits, as many

nugō'tcxEmx. ALō'XuL!'Ex ēXt giLā'lEXam, a'lta wiXt tgō'nikc 7
sing. They finish one people of a town, now again others

ēXt gitā'lEXam wiXt ē'ka. Ma'nix nēkct ō'Xuē tê'lx·Em ka môkct 8
one people of a town again thus. When not many people then two

tgā'lEXamema atgiuxtā'max. Nux·ix·auwā'Xitx. Ma'nix tā'qoa-iL 9
towns they enter the house dancing. They come together. When large

tɬōL Lōn tgā'lEXamema nux·ix·auwā'Xitx, ē'Xti atgiuxtā'max. 10
house three towns they enter together, at one time they enter the house dancing.

Aqcō'gux cmôkct cq!oā'lipx, ma'nix mānx· ka Lā'k!ēwōlElqL 11
They are sent two youths if a little only his food

ik!oanō'mEm qLgiā'xo-il: "Tgtɬō'kti mtō'ya," aqtō'lXamx 12
the potlatch the one who makes it. "Good you go," they are told

tq!ulipx·Enā'ya; "mtgEmā'nEmama gō LĀ'icX ik!oanō'mEm 13
the youths, "fetch food at his relative the potlatch

qLgiā'xo-il." Gō ēXt ē'lXam nugōmā'nEmamx tq!ulipx·Enā'ya. 14
the one who makes it." At one town they fetch food the youths.

A'lta aLktō'kᵘɪx Lā'k!ēwōlElqL qō'La aqLxEmā'nEmamx. 15
Now they bring it to them food those who were sent to bring food.

ALktō'kᵘɪx Lā'cōlal ka'nauwē; aLktō'kᵘɪx Lā'k!ēwolElqL. 16
They bring it to them his relatives all; they bring it to them food.

Nugō'tcxamx, wiXt atxigēlā'xē. WiXt atgiuxtā'maxē qō'tac 17
They dance, again they land. Again they enter the house dancing those

axuxōmā'nEmamx. Manē'x ō'lEXkul aquxōmā'nEmamx, 18
who were sent to bring food. When dry salmon is brought,

qui'nEmikc Lkā'lamukc atgā'qcx ō'lEXkul. Atgiuxtā'max tgā'qcit 19
five men they hold it in their mouths the dry salmon. They enter dancing they hold it in their mouths

qaX ō'lEXkul. Manē'x tcaxalē'at, aqui'nEmikc itā'ctxtcōl 20
that dry salmon. When edible roots, five they carry it on back

atgiuxtā'max. Qoä'nEmi atgā'o-ix nuXuiwā'yutckuX tē'lx·am, 21
they enter dancing. Five times their sleeps they dance the people,

a'lta aqauwigē'qxo-imx. LĀ'nēwa Lkā'nax aqLōp!Ena'x. 22
now they are given presents. First the chief is named.

ĀqLō'lXamx Lē'Xat LgōLē'lEXEmk: "Mai'ka amtōp!Enā'nEma 23
He is told one person: "You go and name them

tê'lx·am." Gō ēXt itā'lEXam Lē'Xat Lkā'nax aqLōp!Enā'x. Ma'nix 24
the people." At one their town one chief he is named. When

giyā'yuL!L ē'Lamxtc, ēâ'k aLgē'LElutx qō'La kLtop!Enā'n 25
liberal his heart, a blanket he gives it to him that the one who names them

tê'lx·Em. Iqauwik!ē'Lē aqē'LElōtx qō'La kLtōp!Enā'n tê'lx·am. 26
the people. Long dentalia he is given that the one who names them the people.

1 ĒXt itā'lXam aqLō'gōL¡ax aqawigē'qxo-imx, wiXt ē'gōn ē'lXam
One their town is finished is given presents, again one more town
2 aqauwigē'qxo-imx. Lā'nēwa Lkā'nax aqaLE'lqEmax, aqLōp!Ena'x.
is given presents. First the chief is called, he is named.
3 Ma'nix aLgiuLā'tax Lā'gēqo-im, a'lta mô'kcti aqaLE'lgEmax.
When he drags it his present, then twice he is called.
4 Ka'nauwē-y- ē'ka; ē'ka tā'nEmckc, ē'ka tkā'lamukc.
All thus; thus the women, thus the men.
Nugō'go-imx gitā'k¡oanEmEm: "Nēkct Lā'kcta LguLā'ta-y-
They say those at the potlatch: "Not anybody shoot
6 ōkulai'tan." Ma'nix ē'maqt atctā'x ēXt gitā'lEXam, aLguLā'tax
his arrow." When a fight he makes to them one people of a town, he shoots it
7 ōLā'Xalaitan ka nuxō'maqtx tê'lx·am. Atcä'xikc aqtōtē'nax.
an arrow then they fight the people. Several are killed.
Iā'nx·ama ēkupku'p aqēauwē'makux· tā'nEmckc. Tā'mkXatikc
A fathom to each short dentalia they are given as presents the women. Only they
9 tkā'lamukc iqauwik¡ē'Lē aqiauwē'makux; txElā'yōwēmā tkā'lamukc
men long dentalia they are given as presents; common men
10 ēkupku'p aqiauwē'makux. Ma'nix ō'Xoē Lā'ktēma Lkā'nax ka
short dentalia they are given as presents. When many his dentalia a chief then
11 môkctE'mtga Liā'nx·ama ēkupku'p aLgiō'magux.
two to each fathoms to each short dentalia he gives it to them as a present

Translation.

When a chief intends to give a potlatch, four, five, or six men are sent out in a canoe [to invite the guests]. One man who has a guardian spirit is sent among them. When they approach a town the man who has the guardian spirit sings. The people of that town hear him and say, "Oh, we are going to be invited." The messengers land and tell the people to come. Then they go to the next town. After having visited all the towns they go home. Now the people make themselves ready. They wait for those who live farthest away. When they arrive they all go down the river together. Thus they do also when a chief on the upper part of the river has sent an invitation. They go up the river together. When they reach the town to which they were invited they put their canoes side by side and lay planks across. This is done with all their canoes. Now they dance, and those who have guardian spirits sing. The people dance on the planks. Their faces are painted red, their hair is strewn with down. All the women wear their dentalia, their ear and hair ornaments, and their necklaces. They wear good blankets. Braves wear their head ornaments and their faces are blackened. Shamans carry their batons. They sing and finally land. Then they tell a woman, "You shall be our head dancer." She replies, "No; I do not dare to do it." One who knows how to dance well is made head dancer, a man or a woman. Now they enter the house dancing. When a woman [while dancing] bends her head, another one goes and raises it. Then she pays her for having made her head straight. When a person gets out of rhythm, he is taken to the side of the house and must sit down there. All those who have

guardian spirits sing. When the people of one town have finished, those of another town enter dancing. When there are not many people of one town, those of two towns enter together. When the house is large, the people of three towns will enter together.

If the host has too little food, two youths are sent and told, "Go and ask my relatives to bring food." The youths go to a town and ask the [host's relatives] to bring food. They all come and bring food. They also dance on the canoes and land. They enter the house dancing. When they bring dry salmon, five men hold it in their mouths while they enter the house dancing. When they bring roots, five men carry them on their backs when they enter the house dancing. After the people have danced five days they receive presents. One man is asked [to stand near the host and] to name the people. First he names the chief of one town. When the host is liberal, he gives the man who calls out the names a blanket. Or he is given long dentalia. After one town is finished, another one receives presents. Again first the chief is called. When he drags his present he is called back. Men as well as women are thus given presents.

The people are forbidden to shoot with arrows during the potlatch. If a man should want to fight against the people of a town and shoot an arrow, then the people would fight and several would be killed.

The women receive each a fathom of short dentalia. Only men are given long dentalia. Common men receive short dentalia. If a chief has many dentalia, then every one receives two fathoms of short dentalia.

1 Ma′nix nuguguē′saq¡oamX ka aLuXuilā′lamX. Ma′nix
When they go to war then they sing. When

2 aqLᶜē′kElax Lᶜā′wulqt, Lā′xka aqLā′waᵋôx qigō noxō′maqtx. Ma′nix
it is seen blood, that one is killed where they fight. When

3 amô′kctikc akLoē′kEla Lᶜā′wulqt tā′cka aqtōtē′nax. ALō′XuLEx
two they see it blood, those two are killed. They finish it

4 aLōXuilā′lam. Ma′nix aLō′Xuilā′lamx aqā′xtEqoax oōmā′p,
they sing. When they sing they are put down planks,

5 ō′Lqta-y- oōmā′p môkct inā′xEmo-ix. Akōpä′tikc t′ōxulā′yuwima,
long planks two parallel. As many warriors,

6 kopä′tikc aLuXuilā′lamx. AtkcīntEnā′xē. A′lta atgē′x
as many sing. They kneel. Now they go

7 nugugē′staq¡oamx. A′lta nuxō′maqt. Ma′nix kanā′mtEmax
they go to war. Now they fight. When both parties

8 aqtotē′nax tê′lx·am ka aLō′xoL¡ax. Iō′Lqtē ka iqagē′niak
they are killed people then they finish. Sometimes then exchange of presents after war

9 ayō′xo-ix. Kanā′mtEma iqagē′niak ayō′xo-ix, ka oxō′t!us noxō′x.
it is. Both exchange of presents after war it is, then peaceful they become.

10 Ma′nix näkct t!ayā′ naxā′x ōkumā′La-it, ka Lᶜā′gil aqLō′tx gō-y-
When not good they make it a feud, the a woman it is given away to

11 ēXt itā′lEXam ka t!ayā′ naxā′x ōkumā′La-it.
one their town and good they make it the feud.

Translation.

Before the people go to war they sing. If one of them sees blood, he will be killed in battle. When two see blood, they will be killed. They finish their singing. When they sing, two long planks are put down parallel to each other. All the warriors sing. They kneel [on the planks]. Now they go to war and fight. When people of both parties have been killed, they stop. After some time the two parties exchange presents and make peace. When a feud has not yet been settled, they marry a woman to a man of the other town and they make peace.

HISTORICAL TALES.

WAR BETWEEN THE QUILEUTE AND CLATSOP.

A'lta ē'Xat iq¡oā'lipx· gō Tiā'k¡ēlakē aqiō'gō nix'ō'tam iau'a 1
Now one youth at Clatsop he was sent he went to bathe there

Nakōt¡ā't. Qoä'nEmi ayā'qxôiē ka nē'Xatgō. NēXatgō', maLnā' 2
Nakōt¡ā't. Five times his sleeps and he returned. He returned, seaward

nē'Xatgō iau'a tkamilā'lEq. Tsō'yustē ka q¡oā'p atci'txamē 3
he returned there beach. It got dark then nearly he reached it

Tiā'k¡ēlakē, iau'a tstāX Tiā'k¡ēlakē. Nē'k·ikct ē'wa mā'Lxôlē. 4
Clatsop, there around the point Clatsop. He looked thus landward.

A'lta-y- ōkunī'm olā'ox; ā'Xoyē ōkunī'm. "Qā'xēwa Lx natē'mam 5
Now canoes they lay side by side; many canoes. "Wherefrom may be they came

Xak ōkunī'm?" niXLō'lEXa-it. "NXtā'kō." NixE'Lxēgō iXtā'kō. 6
those canoes?" he thought. "I will turn back." He turned he will go back.

A'lta atgiā'wat tê'lx·Em cka pāL tkamilā'lEq tê'lx·Em. Nē'k·ikct 7
Now they followed him people and full the beach people. He looked

ē'wa qigō ayō'yama. A'lta wiXt LgE'Lxat tê'lx·Em. Lq¡ōp tgixā'xo-ē. 8
thus where he will go. Now also they went down to the beach people. Cut off they did him.

A'lta atē'xLakō qō'tac tê'lx·Em. A'yō, ā'yō, ā'yō; a'lta atē'xLakō 9
Now they surrounded him those people. He went, he went, he went; now they surrounded him

qō'tac tê'lx·Em. Ka'nauwē cquiL¡ā'mukc akLō'ktcan. Aqē'lkikc, 10
those people. All spears they held. He was thrown,

atsō'pEna k"cā'xalē, aqiō'kLpa iau'a kē'kXulē ka'nauwē qō'La 11
he jumped up, he was missed there below all those

cquiL¡ā'mukc. "Hahä'!" atgiō'lXam qō'Lac tê'lx·Em. AtkLē'lukc 12
spears. "Hahä'!" they said to him those people. They threw him

iau'a k"cā'xalē qō'tac tê'lx·Em. Tsk¡Es nē'xax. Aqiū'kLpa iau'a 13
there up those people. Stoop he did. He was missed there

k"cā'xalē. WiXt atgiō'lXam qō'tac tê'lx·Em: "Hahä'!" A'lta atsō'pEna 14
above. Again they said to him those people: "Hahä'!" Now he jumped

kā'tsEk gā qō'tac tê'lx·Em. Ayō'ipa qō'tac tê'lx·Em. A'lta atigE'ta 15
middle at those people. He went out of those people. Now they followed him

qō'tac tê'lx·Em. Qē'xtcē aqLē'lukc'ax atsōpEnā'x k"cā'xāli. A'lta 16
those people. Intending he was thrown he jumped up. Now

ayo-ē'taqL qō'tac tê'lx·Em, ta'kE nitē'mam Tiā'k¡ēlakē. K¡ē Liā'naa 17
he left them those people, then he arrived at Clatsop. No his mother

qix· iq¡oā'lipx, aLō'mEqtx; k¡ē Liā'mama, aLō'mEqt; cka Liā'qacqac. 18
that youth, she was dead; no his father, he was dead; and his grandfather.

A'lta tsō'yustē ka niXatgō'mam Tiā'k¡ēlakē. A'lta ōxoē'nx·at 19
Now evening and he came back to Clatsop. Now they stood there

T!ilē'mukc; oXuiwā'yutckō. "I'kta mcx·ē'lEx·alEm? Mckti'ckam 20
the Tillamook; they danced. "What are you doing? Take them

tEmcā'xalaitan. Stāq¡ qE'lxax. Tê'lx·Em pāL ikē'x tē'itē. 21
your arrows. War is made on us. People full it is on land.

McxE'ltXuitck!" "Ēiā' L¡Emē'nXut" aqiō'lXam. "TmēmElō'ctikc 22
Make yourselves ready!" "Ēiā' lies" was said to him. "Ghosts

1 x·itā′c tq¡ēx tciqtxīgElā′xō. Ayōxōtuwā′xit." Ta′kE atciō′lXām
these like he found them. He became afraid." Then he said to him

2 Liā′qasqas: "Ē′cgam ēmē′ok. Txō′ptcgaya txpcō′t'ama!" Ta′kE
his grandfather: "Take your blanket. Let us go inland let us hide!" Then

3 ā′ctōptck iā′qasqas. Acxpcō′tam. A′lta nuXuiwā′yul T!ilē′mukc.
they went inland his grandfather. They went to hide. Now they danced the Tillamook.

4 Kā′tsEk ō′pōl ka nukuē′witXit T!ilēmukc. Q¡oā′p ē′k^{u}tEliL ta′kE
Middle night and they lay down the Tillamook. Nearly dawn then

5 staq¡ akE′tax. Aqtō′tēna-y- a′lta T!ilē′mukc gō k^{u}Lā′xanī-y-
attack they did them. They were killed now the Tillamook at outside

6 ōgō′Lᶜaiō. Aqtō′tēna ka′nauwē qō′tac ōgō′Lᶜaiō. A′lta stāq¡°
sleeping. They were killed all those sleepers. Now attack

7 agE′tax t!ōLē′ma. AmE′nx·katikc aqtōtē′na iau′a ci′tkum ē′lEXam
they did them the houses. Few only were killed there at the [upper] half of the town

8 ka noxo-ō′yokō ka′nauwē qō′tac tê′lx·Em. A′lta atktō′cgam
and they awoke all those people. Now they took them

9 tgā′xalaitanEma Lā′k¡ēlak. A′lta aqtā′ktuq tkā′cōcinikc.
their arrows the Clatsop. Now they were carried away the boys.

10 Ō′Xuitikc tkā′cōcinikc aqtā′ktuq, Tkulē′yut!kc atktā′ktuq. A′lta
Many boys were carried away, the Quileute carried them away. Now

11 aLE′xangō LgōLē′lEXEmk aLxkLē′tcgōm iau′a k^{u}ca′la gō-y- ēXt
he ran a person he informed them there up river at one

12 ē′lEXam Kōnō′pē. A′lta aLxawigu′Litck tê′lx·Em. A′lta
town Kōnō′pē. Now he told them the people. Now

13 atktō′cgam tgā′xalaitanEma ka′nauwē. A′lta nōxō′tua qō′tac
they took them their arrows all. Now they ran those

14 tê′lx·Em ia′koa mai′ēmē. Atktō′cgam nauā′itgEma; atktō′cgam
people here down the river. They took them the nets; they took them away

15 Tkulēyū′t!kc. A′lta noxō′maqt qō′tac tê′lx·Em. A′lta aqtā′wa
the Quileute. Now they fought those people. Now they were driven away

16 Tkulēyū′t!kc. Aqtō′tēna tcē′2tkum. Ta′kE aqtō′k^{u}ɪam gō-y-
the Quileute. They were killed half. Then they were carried into

17 utā′xanim. Atgō′cgiLx utā′xanim Tkulyēū′t!kc, qāmx iā′xkatē
their canoes. They hauled them into the water their canoes the Quileute part there

18 mā′Lxolē ataē′taqL. Atgō′cgam qaX ōkunī′m Lā′k¡ēlak, ta′kE
inland they left them. They took them those canoes the Clatsop, then

19 atgō′cgiLx. Atagā′la-it Lā′k¡ēlak qaX ōkunī′m; Tkulēyū′t!kc
they hauled them into the water. They were in the canoes the Clatsop those canoes; the Quileute

20 utā′xanima. A′lta aqtē′lua-y- ē′maL Tkulēyū′t!kc. Lap, Lap, Lap, Lap,
their canoes. Now they were pursued on the water the sea the Quileute. Shoot, shoot, shoot, shoot,

21 tgā′maᶜ aqtā′wix. Ta′kE aqa′Lxalukctgō Lk¡āckc. AqLā′owilX
shooting them they were done. Then he was thrown into the water a boy. He was struck

22 gō-y- ē′Laqtq. Iā′xkatē L¡Ela′p ā′Lo. WiXt LE′gun
on his head. There under water he went. Again one more

23 aqE′Lxalukctgō. AqLā′owilX ka LuXunē′n. AqLgā′ōm, aqLō′cgaɪn
he was thrown into the water. He was struck and he floated. He was reached, he was taken,

24 aqLaQā′na-it. Ō′Xuitikc tkā′cōcinikc aqto-a′lguiLx. Qāmx
he was put into the canoe. Many boys were thrown into the water. Part

25 itā′xanatē, qāmx ¡Elā′p atgē′x. Iakoā′ aqaxatgō′mam
their life, part under water they went. There it was passed

26 WalE′mlEm. AqtE′tua Tkulēyū′t!kc. Ē′maL aqtā′yitoa. A′lta
Port Canby. They were pursued the Quileute. Sea they were pursued towards here. Now

ā2k¡aLō'nikc gō-y- ēXt ikanī'm. Ak¡ala'ktikc gō-y- ēXt ikanī'm. 1
three in a canoe in one canoe. Four in one canoe.

A'lta mE'nx·ka-y- utā'xanima Tkulēyū't!kc, nēkct ā'Xauē; ka 2
Now few only their canoes the Quileute, not many; then

nē'k·im iLā'Xak¡Emana Lā'k¡ēlak: "Ā'lta lxtā'kō. Ta'kE 3
he said their chief the Clatsop: "Now we will return. Then

ō'Xuitikc alxktō'tēna." A'lta aLi'Xtakō Lā'k¡ēlak. A'lta nō'xogō 4
many we have killed them." Now they returned the Clatsop. Now they went home

Tkulēyū't!kc. Atxigilā'2mam gō Kuē'naiyūL Tkulēyū't!kc. 5
the Quileute. They arrived at Quenaiult the Quileute.

PāL tmēmElō'ctikc ūtā'xanīm. A'lta atktagElai'tamit qō'tac 6
Full of corpses their canoes. Now they placed them upright those

tmēmElō'ctikc. A'lta qu'LquL aqtā'wix tgā'xēLētcuwama. A'lta 7
dead ones. Now put on they were done to them their hats. Now

ā'tgEptck qō'tac gitā'Xanātē. A'lta aqawigē'waL¡amit. 8
they went up to the shore those who were alive. Now they were given to eat.

Nōxo-iLxā'lEm Tkulēyū't!kc. Ā'lta tk^{u}tcā'-it atktā'wix qō'tac 9
They ate the Quileute. Now carrying food they did it to them those

tgā'cōlal. Tatc! uxō'La-itt qō'tac tgā'cōlal. Atō'xuxōi-oa qigō 10
their relatives. Behold, they were dead those their relatives. They lied because they were ashamed where

aqtō'tēna. 11
they were killed.

Translation.

A youth at Clatsop was sent to bathe at Nakōt¡ā't. After five days he returned, going along the beach. In the evening he approached Clatsop and came around the point. Then he looked landward and saw many canoes lying side by side. "Where did these canoes come from?" he thought; "I will turn back." He was going to turn back, then many people pursued him. The beach was full of people. He looked in the direction where he wanted to go. Now there also the people went down to the beach. They cut him off and he was surrounded. They all held spears in their hands. They threw the spears at him. He jumped up and they missed him, the spears passing below him. "Ha, ha!" said the people. They threw their spears again and aimed higher. He stooped and they missed him, the spears passing above him. Again the people said "Ha, ha!" Now he jumped right through them and escaped. They pursued him. They threw spears at him, but he jumped high. He escaped and arrived at Clatsop. The youth had no mother and no father; they were dead. He lived with his grandfather. Now it was evening when he came back to Clatsop. The Tillamook stood there and were dancing. "What are you doing?" he said. "Take your arrows. We shall be attacked. The beach is full of people. Make yourselves ready." "Eia, he lies," said the people. "He wanted to see the ghosts and became frightened." Then the youth said to his grandfather, "Take your blanket. Let us go inland and hide ourselves." Then he and his grandfather went inland to hide. Now the Tillamook danced. At midnight they lay down. When the dawn of the day approached, an attack was made on the village. The

Tillamook who slept outside were all killed. Now they attacked the houses. Only a few were killed in the upper half of the town, when the people awoke. The Clatsop awoke. Now the [enemy retired and] carried away the children. The Quileute carried away many boys. Now a person ran up the river to inform the people at Konō'pē. Now he told them what had happened; they took their arrows and ran down the river. The Quileute took away the nets. Now the people fought, and the Quileute were driven away. One half of them were killed. Then [the dead ones] were carried into the canoes and they launched their canoes. Part they left on the shore.

The Clatsop took those canoes and launched them. They went into the canoes of the Quileute and pursued them. They shot their arrows at them. Then the Quileute threw a boy into the water. They struck him on his head and he was drowned. They threw another one into the water and struck him on his head. He swam, and the Clatsop took him into their canoe when they reached him. Thus many boys were thrown into the water. Part survived and part were drowned. Now they passed Point Canby. The Clatsop pursued them on the open sea. Now only three or four men survived in each canoe, and a few canoes only were left. Then the chief of the Clatsop said, "We will return. We have killed a great many." Now the Clatsop returned and the Quileute went home. They arrived at Quenaiult. Their canoes were full of corpses. They placed them upright and put on their hats. Then the survivors went ashore, where they were fed by the Quenaiult. The Quileute ate. Now the Quenaiult carried food to their relatives to the canoes. Behold, they were dead! The Quileute had lied because they were ashamed [that so many of their number had been killed].

THE FIRST SHIP SEEN BY THE CLATSOP.

Ayō′maqt qaX ā′eXat ōq¡oēyō′qXut itcā′xa. Goā′nEsum 1
It was dead that one old woman her son. Always

naktcā′xa-it. ĒXt iqē′tax goā′nsum naktcā′xa-it, ka k¡ā nā′xax. 2
she wailed. One year always she wailed, and silent she became.

A′lta lē′lē ka nō′ya. Iau′a Niā′xakci nō′ya. Iā′xkatē naō′yEniL gō 3
Now a long time and she went. There to the slough at Seaside she went. There she stayed always at

Niā′xakci ka nā′xatgō. Nā′tē, nā′tē, nā′tē, nā′xatgō iau′a 4
Nia′xakci and she returned. She came, she came, she came, she returned there

tkamēlā′lEq. Q¡oā′p agē′txamē Tiā′k¡ēlakē. A′lta i′kta agē′ᶜElkEl. 5
the beach. Nearly she reached it Clatsop. Now something she saw it.

NaxLō′lEXa-it ē′kolē. Q¡oā′p agiā′xōm. A′lta môkct tmā′ktcXEma 6
She thought a whale. Nearly she reached it. Now two spruce trees

tigE′nx·at. NaxLō′lEXa-it: "Ō nēkct taL¡ ē′kolē. Eqctxē′Lau taL¡." 7
stood upright near her. She thought: "Oh! not behold a whale. A monster behold."

Naigā′t!ōm qix· ē′kta yuqunā′itX. A′lta iā′woxomē ka′nauwē ē′wa 8
She reached it that something it lay there. Now its copper all thus

kᵘLā′xanē. A′lta tE′pa-it k·¡au′k¡au tē′laut ka′nauwē2 gō qō′ta 9
outside. Now ropes tied they were to it all at those

tiā′maktcx·Ema cka pā2L ē′qewiqēma. Ta′kE Lāx nē′xax ēē′tcxōt. 10
its spruce trees and full iron. Then come out it did a bear.

Iā′kuc gō qix· ē′kta qix· ē′kta yuqunā′itX. Taqē eē′tcxōt iā′lEkuilē. 11
He was on on that something that something lay there. Just like a bear it looked like it.

Tatc!a LgōLē′lEXEmk gō ciā′xōct. Ta′kE nā′xkō no′ya. Ta′kE 12
Behold! a person in his face. Then she went home she went. Then

ayā′lEkaLx itcā′xa. A′lta nagE′tsax. Nā′k·im: "Ō qēau itcE′xa. 13
she remembered him her son. Now she cried. She said: "Oh! that my son.

Ayō′mEqt qēau itcE′xa ka tqigā′Lxol atxē′gela-ē." Q¡oā′p agiā′xom 14
He is dead that my son and what is told about in tales landed." Nearly she reached it

ē′lEXam. Ā′qxulqt. "Ā iqix·Enē′mat iō′itEt; Lō′nas ik¡ē′tēnax 15
the town. She cried. "Ah! a crying person comes; perhaps struck

ē′xax." Nōxuī′tXuitck tê′lx·Em. Atktō′cgam tgā′xalaitanEma. 16
he is." They made themselves ready the people. They took them their arrows.

Ka′nauwē atktō′cgam tgā′xalaitanEma. "Ni′Xua amcxagELuwE′tcatk," 17
All they took them their arrows. "Well, listen,"

aLE′k·im Lq¡ēyō′qxut. Ta′kE nōxuwi′tcatk tê′lx·Em. A′lta xā′xo-il: 18
he said an old man. Then they listened the people. Now she said always:

"Ayō′mEqt qēau itcE′xa ka txē′gela-it tqigā′Lxôl." Ta′kE 19
"He is dead that my son and it landed what is told about in tales." Then

nugō′kXuim tê′lx·am: "Ē′kta Lx ē′xax?" Ta′kE acxalgē′taqtamē; 20
they said the people, "What may be it is?" Then they went to meet her;

nō′Xua qō′tac tê′lx·Em. Aqō′lEXam: "I′kta ē′xax?" "A, i′kta 21
they ran those people. She was spoken to: "What is it?" "Ah! something

1 x·ix· iuqunā′itX ē′wa tctāx. Iā′kōc môkct ēitcxō′tEma na
this lies there thus around the point. There are on it two bears [int. part.]

2 tcu tê′lx·Em na." Ta′kE nō′Xua tê′lx·Em. Ta′kE aqigā′ōm
or people [int. part.]." Then they ran the people. Then it was reached

3 x·ix· ē′kta iuqunā′itX. A′lta atkLō′ktcan qō′tac tê′lx·Em na
this something lay there. Now they held them those people [int. part.]

4 tcō-y· i′kta na môkct LtcgE′nEma ēwaxō′miqL Lkēx. Ayō′yam
or something [int. part.] two buckets copper it was. He arrived

5 qix· ē′Xat iā′nēwa nicga′ōm. Ta′kE wiXt ē′Xat ayō′yam.
that one first he arrived at them. Then again one he arrived.

6 A′lta gōyē′ aLi′xax LgōLē′lEXEmk gō-y· i′LacqL. A′lta
Now thus he did the person to his mouth. Now

7 aqLcā′lōt qō′La LtcgE′nEma. Lā′sEmilᶜks qō′La LtcgE′nEma.
they were given those buckets. They had lids those buckets.

8 Gōyē′ aqE′ctax aLxE′ntciyakᵘtē iau′a mā′Lxolē. Ltcuq aqcō′kō.
Thus it was done to them they pointed there inland. Water they were sent for.

9 Ta′kE aci′Xaua mā′Lxôlē qō′ctac cgōLē′lEXEmk. Gō LE′mᶜEcX
Then they ran inland those two persons. At a log

10 ka aLkcō′pcōt. WiXt aci′Xtakō, aci′Xaua iau′a mā′Lnē.
and they hid themselves. Again they returned; they ran there seaward.

11 AyōuLXē′wulX ē′Xat, ayayE′La-it. Nē′ltcō qix· ici′p. Nik′ē′x·tkin
He ascended one, he entered it. He went down that ship. He looked about

12 gō wē′wuLē, LEqcā′nukc pāL qix· ici′p. Lap atcā′yax ē′tcEltcEl,
in interior of ship, boxes full that ship. Find he did them brass buttons,

13 gōyē′-y· ixk¡ē′Lē. Ayō′pa kᵘLā′xanē. Qē′xtcē qtcuguixē′ma
that long [half a fathom] strings. He went out outside. Intending he called them

14 tiā′cōlal, ā′nqatē wax aqā′yax qix· ē′kta iuqunā′itx. Atcō′pEna
his relatives, already set fire it was done to it that something lay there. He jumped

15 iau′a kē′kXulē. A′lta kē′kXulē ckēx qō′ctac môkct
there down. Now below they were those two

16 cgōLē′lEXEmk. Nē′xLXa qix· ē′kta ka acgE′tcax. Aqē′xLx·ama-y·
persons. It burned that something and they cried. It was burned

17 a′lta ka′nauwē. Nē′xLXa qix· ē′kta t¡aqē Lᶜā′tcau aLxtx·ā′x.
now all. It burned that something just as fat it burned.

18 Iā′xkatē atgiupā′yaLx qix· iqēwēkē′ma. Atgiupā′yaLx qix·
There they gathered it that iron. They gathered it that

19 iuwāXō′mē, atgiupā′yaLx iqēk¡E′c Lā′k¡ēlak. Ta′kE noxoē′xiXt
copper, they gathered it the brass the Clatsop. Then they learned about it

20 ka′nauwē tê′lx·Em. Ta′kE aqcō′cgam qō′ctac môkct cgōLē′lEXEmk
all the people. Then they were taken those two persons

21 gō iLā′Xak¡Emana Lā′k¡ēlak. Ta′kE nē′k·im gō-y· ēXt iLā′lEXam
to their chief the Clatsop. Then he said at one their town

22 iLā′Xak¡Emana: "Gō nai′ka nk′ōniā′xō-y· ē′Xat," Lä2qc nuxō′maqt
their chief, "At me I shall keep him one." Almost they fought

23 tê′lx·Em. A′lta aqiō′cgam gō-y· ēXt ē′lEXam ē′Xat. A′2lta
the people. Now he was taken to one town one. Now

24 it!ō′ktē nē′xax ā′yamxtc qix· ē′Xat ikak¡Emā′na. Ta′kE noxoē′xiXt
good became his heart that one chief. Then they learned about it

25 Tkwinaiū′Lukc, ta′kE noxoē′xiXt Gitā′ts¡xēEls, ta′kE noxoē′xiXt
the Quenaiult, then they learned about it the Chehalis, then they learned about it

26 GiLā′xicatck ta′kE noxoē′xiXt Gitā′qaulitsk, ta′ke noxoē′xiXt
the Cascade, then they learned about it the Cowlitz, then they learned about it

LE'qatat. A'lta ā'tgē Tiā'k¡ēlake ka'nauwē. Tkwinaiu'Lukc ā'tgē, 1
the Klickatat. Then they went to Clatsop all. The Quenaiult went,

GiLā'ts¡xēEls ā'LŌ, GiLā'XuilapaX ā'LŌ. Ka'nauwē tElamē'ma 2
the Chehalis went, the Willapa went. All towns

ā'tgē. GiLā'xicatck aLE'tctcō, Gitā'qauēlitsk atgā'tctcō, LE'qatat 3
went. The Cascades they went down the river, the Cowlitz went down the river, the Klickatat

atgā'tctcō. Ka'nauwē iau'a k^{u}ca'la nē'maL atgā'tctco. Atgatē'mam 4
went down the river. All these up the river the river they went down. They came to

Tiā'k¡ēlakē. Môkct kcī iwaXō'mit Lä'Xat LLā'ētix· ska nix·ā'ômx 5
Clatsop. Two fingers [wide] copper one slave and it met [goes around]

gō iLā'potē. Gōyē' ā'yaLqt iqēwē'qxē LĒ'Xat LLā'ētix·. Gōyē' 6
at the arm. Thus [half the length of the radius] long iron one slave. Thus

iā'qa-iL môkct kci iqēk¡E'c LĒ'Xat LLā'ētix·. Aqiō'mElx·ix· 7
large two fingers [wide] brass one slave. They were bought

itsusā'qama, qiā'x ct!ō'kti cpā'yix tcx·ī qantsē'x· aci'XLa-itX. 8
nails, if a good curried deer skin then some they exchanged them for them.

AqE'x·ctgoax. Qiā'x iū'Lqta iqauwik¡ē'LĒ, tcx·ī tcēx aci'xLa-itx 9
It was bartered. If long long dentalia, then several they exchanged them for it.

qix· itsusā'qEma. Atgiō'mEl qō'tac tê'lx·Em. Tkanā'Ximct nō'xôx 10
those nails. They bought them those people. Chiefs [rich] became

LĀ'k¡ēlak. Ia'xkatē ka q¡atsE'n aqē'ᶜElkEl iqēwiqē'ma. Iqēk¡E's 11
the Clatsop. There and for the first time it was seen iron. Brass

iā'xkatē q¡atsE'n aqē'ᶜElkEl. A'lta nä'kō aqE'ctax qō'ctac 12
there for the first time it was seen. Now keep they were done those

cgōLē'lEXEmk, gō ē'Xat ikā'nax ē'Xat; gō-y- ayō'kt!itē 13
persons, at one chief one; at point of land

Tiā'k¡ēlakē ē'Xat nE'kō aqā'yax. 14
Clatsop one keep he was done.

Translation.

The son of an old woman had died. She wailed for him a whole year and then she stopped. Now one day she went to Seaside. There she used to stop, and she returned. She returned walking along the beach. She nearly reached Clatsop; now she saw something. She thought it was a whale. When she came near it she saw two spruce trees standing upright on it. She thought, "Behold! it is no whale. It is a monster." She reached the thing that lay there. Now she saw that its outer side was all covered with copper. Ropes were tied to those spruce trees and it was full of iron. Then a bear came out of it. He stood on the thing that lay there. He looked just like a bear, but his face was that of a human being. Then she went home. Now she thought of her son, and cried, saying, "Oh, my son is dead and the thing about which we heard in tales is on shore." When she nearly reached the town she continued to cry. [The people said,] "Oh, a person comes crying. Perhaps somebody struck her." The people made themselves ready. They took their arrows. An old man said, "Listen!" Then the people listened. Now she said all the time, "Oh, my son is dead, and the thing about which we heard in tales is on shore." The people said,

"What may it be?" They went running to meet her. They said, "What is it?" "Ah, something lies there and it is thus. There are two bears on it, or maybe they are people." Then the people ran. They reached the thing that lay there. Now the people, or what else they might be, held two copper kettles in their hands. Now the first one reached there. Another one arrived. Now the persons took their hands to their mouths and gave the people their kettles. They had lids. The men pointed inland and asked for water. Then two people ran inland. They hid themselves behind a log. They returned again and ran to the beach. One man climbed up and entered the thing. He went down into the ship. He looked about in the interior of the ship; it was full of boxes. He found brass buttons in strings half a fathom long. He went out again to call his relatives, but they had already set fire to the ship. He jumped down. Those two persons had also gone down. It burnt just like fat. Then the Clatsop gathered the iron, the copper, and the brass. Then all the people learned about it. The two persons were taken to the chief of the Clatsop. Then the chief of the one town said, "I want to keep one of the men with me." The people almost began to fight. Now one of them was taken to one town. Then the chief was satisfied. Now the Quenaiult, the Chehalis, the Cascades, the Cowlitz, and the Klickatat learned about it and they all went to Clatsop. The Quenaiult, the Chehalis, and the Willapa went. The people of all the towns went there. The Cascades, the Cowlitz, and the Klickatat came down the river. All those of the upper part of the river came down to Clatsop. Strips of copper two fingers wide and going around the arm were exchanged for one slave each. A piece of iron as long as one-half the forearm was exchanged for one slave. A piece of brass two fingers wide was exchanged for one slave. A nail was sold for a good curried deerskin. Several nails were given for long dentalia. The people bought this and the Clatsop became rich. Then iron and brass were seen for the first time. Now they kept these two persons. One was kept by each chief; one was at the Clatsop town at the cape.

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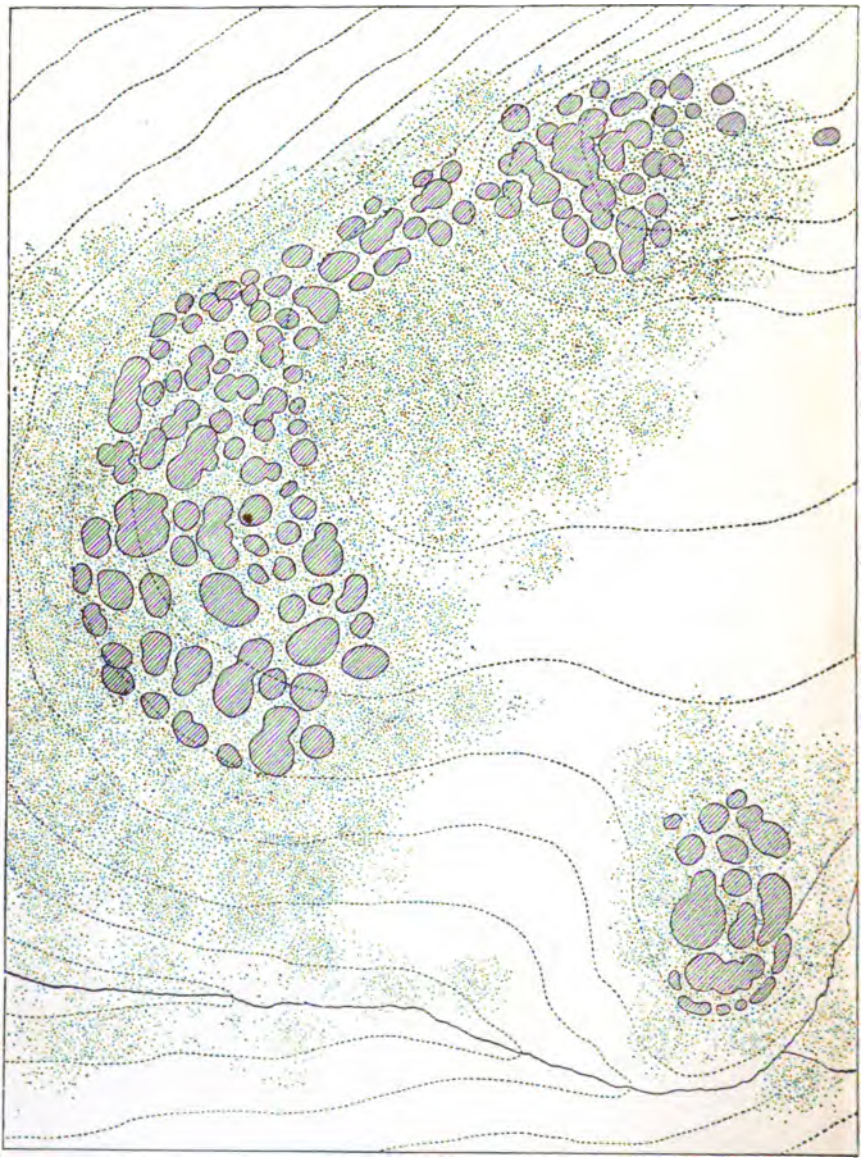

SKETCH MAP OF THE QUARRY-SITE, ABOUT 100 FEET TO AN INCH.
The pitting is indicated by shaded areas and the shops are dotted.

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SMITHSONIAN INSTITUTION
BUREAU OF ETHNOLOGY: J. W. POWELL, DIRECTOR

AN ANCIENT QUARRY

IN

INDIAN TERRITORY

BY

WILLIAM HENRY HOLMES

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AN ANCIENT QUARRY IN INDIAN TERRITORY

By W. H. HOLMES

INTRODUCTORY.

The Mississippi valley, within a radius of 150 miles of St. Louis, has yielded a large number of flaked stone implements of exceptional beauty of form and material, and, in many cases, of unusual or even extraordinary size. Many of these objects are of whitish or light gray flinty stone classed usually as chert. This material, having various degrees of adaptability to the flaking processes, is found throughout a wide district, including portions of Illinois, Missouri, and neighboring states.

In many places evidences of manufacture have been observed, but usually the sites are nothing more than small shops where individual implements have been shaped or small masses have been worked up. It is apparent to the student of flaked stone tools that these limited shops could not have furnished the multitudes of fine specimens distributed over every part of the valley, and that the existence of great quarries must in time be discovered. These quarry sites, if such there are, may be so hidden away in wild and rugged regions and so obscured by forests that the attention of white settlers has never been called to them.

An important quarry site, considerably beyond the limits of the province referred to, being nearly 300 miles southwest of St. Louis, has recently come into notice. It is hardly to be supposed that the flint supply of the Missouri and Mississippi valleys could in any large part have been derived from this source, for the task of transportation would have taxed even the marvelous patience and endurance of our aboriginal workers in stone. The material produced on this site, however, corresponds very closely with that used in the St. Louis region, and a study of the refuse of the quarry shops demonstrates the fact that the classes of tools made are identical in many instances with those found so plentifully in that region.

DISCOVERY AND LOCATION OF THE QUARRY.

Early in October, 1891, my attention was called to a letter forwarded to Mr. G. K. Gilbert, then geologist in charge of the United States Geological Survey, from Joplin, Missouri, by Mr. Walter P. Jenney, the

geologist engaged in the investigation of zinc deposits. This letter related to the occurrence of an ancient flint quarry, and was accompanied by a small box of specimens which made it apparent at a glance that an important archeologic find had been made.

Mr. Jenney, while studying the zinc and lead mines of southwestern Missouri, had his attention called to a site located on Peoria lands in Indian Territory, and known locally as the "old Spanish mines." A visit by him developed the true nature of the ancient operations, and demonstrated at the same time the futility of the search for precious metals at the site. I at once resolved to visit the locality, and late in October had the pleasure of beginning the study of one of the most interesting examples of our great aboriginal quarries.

This quarry is situated on the Peoria reservation, about seven miles northwest of Seneca, Missouri, and some ten miles southeast of Baxter Springs, Kansas. From Seneca the spot is reached by driving northward along the Missouri border, for five miles, and then crossing the line and proceeding two miles in a westerly course through the forest. The country is a gently rolling plateau, with a gradual descent westward into the valley of Spring river, a branch of the Neosho, or Grand river, which falls into the Arkansas at Fort Gibson, Indian Territory.

The forest which covers the region about the quarry is open, and consists of a medium-sized growth of several varieties of oak, hickory, and other deciduous trees. Geologically the country seems rather featureless, save for the presence of flinty masses of chert that cover much of the surface and weather out in numberless rough fragments along the low ledges and terrace faces. Outcrops of this rock may be seen along the stream courses, but its gnarled and very forbidding appearance gives no encouragement to the advances of searchers for workable stone. It is only where fresh fractures are met that its true nature is discovered. Scattered over a wide range of country are seen evidences of ancient operations, and the refuse of flaking is quite common, showing that the aborigines thoroughly explored the country before settling down to the one choice site in the trackless forests of Spring river valley.

At an early date the whites learned of these ancient diggings, and work was undertaken by various parties and at wide intervals of time, with the view of discovering the precious metals supposed to have been sought by the Spanish or other peoples in early times. Several shafts were sunk in and about the old pits, some to the depth of fifty or sixty feet. As a matter of course, nothing of value was found. It is reported that some of the later explorers discovered iron tools of a primitive type in the ancient pits, but it is believed that these were left by our own pioneer miners, and that there is no evidence either that the Spanish were ever here or that the aborigines possessed metal tools.

The ancient quarry is situated mainly on the southern end of a low, rounded ridge, which rises perhaps forty or fifty feet above the dry branch bordering it on the west and falls off gently to the shallow water-

ways on the other sides, as partially indicated by the contours on the accompanying map (plate 1). The beds of chert, which are of upper Subcarboniferous age, outcrop or approach the surface about the margins, forming in places a low, rounded scarp. The ancient implement-makers began work at the more accessible points along the margin and gradually, no doubt, and by long continued operations carried their trenches and pits far back into the surface of the terrace.

THE MATERIAL QUARRIED.

The chert worked by the ancient miners comprises numerous strata of considerable aggregate thickness and doubtless of great horizontal extent. Such exposures as occurred, or were made by my limited excavations, were not sufficient to give a good idea of the character of the formation, but the fine blocks and masses thrown out and left by the quarrymen indicate unusual massiveness and homogeneity. The fracture is conchoidal to a high degree, although the surfaces are granular rather than glossy, as in the flints. Flakes are removed with ease, and the fracture carries remarkable distances. It is not unusual to find flakes from six to ten inches in length, and they are often very attenuated. They are highly resonant and jingle like bells beneath the feet. Such portions of the chert beds as were uncovered by my workmen were much flawed and fractured, but the solid portions seemed extremely tough, refusing to break under the strokes of our light hammers. The color, as seen in the quarried masses and refuse, is creamy white or light gray, with occasionally very delicate mottlings of pinkish, reddish, and yellowish grays. Freshly removed from the bed it seems to be somewhat darker, resembling common varieties of hornstone. It is not improbable that fires used in mining or from burning forests have conspired to produce a chalky appearance in the surface fragments.

EXTENT AND CHARACTER OF THE QUARRY WORK.

In extent the work done in this locality does not compare with that accomplished on Flint ridge in Ohio or in the novaculite quarries of Arkansas, but was nevertheless quite extensive. The quarrying presents phenomena of unusual interest.

There are three principal groups of the ancient excavations, as shown on the map (plate 1), the two clusters on the western side being connected by a narrow line of pits. The whole area covered by these diggings does not exceed four or five acres.

In the main the excavations took the form of roundish pits, but on the margins trenches of a hundred feet or more in length were carried along the ledges. Where the work was deep the refuse filled the preceding excavations and accumulated about the margins of the mines. It is not probable that many of the pits were more than ten or twelve feet deep. At present the greatest depth is about five feet, and the width of the roundish depressions rarely exceeds forty feet. In nearly

all cases the débris was allowed to accumulate in a ring around the margin and has descended into the excavations, many of which are entirely filled with the refuse of manufacture.

As in other similar cases, we are unable fully to determine the methods of quarrying, but further exploration will doubtless throw light on this point. In cleaning out one of the minor pits to learn something of

FIG. 1.—Fragment of antler, probably used as a pick.

the relation of an ancient oak that grew on its margin to the artificial deposits, I came upon two fragments of buck-horn. The better preserved of these was pick-shaped and about twelve inches long, and although much decayed it still bore evidence of having been worn by use in the mines. This specimen is shown in figure 1. Portions of the skeleton of a deer were found near the bottom of another pit. It is altogether probable

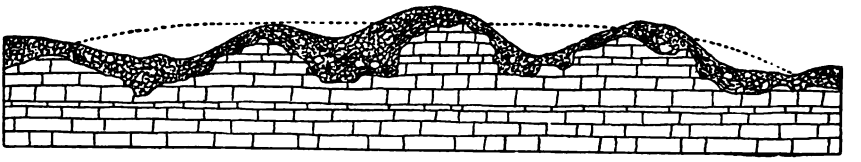


FIG. 2.—Section through a group of the quarry pits.

that buck-horn was used in the quarry work, for neither stone, bone, nor wood would be as suitable and serviceable; but when we turn toward the lines of pits excavated in compact, flinty strata, any tools save those of metal seem wholly inadequate to accomplish the results. If we assume that the cherty masses were uncovered or undermined with buck-horn picks and wooden picks and shovels, we find it necessary in

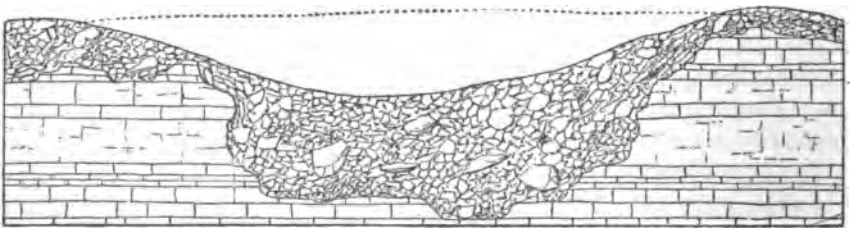


FIG. 3.—Section through a single pit well filled with shop débris.

addition to suppose that fire and water were used to fracture the masses and break them up. Frequently the pits were sunk to the upper surface of the horizontal strata, in which case even these latter agencies would be very difficult of application.

LODGE-SHOP SITES ON LEVEL GROUND NEAR QUARRY PITS.

The rings of flakes encircle fireplaces, in four of which sticks were set up when the photograph was made.

A section through a group of excavations is shown in figure 2. The dotted line represents the original surface. The pits are partially filled with refuse from continued excavation and manufacture. The section of a single pit is given in figure 3, which shows the heaping up of shop refuse on the margins. A general view of the half-filled pits and refuse-covered ridges is presented in figure 4.

THE WORKSHOPS.

The story of the working of this quarry and the management and manipulation of the stone is to be read with almost as much ease as if the work had closed but yesterday. The fragments and masses of fresh chert were selected and removed from the pits and the work of reduction and manufacture began. Shops were established on the margins of the pits, on the dump heaps, and at convenient points in the vicinity,

FIG. 4.—Present appearance of some of the smaller pits.

the distribution being something like that shown on the map, plate I, and in detail in figure 5.

The circular clusters of white chert refuse, shown in plan in figure 6, are clearly defined on the dark ground, and especially so after forest fires have destroyed the growth of weeds and small underbrush. In the center is a shallow depression which was the fireplace of the lodge; around this the workmen sat, and here are the fragments and flakes, the rejects and hammerstones left by them, covering about the space inclosed by the lodge, and hardly disturbed since the site was deserted. The photograph presented in plate II is probably the first representation of an aboriginal flaking shop ever brought out. Behind the principal shop are dimly seen a number of other lodge clusters, and beyond this among the oaks are the pits from which the stone was obtained. Before making the photograph I set up sticks in the fireplace depressions of the lodge circles and some of these may be seen in the picture.

In many cases these circular clusters are surrounded by lines or ridges of chert masses, just as they were brought from the quarry and deposited within the reach of the workman, indicating that the work was abandoned before the supply was worked up. In some cases flattish lumps of chert, used as seats by the workers and surrounded by piles of refuse, are seen. Not only are these shop phenomena thus fresh and undisturbed, but in some instances the flint seems hardly to have changed color or to have suffered in the least from weathering.

The shops are very numerous over the level space included between the three main groups of quarries, but as a rule they are not found more than 100 or 150 feet from the pits. Small trimming shops are found, however, much farther away, scattered through the forest and along the water courses. Probably these spots mostly represent camp or

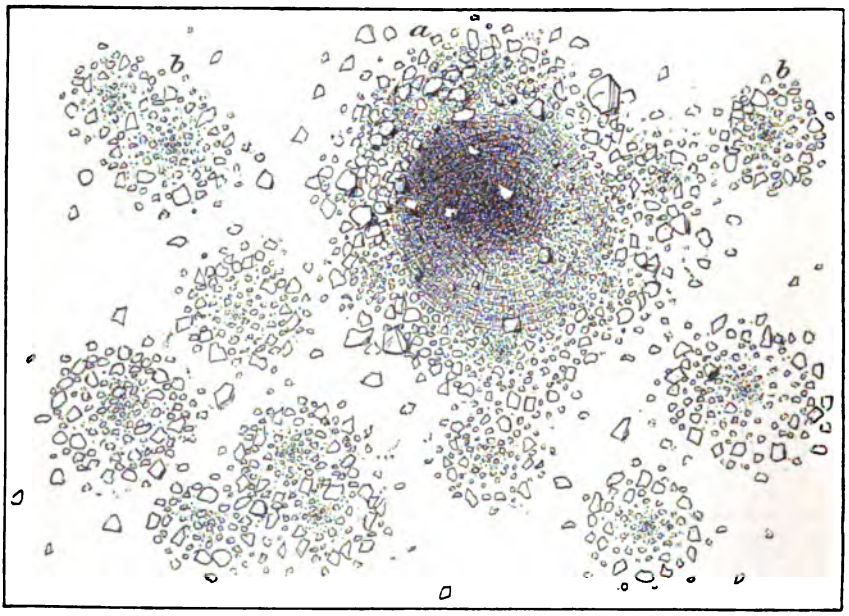


FIG. 5.—Relation of lodge-shop sites to the quarry pits. *a*, pit; *b*, *b*, *b*, shops.

lodge sites too far from the quarries to be ordinarily used as shops, but where the roughed-out pieces were occasionally trimmed and somewhat elaborated. On one of these a broken blade (figure 7), more neatly finished than any of the quarry-shop forms, was found.

Where the work has gone on for a long time near the quarry margins the accumulations of refuse are so great that separate shops are obliterated, a number coalescing in the general mass which, in some cases, reaches many feet in depth. Such an instance is illustrated in plate III, where the older pits are entirely filled up with masses, rejects, and clinking flakes of chert. One can sit on these accumulations and, without changing position, select bushels of the abortive implements and partially worked pieces broken under the hammer. The figure of

QUARRY-SHOP REFUSE FILLING IN GROUP OF PITS.

one of my assistants is seen in a partially filled pit, and other pits are visible in the forest beyond. Vegetation has hardly begun to encroach on these artificial beds of loose, angular chert.

THE QUARRY-SHOP PRODUCT.

In my report on the ancient quartzite bowlder quarries of the District of Columbia, published in the American Anthropologist, January, 1890, I gave a careful analysis of the evidences relating to the nature of the articles produced. It was shown that a study of the refuse could be made to yield a full knowledge of the work done on the

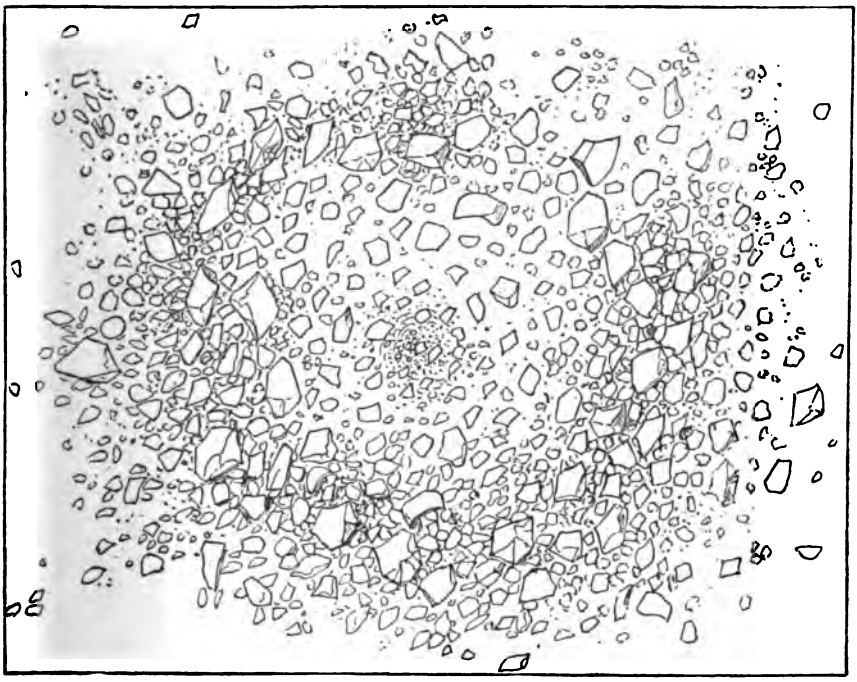


FIG. 6.—Plan of a lodge-shop site, showing fire pit and circle of refuse.

site; that on account of the brittleness of the material, implements in process of manufacture were necessarily broken at all stages of elaboration, some at the first stroke and others by what should have been the final stroke—that is to say, the stroke that, if successful, would have finished them so far as the quarry-shop work was intended to be final. This fact is in a general way true of all the quarry-shops.

It is observed here, as elsewhere, that as a rule little or no specialization of form was attempted on the quarry sites. If completed articles or implements are found intermingled with the refuse on any such site, it is because they were employed in the work of quarrying and shaping or because they were accidentally present and lost. The ordinary and almost the exclusive shaped product of these sites, aside from the ham-

merstones, was some form or blade or disk—a blank—intended, in most cases, no doubt, to be subsequently elaborated into an implement of more highly specialized form.

The product of the Peoria chert quarry was more than usually varied, but still remained strictly within these limits. The wide range of form is in a measure probably due to the nature of the material, which is

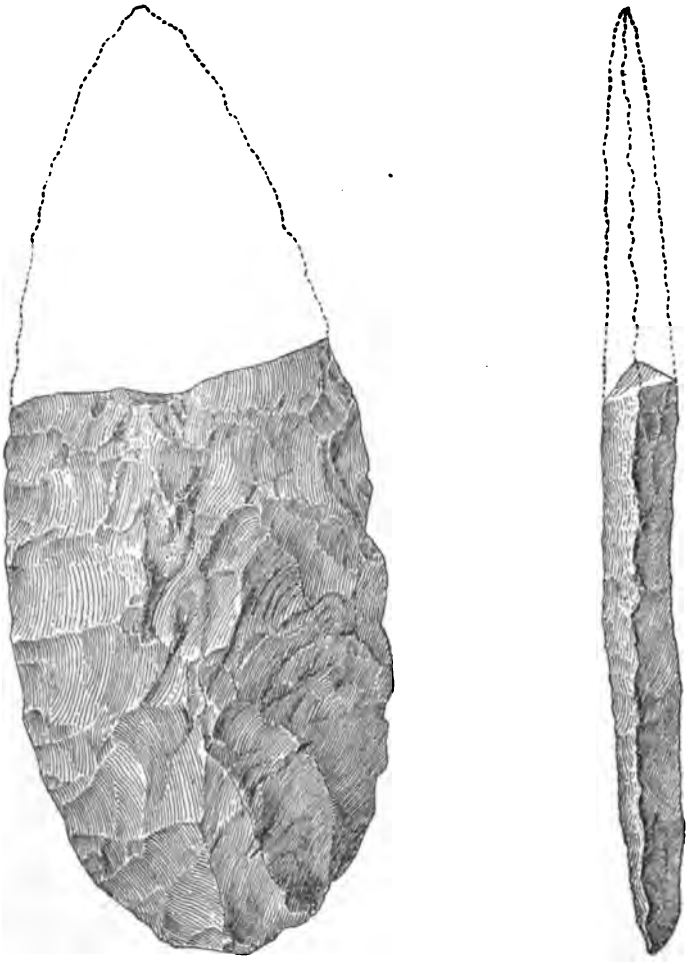


FIG. 7.—Fragment of thin blade from trimming shop.

exceptionally tractable, yielding to the will of the workmen with much ease. If long, thin blades were desired, they could be made; if broad, strong, discoidal forms were needed, they could be shaped with equal facility. But no matter what the final forms in view were—and it is evident that such forms were generally in view—the quarry work covered only the incipient stages of shaping, i. e., the roughing out.

It is further evident that all the work was professional—that it was carried on by skilled specialists and intended to supply a general and

PROGRESSIVE SERIES OF REJECTS ANI

The first and second lines illustrate a progressive series of rejects beginning with the ra
rejects indicating the range of blade outlines so far as represented in the quar

CTS AND RANGE OF WELL ADVANCED FORMS.

h the raw material at *A* and ending with a well-developed blade, *R*. The third line is a series of he quarry refuse. Figure 1 is shown full size in plate V. About one-fifth actual size.

BLADE OF MOST ADVANCED FORM FOUND IN QUARRY REFUSE.

It is possibly a finished piece unintentionally left on the quarry-site, as the form is symmetric and the thickness not greater than that of many implements of like form used in the Mississippi valley. Actual size.

permanent demand, and not for temporary or occasional use. The quarry was the factory wherein the raw material was prepared for market, and the shapes were carried only far enough to make transportation easy and profitable.

It seems probable that in many cases the characteristics of the material led to modifications in form and size of the articles made. The finer and more homogeneous masses encouraged the manufacture of long, broad blades; the more minutely divided or flawed pieces served to produce only small objects. The products of accidental fracture are often fantastic, and an imaginative people would readily be led into the elaboration of fanciful objects.

A careful examination of the shops over the whole site demonstrates the practical unity of the work. There are no indications of earlier and later periods of occupation. Although some shops have more decided appearance of newness than others, the difference of time represented may not be more than a few generations. In one place the refuse indicates that blades of a limited range of form were produced to the practical exclusion of other forms, though this may be the result of the adaptability of the material to the production of such shapes, or to a temporary demand for particular forms. In other places we have evidence of the making of all forms and sizes in the same shop, and possibly by a single workman at one sitting.

An extensive collection of the worked pieces was made, and some thirty boxes were forwarded to the Bureau of Ethnology. The points kept in view in making selections are as follows: It is important, first, to illustrate all stages of the work, all processes of manufacture, and all forms produced; second, a full series of the more finished pieces is necessary to indicate the probable intention of the workman with respect to final forms; and third, the collection must needs illustrate the stone in color, cleavage, and fracture.

The largest of the failures are quite massive, each weighing 20 pounds or more, and are as much as 15 or even 18 inches long, 10 inches wide, and 6 inches or more in thickness. These represent rejections resulting from the selection of workable stone for large implements, impurities and flaws having been developed by the first few strokes. It appears that masses so large as here indicated were generally very much reduced in dimensions before the roughing-out process was complete. The average length of the more ordinary thick rejects would probably not exceed 6 inches. It is only rarely that specimens are found less than 4 inches in length by say 2 inches in width and half an inch in thickness.

It is a striking fact that in the thirty boxes of flaked specimens obtained from this site there was no single piece that could be called an implement; though all were shaped forms and many of them quite well advanced, we can not assume that any were finished, and there is really no means of determining, save in the most general way, what relation

any of the specimens have to the final forms the workman had in view or that specialization would finally produce.

It happens that no finished flaked implement safely assignable to this quarry has ever been collected at the quarry or elsewhere. My visit was to the quarry alone, and I had to deal with rejectage exclusively. What the fields and valleys of the Neosho or more distant regions may yield is yet to be determined. It is probable that implements of this cream-colored chert comprising the full range of flaked forms will be found when search is made, but judging by the quarry-shop rejectage a very considerable percentage will be of large size, including spear points, knives scrapers, hoes, and even celtoid forms.

The quarry-shop shapes, taking those approaching most nearly specialization and apparent finish, serve as our only key to the intentions of the workmen. Series of these forms are shown in the last line in plate IV. Having been left scattered through the refuse in numbers it is assumed that all are rejects, and it appears that rejection must have been mainly on account of too great thickness or defective outline or texture. Many of these pieces bear evidence of repeated but ineffectual efforts to reduce thickness and remove excrescences.

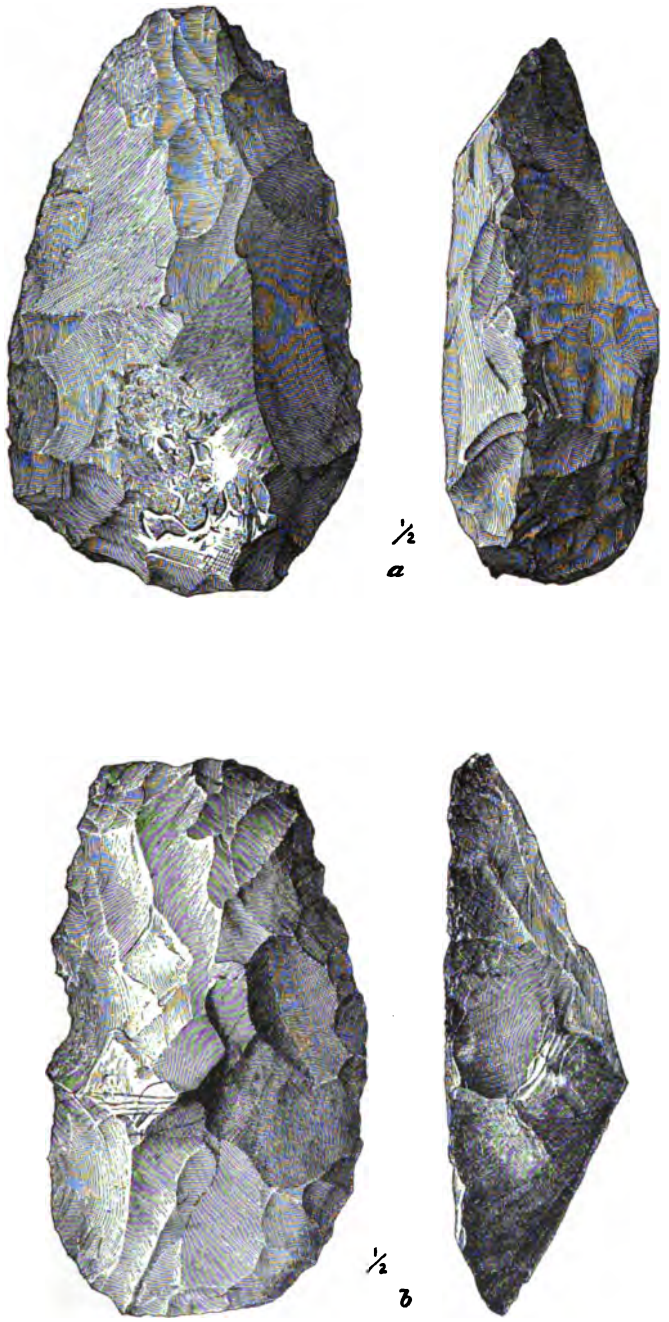
The oblong, oval blade, 1, prevails (this species is shown enlarged in plate V); 2, 3, and 8 are slight variations from this type. Some forms are rudely triangular, 4; others approach the discoid or circular form, 9. Some are long with parallel sides and squarish ends, 10, as if a chisel shape had been in view. Additional outlines illustrating oblong and pointed forms are given in 5, 6, and 7. This series of specimens probably indicates pretty closely the range of blank forms produced on the quarry site, and it is quite possible that some of the pieces included are completed forms (so far as this site is concerned), left on the site by accident.

In digging about the roots of the gnarled oak shown in plate XI, three or four handsome blades, almost perfect in outline and apparently not too thick for the ordinary uses to which such objects are usually devoted, were found scattered through the débris. It is one of these (1, plate IV) that is shown full size in plate V.

A progressive series of rejects is given in the two upper lines of plate IV. Each blank blade of the remaining line passed through just such a succession of morphologic steps. The small scale makes it difficult to realize the true nature and dimensions of the specimens, but some definite notion may be obtained by observing that the average size is about that of the piece shown in plate V. For convenience of insertion as a plate this series has been divided midway. Beginning with a lump of the raw material at the left we pass through successive steps of specialization to the most highly elaborated form.[1]

It happens that occasional specimens, by a semblance of specialization accidentally acquired, have assumed forms characterizing some of

[1] This is the type series shown in the exhibit of the Bureau of Ethnology in the World's Columbian Exposition.



REJECTS.

a. Massive reject resembling a common type of paleolithic implement; *b*, reject of ordinary type resulting from failure of flakes to carry across body of specimen.

BUREAU OF ETHNOLOGY

REJECTAGE FROM F

FORM OF REJECT OCCURRING SOMEWH

the well known types of European paleolithic implements. Such a piece is shown in *a*, plate VI. It represents an abortive attempt at blade-making, the heavy end having been much battered in attempts to reduce the thickness. This specimen was so discolored by lichens that a good photograph could not be made. An additional example of rejection from too great thickness is given in *b*, on the same plate. In this case a pronounced hump has developed on one side, and repeated blows on the edge of the specimen employed to remove the excrescence have only tended to increase the difficulty. Plate VII is intended to show still more fully this important class of rejects. One variety recurring somewhat rarely is shown in plate VIII. The sides are obscurely notched, giving an ax-like outline, but it can not be determined whether or not this was intentional, representing the beginning of some peculiar specialization, or whether it is the result of repeated attempts to reduce the great thickness of the middle part of the specimen by strokes first on one edge and then on the other. These specimens are nearly all highly convex on both sides.

Besides the varieties of shop refuse, rejects and broken incipient implements, referred to and illustrated above, there are among the rejectage many interesting fortuitous shapes—shapes produced in shaping implements but not themselves the subject of the shaping operations. There are flakes and fragments in great diversity of shape. Fracture is often eccentric and unique forms are produced, some of which are so suggestive as to lead the operator to the fashioning of new and unheard of forms. The long slender flakes are often excellent knife blades, and many must have been utilized in the arts without modification. Others are slender and dagger-like, making effective perforators or piercing tools or weapons.

In shaping the quarry blades the most marked tendency toward abortive fracture is in the direction of too great thickness. Fracture by blows delivered on or near the edge of the specimen does not carry across the face of the specimen, but rises quickly, resulting in high backs or peaks with facets recalling those of a turtle's back. Common forms have already been presented. Very often these forms are pronounced pyramids, as shown in *a*, plate IX. Eccentric shapes occur, such as that shown in *c*, where a curved spawl has been worked on one side only with the view of reducing the convexity. These shapes grade imperceptibly into other conical or pyramidal forms, which are cores resulting from the removal of flakes for some unknown use—perhaps as knives—or to be carried away for the manufacture of small arrow points, scrapers, and the like. They resemble the well known cores of obsidian, so common in Mexico, from which thin blade-like flakes were removed for knives and razors. Two specimens of these cores are shown in plate X. It is very hard to draw the line between such cores and the high-backed failures previously mentioned, and we class them as cores only because it seems unlikely that the flaking could have

been done with the hope of reducing the thickness and securing a blade or any form of implement of which we have knowledge.

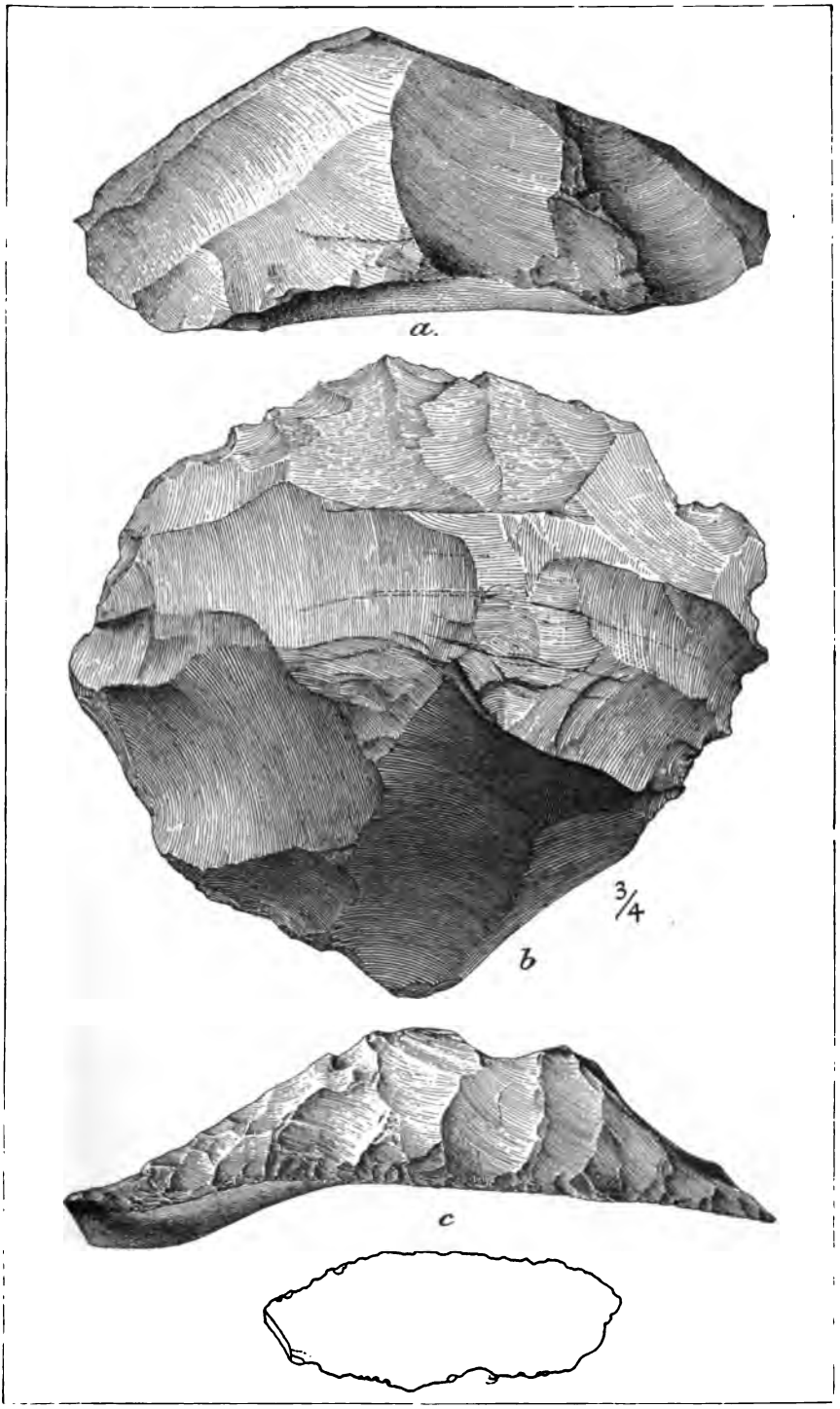
If flakes were removed to be used in arrow-making they were carried away as flakes, for there is not a trace of the manufacture of small articles at this site, the smallest unbroken worked piece found in several days' examination being more than 3 inches long. The flakes removed from the cores, as indicated by the facets, were in many cases as long as this, but they were usually thin and fragile; and, if used for implements that required further elaboration, they must have been flaked by pressure, a process not employed so far as observed in or about the quarry.

HAMMERSTONES.

The hammerstones found associated with the débris of the quarry shops do not differ materially from those found on similar sites in other parts of the country. They are not so numerous as elsewhere, but it is probable that good stone was scarce in the region. Water-worn bowlders and masses of quartzite were used, but tough pieces of the chert reduced to discoidal or globular shape are found in greater numbers. A specimen of rather small size is shown full size in plate XI. It is a mass of gnarled chert, flaked and battered into shape. These hammers vary in diameter from 2 to 8 inches or more.

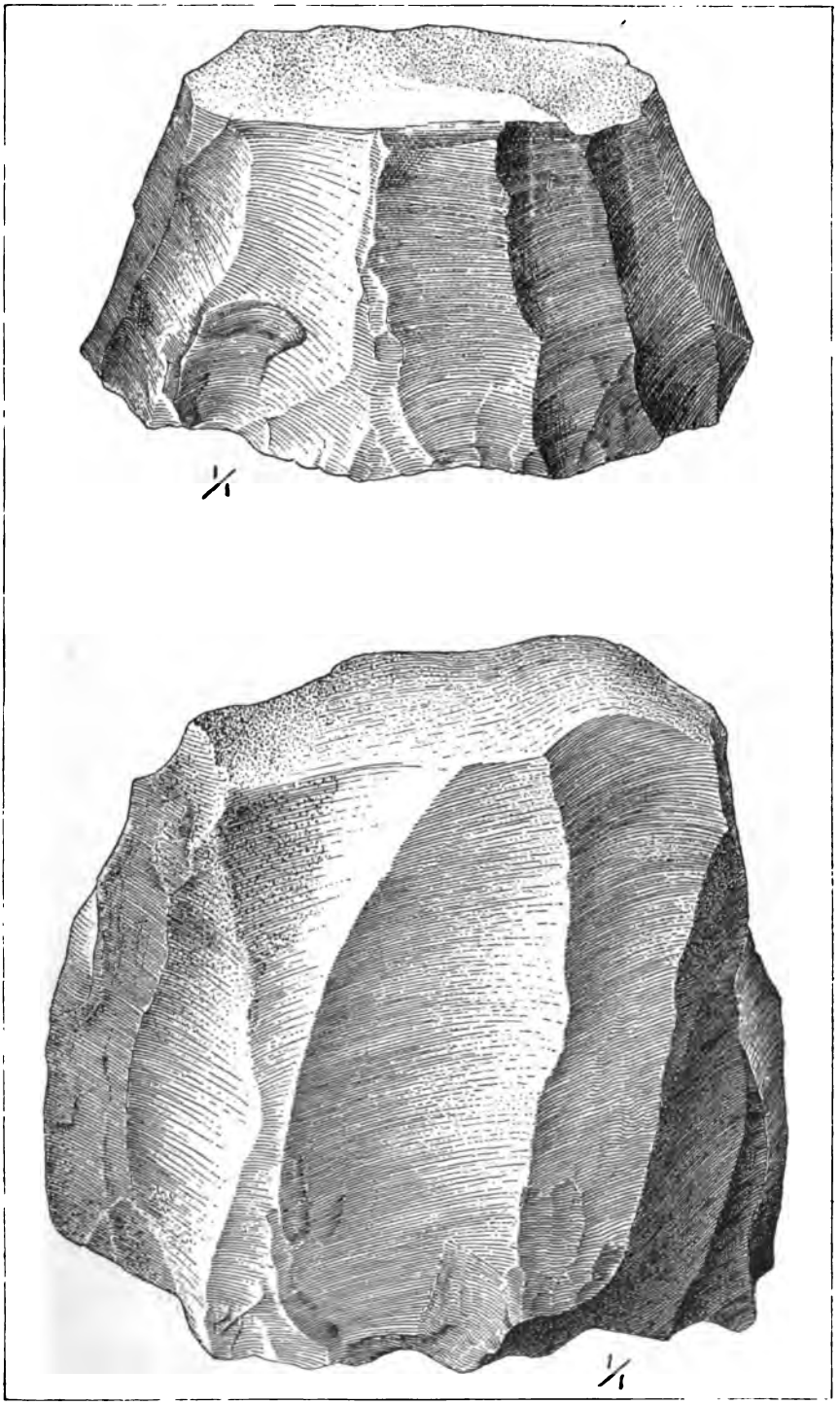
AGE.

A glance at the quarry-shop phenomena is sufficient to convince one that the work is not of high antiquity. The pits are still quite deep, and the débris is not compacted or filled or covered with earth or vegetable matter. Some pits have appearance of greater age than others, and the same is true of the shops, but the difference is not so marked as to suggest widely separated periods of work. Occupation was evidently confined to a single period. The pits and trenches were dug in the forest, and it seems probable that the older oaks were standing when the work was done. Strangely enough a glance over the site at the present time shows that nearly all the older trees stand on the ridges of undisturbed ground between the excavations, whilst some of the younger ones grow in the pits. In order to determine the meaning of this phenomenon I selected one of the most antiquated trees on the quarry site—a gnarled and stunted oak of the variety locally known as post oak—and cleared away the débris about the roots. Shop refuse inclosed the base of the trunk, which had expanded in knotty lobes over the top of the flinty mass. The roots did not extend into the body of refuse, but were confined almost entirely to the underlying bank of original ground between two pits as imperfectly shown in plate XII. The appearances presented seemed to indicate that the tree stood here when the excavations were made, that the pitting was carried around it, that the trench was filled in with flinty refuse covering the base of the trunk, that this pre-

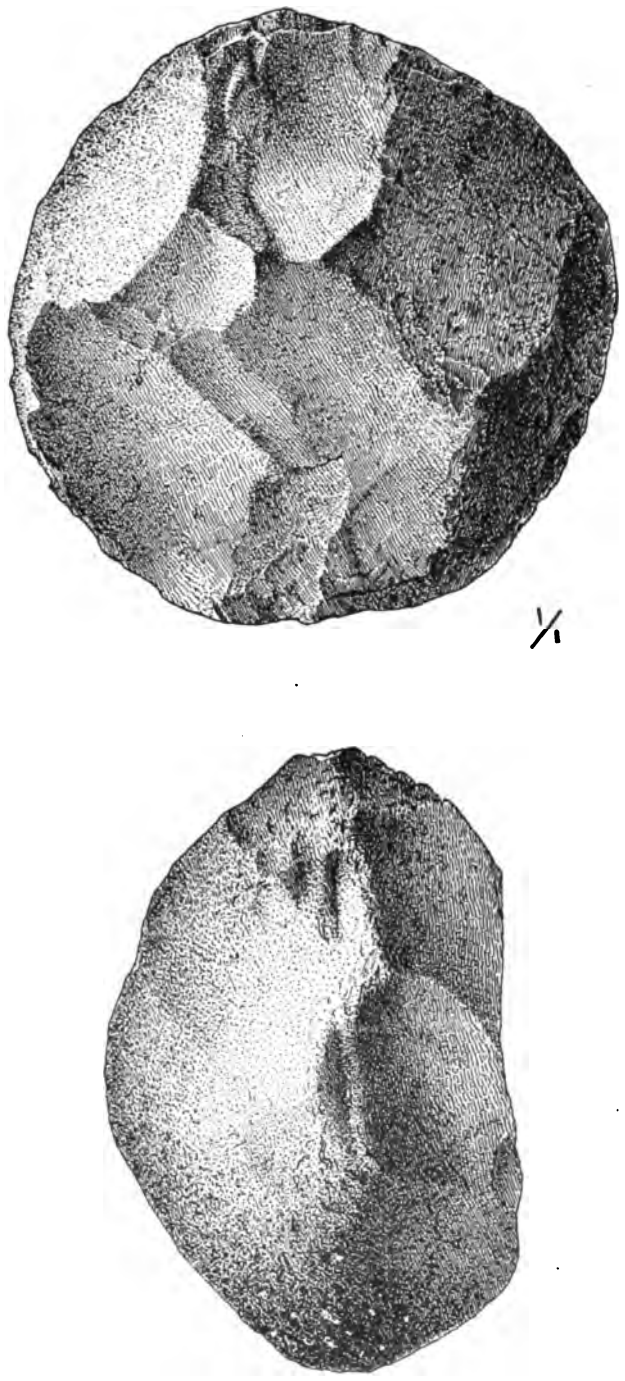


REJECTS.

a. Reject resembling nucleus from which flakes had been removed; *b*, probably a nucleus, but possibly only a reject from blade-making; *c*, reject of eccentric shape.



NUCLEI OR CORES FROM WHICH FLAKES HAVE BEEN REMOVED, PROBABLY FOR USE AS KNIVES.



HAMMERSTONE OF USUAL TYPE AND AVERAGE SIZE MADE OF COMPACT CHERT.

AGED OAK GROWING ON MARGIN OF ANCIENT PIT, THE ROOTS GROWING IN THE UNDISTURBED FORMATION AND BUT SLIGHTLY IN THE REFUSE FILLING THE PIT.

vented the free growth of the lower part of the trunk, stunted the tree and caused the growth of the encircling excrescence, and that the roots of the tree have not, since the quarrying operations ceased, grown sufficiently to penetrate to any extent the mass of flinty refuse surrounding the island of original ground. If these indications give a correct impression of the sequence of events, the quarry work was done during the lifetime of this tree, which is now probably not more than 150 years in age.

The appearance of freshness in the deposits of flakes and failures does not favor the idea of great age. Many of the shops are so well preserved and the flint refuse so white and so free from weathering that a long period can not have passed since the work was done. The oldest tree actually growing on or in the quarry shop refuse is not over 75 years in age. It is possible that the flinty refuse remaining long free from soil did not encourage the growth of vegetation, so that trees grew only on the spaces between the pits not deeply covered with flint; and, again, the accumulations of leaves and small growth in the pits may have caused the destruction of the young forest trees by affording fuel to forest fires. At any rate we shall have to use with much caution the argument against great age, based on the growth of large forest trees only on the spaces between the pits.

Having considered all points, I am strongly impressed with the belief that the period of occupation was not very remote, and that the last work done may come to or very nearly to the occupation of the region by the white man. It is not impossible that a study of the inhabited sites along the neighboring streams may in time yield data for determining something with respect to the period and to the peoples by whom the quarry work was conducted.

SMITHSONIAN INSTITUTION
BUREAU OF ETHNOLOGY: J. W. POWELL, DIRECTOR

THE SIOUAN TRIBES OF THE EAST

BY

JAMES MOONEY

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THE SIOUAN TRIBES OF THE EAST

By JAMES MOONEY

"'Tis good to muse on nations passed away."

INTRODUCTION.

THE SOUTHERN ATLANTIC STOCKS.

When the French and English established their first permanent settlement in America they found the whole country in possession of numerous aboriginal tribes, some large and powerful, others restricted to a single village and its environs. The variety of languages and dialects at first appeared to be well-nigh infinite; but on further acquaintance it was discovered that these were easily reducible to a few primary stocks.

Excluding the Eskimo along the northern coast, the first great group comprised the tribes of the Algonquian stock, whose territory on a linguistic map appears like a large triangle, extending on the north from the Atlantic to the Rocky mountains, but gradually narrowing southward until it dwindles to a mere coast strip in Virginia and North Carolina, and finally ends about the mouth of Neuse river.

The territory of the next great group, comprising the tribes of the Iroquoian stock, either lay within or bordered on the Algonquian area. Around Lake Erie and Lake Ontario, and stretching to a considerable distance inland on either side, were the Iroquois proper, the Huron or Wyandot, and several other closely connected tribes; on the lower Susquehanna were the Conestoga or Susquehanna and their allies; on Nottoway and Meherrin rivers, in Virginia, were tribes bearing the names of those streams, and on the lower Neuse, in North Carolina, were the Tuskarora; while on the southwest, in the fastnesses of the southern Alleghanies, were the Cherokee, whose territory extended far into the gulf states. Although the territories held by the several Iroquoian tribes were not all contiguous, the languages, with the exception of that of the Cherokee, which presents marked differences, are so closely related as to indicate a comparatively recent separation.

The country southwest of the Savannah was held chiefly by tribes of the Muskhogean stock, occupying the greater portion of Georgia, Alabama, and Mississippi, with parts of Tennessee and Florida.

West of all these tribes was the territory of the great Siouan or Dakotan stock, extending in a general way from the Mississippi to the Rocky mountains and from the Saskatchewan to the Arkansas. With the tribes farther westward and southward the present paper is not concerned.

Most of these tribes had fixed locations in permanent villages, surrounded by extensive cornfields. They were primarily agriculturists or fishermen, to whom hunting was hardly more than a pastime, and who followed the chase as a serious business only in the interval between the gathering of one crop and the planting of the next. The Siouan tribes, on the contrary, although generally cultivating the ground to a limited extent, were essentially a race of hunters, following the game—especially the buffalo—from one district to another, here today and away tomorrow. Their introduction to the horse on the prairies of the west probably served only to give wider opportunity for the indulgence of an inborn roving disposition. Nomads have short histories, and as they seldom stopped long enough in one place to become identified with it, little importance was attached to their wanderings and as little was recorded concerning them.

The position of the Algonquian and Iroquoian tribes, as the native proprietors of an immense territory claimed by two great rival European nations, rendered their friendship a matter of prime concern throughout the colonial period; and each party put forth strenuous efforts to secure their alliance against the other. As a principal means to this end, numerous missionaries were sent among them, especially by the French, to learn their languages, become familiar with their habits of living and modes of thought, and afterward to write down the facts thus gathered. There were besides among the early settlers of New England and the northern states generally a number of men of literary bent who made the Indians a subject of study, and the result is a vast body of literature on the northern tribes, covering almost every important detail of their language, habits, and history. In the south the case was otherwise. The tribes between the mountains and the sea were of but small importance politically; no sustained mission work was ever attempted among them, and there were but few literary men to take an interest in them. War, pestilence, whisky and systematic slave hunts had nearly exterminated the aboriginal occupants of the Carolinas before anybody had thought them of sufficient importance to ask who they were, how they lived, or what were their beliefs and opinions.

The region concerning which least has been known ethnologically is that extending from the Potomac to the Savannah and from the mountains to the sea, comprising most of Virginia, North Carolina, and South Carolina. Of some of the tribes formerly within this area the linguistic connection has long been settled; of some others it is a matter of recent discovery; of others again it is still a matter of doubt; while

some must forever remain unclassified, for the tribes have perished from the earth without leaving a word of their languages behind.

The Indians occupying the coast of Virginia, and extending as far inland as the geologic structure line marked by the falls of the principal streams, formed the Powhatan confederacy, belonging to the Algonquian stock. Adjoining them on the south were another Algonquian people, known to Raleigh's colonists of 1585 as the Weapemeoc, and at a later date as Yeopim (*Weapeme-oc*), Perquiman, Pasquotank, and Poteskeet, occupying that portion of North Carolina north of Albemarle sound and extending as far westward as Edenton; between Albemarle sound and Pamlico river and on the outlying islands were the Secotan of Raleigh's time, known afterward as Mattamuskeet, Machapunga and Hatteras Indians; while the Pamlico country, between Pamlico and the estuary of Neuse river, was held by the Pamlico or Pamticough, together with the Bear River Indians, the Pomouik or Pamawaioc of Raleigh's colonists; all these people being Algonquian. The tribes here classed as Algonquian are known to have been such from the vocabularies and isolated words of their languages given by Smith, Strachey, Lawson, and others, and from the numerous local names which they have left behind in the territory they once occupied. The Neusiok, who in 1585 lived just south of the Neuse estuary, in the extreme eastern parts of Craven and Carteret counties, in North Carolina, and who were in alliance with the Pamlico, may also have been Algonquian, this bringing the southern limit of that stock along the coast almost to Cape Lookout. The Chowanoc or Chowan, on Chowan river—chiefly on the eastern bank, contiguous to the Weapemeoc—seem also to have belonged to the same stock, judging from the half dozen names preserved by Lane.

The Iroquoian stock was represented by at least four tribes, three of which are known from vocabularies and other linguistic material. First came the Nottoway on Nottoway and Blackwater rivers in southeastern Virginia, contiguous on the north and east to the Powhatan confederacy and on the south to the Chowanoc. The name Nottoway, by which they were commonly known, signifies "snakes" or "enemies," and was given by their neighbors, the Powhatan, being one of the generic names used by the Algonquian tribes to denote any of a different stock. Mangoac, the name by which they were known to the tribes on the sound, is another generic term used by the Algonquian tribes to designate those of Iroquoian stock, and signifies "stealthy ones." In the north it was commonly written Mingo or Mengwe. They called themselves Chiroe"haka, a word of uncertain etymology. The fact that neither of these generic terms was ever applied to the Chowanoc is evidence that they belonged to the common Algonquian stock. Adjoining the Nottoway, and in close alliance with them, were the Meherrin, on the lower course of the river of the same name. They were a remnant of the Susquehanna or Conestoga, who had

fled from the north on the disruption of that tribe, about 1675. On the lower Neuse and its tributaries, the Contentnea and the Trent, and extending up about as far as the present site of Raleigh, were the Tuskarora, the most important tribe of North Carolina east of the mountains. Before they rose against the whites in 1711 they were estimated at 1,200 warriors, or perhaps 5,000 souls, but their terrible losses in the ensuing war, amounting to 400 in one battle and 1,000 in another, completely broke their power. The remnant of the hostiles abandoned their country and fled to their kindred, the Iroquois or Five Nations of New York, by whom they were incorporated as a sixth nation. Those who had kept the peace were removed in 1717 to a reservation on the northern bank of Roanoke river in the present Bertie county, North Carolina, so that the tribe was completely extirpated from its original territory. From here they gradually removed in small parties to join their kindred in the north, and in 1790 there remained only about 60 souls on their lands in Bertie county, and these also finally withdrew a few years later. The fourth Iroquoian tribe was the powerful Cherokee nation, occupying all of North Carolina and Virginia west of the Blue ridge, as far north at least, according to their tradition, as the Peaks of Otter, near the headwaters of James river, together with the upper portion of South Carolina and the mountain section of Georgia and Tennessee. The Coree, on the coast lands south of the Neuse, also may have been a tribe of the same stock.

Farther southward were the Catawba, who had their settlements about the river of the same name, just below the border line between North Carolina and South Carolina, ranging upward to the hunting grounds of the Cherokee, their inveterate enemies. When first known they were estimated at 1,500 fighting men, or at least 6,000 souls, but so rapid was their decline that in 1743, according to Adair, they were reduced to less than 400 warriors, and among these were included the broken remnants of more than twenty smaller tribes, which had taken refuge with their more powerful neighbors, but still retained their distinct dialects. Adair enumerates several of these incorporated tribes, but the mere fact of such an alliance proves nothing as to linguistic affinities. A few Catawba still remain on a reservation in South Carolina, and recent investigation among them has proved conclusively that they are of Siouan stock. Closely related to them linguistically were the Woccon, occupying a small territory in the fork of Neuse and Contentnea rivers, in and adjoining the more numerous Tuskarora. Although at one time a considerable tribe, they seem to have disappeared suddenly and completely soon after the Tuskarora war. If not absorbed by the Tuskarora they probably removed to the south and were incorporated with the Catawba.

Turning now from the tribes whose affinities are thus well known, it will be found, by referring to the map, that we have still to account for a large central area. In Virginia this territory includes all west

of a line drawn through Richmond and Fredericksburg, up to the Blue ridge, or about one-half the area of the state. In North Carolina it includes the basins of the Roanoke, the Tar, the Cape Fear, the Yadkin, and the upper Catawba rivers, comprising more than two-thirds of the area of that state. In South Carolina it comprises nearly the whole central and eastern portion. In the three states the territory in question comprises an area of about 70,000 square miles, formerly occupied by about forty different tribes.

Who were the Indians of this central area? For a long time the question was ignored by ethnologists, and it was implicitly assumed that they were like their neighbors, Iroquoian or Algonquian in the north and "Catawban" in the south. It was never hinted that they might be anything different, and still less was it supposed that they would prove to be a part of the great Siouan or Dakotan family, whose nearest known representatives were beyond the Mississippi or about the upper lakes, nearly a thousand miles away. Yet the fact is now established that some at least of those tribes, and these the most important, were of that race of hunters, while the apparently older dialectic forms to be met with in the east, the identification of the Biloxi near Mobile as a part of the same stock, and the concurrent testimony of the Siouan tribes themselves to the effect that they had come from the east, all now render it extremely probable that the original home of the Siouan race was not on the prairies of the west but amidst the eastern foothills of the southern Alleghanies, or at least as far eastward as the upper Ohio region. Some years ago the author's investigations led him to suspect that such might yet prove to be the case, and in a paper on the Indian tribes of the District of Columbia, read before the Anthropological Society of Washington in 1889 (Mooney, 1) he expressed this opinion.

SIOUAN MIGRATIONS AND IROQUOIS CONQUESTS.

Horatio Hale, to whom belongs the credit of first discovering a Siouan language on the Atlantic coast, noted the evidences that the Tutelo language was older in its forms than the cognate dialects of the west, and predicted that if this should prove true it would argue against the supposition, which at first seemed natural, that the eastern Siouan tribes were merely offshoots from a western parent stock. Investigation might result in showing that the western Siouan, like the western Algonquian tribes, had their original home in the east. The inference that the region west of the Mississippi was the original home of Siouan tribes, and that those of that stock who dwelt on the Ohio or east of the Alleghanies were emigrants from the western prairies did not, by any means, follow from the fact that the majority of these tribes were now dwellers on the plains, as by the same course of reasoning we might conclude that the Aryan had their original seat in western Europe, that the

Portuguese were emigrants from Brazil, or that the English derived their origin from America (Hale, 1).

As early as 1701 Gravier stated that the Ohio was known to the Miami and Illinois as the "river of the Akansea" because that people had formerly lived along it. The Akansea (Arkansa or Kwapa) are a Siouan tribe, living at that time on the lower Arkansas river, but now in Indian Territory. More than sixty years ago Major Sibley, one of the best authorities of that period in regard to the western tribes, obtained from an aged chief of the Osage—a well known Siouan tribe, speaking the same language as the Kwapa—a statement which confirms that of Gravier. The chief said that the tradition had been steadily handed down from their ancestors that the Osage had originally emigrated from the east, because the population had become too numerous for their hunting grounds. He described the forks of Alleghany and Monongahela rivers and the falls of the Ohio at Louisville, where he said they had dwelt some time, and where large bands had separated from them and distributed themselves throughout the surrounding country. Those who did not remain in the region of the Ohio followed its waters until they reached the mouth, and then ascended to the mouth of the Missouri, where other separations took place, some going northward up the Mississippi, others advancing up the waters of the Missouri. He enumerated several tribes which had sprung from this original migrating body (Featherstonhaugh, 1). Catlin heard a similar story among the Mandan, another Siouan people living far up the Missouri (Catlin, 1), and Dorsey has since found the tradition to be common to almost all the tribes of that stock (Dorsey, Migrations, and Kansas). Indeed, two of these tribes, the Omaha and the Kansa, cherish sacred shells which they assert were brought with them from the great water of the sunrise.

When this western movement took place we can only approximately conjecture. Like most Indian migrations it was probably a slow and devious progress with no definite objective point in view, interrupted whenever a particularly fine hunting region was discovered, or as often as it became necessary to fight some tribe in front, and resembling rather the tedious wanderings of the Hebrews in the desert than the steady march of an emigrant train across the plains. De Soto found the "Capaha" or Kwapa already established on the western bank of the Mississippi in 1541, although still a considerable distance above their later position at the mouth of the Arkansas. The name Kwapa, properly Ugáqpa, signifies people living "down the river," being the converse of Omaha, properly Uma^{n}'ha^{n}, which designates those going "up the river" (Dorsey), and the occurrence of the name thus early shows that other tribes of the same stock were already seated farther up the river. The absence of Siouan names along De Soto's route in the interior country held later by the Osage is significant, in view of the fact that we at once recognize as Muskhogean a number of the

names which occur in the narrative of his progress through the gulf states. The inference would be that the Muskhogean tribes were already established in the southern region, where we have always known them, before the Siouan tribes had fairly left the Mississippi. In accordance with Osage tradition the emigrant tribes, after crossing the mountains, probably followed down the valleys of New river and the Big Sandy to the Ohio, descended the latter to its month and there separated, a part going up the Mississippi and Missouri, the others continuing their course southward and southwestward. In their slow march toward the setting sun the Kwapa probably brought up the rear, as their name lingered longest in the traditions of the Ohio tribes, and they were yet in the vicinity of that stream when encountered by De Soto.

The theory of a Siouan migration down the valley of the Big Sandy is borne out by the fact that this stream was formerly known as the Totteroy, a corruption of the Iroquois name for the Tutelo and other Siouan tribes in the south.

As to the causes of this prehistoric exodus, it is impossible to speak positively. Hale assumes that the Siouan tribes followed the buffalo as it gradually receded westward, but this position is untenable. As just shown, some of these tribes were beyond the Mississippi at least 350 years ago, while the disappearance of the buffalo from the east was not accomplished until within the present century. The savage on foot, and armed only with bow and arrows, could never exterminate the game over any large area. It required the gun, the horse, and the railroad of civilization to effect the wholesale slaughter that has swept from the face of the earth one of the noblest of American quadrupeds. There is abundant testimony to the fact that buffalo were numerous in the piedmont region of Virginia and Carolina at least as late as 1730, and in Ohio valley and Tennessee until after the close of the French and Indian war, and did not finally disappear from this central basin until 1810. We must seek other reasons than the disappearance of the game from what was all a wilderness, keeping in mind at the same time the inherent unrest of savages and especially of the Siouan tribes. The most probable cause of this great exodus was the pressure from the north and from the south of hostile tribes of alien lineage, leaving to the weaker Siouan tribes no alternative but to flee or to remain and be crushed between the millstones. They chose to abandon the country and retreated across the mountains, the only direction in which a retreat was open to them.

The Muskhogean tribes all claim to have come into the gulf states from beyond the Mississippi, and the tradition is clearest among those of them—the Choctaw and Chickasaw—who may be supposed to have crossed last. (Adair, 1; Gatschet, Legend, 1; see also, Bartram, Travels, and Hawkins, Sketch of the Creek Country.) As they advanced they came at last into collision with the Timuquanan and Uchean tribes of Florida and Georgia, and then began the long struggle, which ended

only with the destruction of the Timukua and the incorporation by the Creek, within the historic period, of the last of the Uchi, leaving the Muskhogean race supreme from Florida cape to the Combahee river in South Carolina. This wave of invasion must necessarily have had its effect on the Carolina tribes toward the north. The Yamasi of South Carolina were of Muskhogean stock, and seem to have driven out a preceding tribe of the Uchean race.

It is useless to theorize on prehistoric migrations beyond the period of coherent tradition. Within this period traditional and historical evidence point out as the cradle of the Algonquian race the coast region lying between Saint Lawrence river and Chesapeake bay. The tribes occupying this central position—the Abnaki, the Mohegan, the Lenape, and the Nanticoke—regarded themselves as constituting one people, and were conceded by the others to be the "grandfathers," or progenitors, of the stock. From here, as their numbers increased, they sent colonies northward along the coast, driving back the Eskimo, and probably the Beothuk, westward and northwestward up the valley of the Saint Lawrence and the lakes, and southward to occupy the coast of Virginia and a part of Carolina, where, in conjunction with the Iroquoian tribes, they expelled the Cherokee from the upper waters of the Ohio and compelled them to take refuge in the mountain fastnesses on the south. Most of these movements, although the subject of well-supported tradition, belong to prehistoric times, but the advance of the Algonquian tribes into the northwest is comparatively modern. Since the introduction of firearms, within the last two centuries, the Ojibwa have driven the Sioux and Minitari from central Wisconsin and Lake Superior to beyond the Mississippi, while the Cree have swept the whole country from Winnipeg to Great Slave lake, and the Blackfeet, Cheyenne, and Arapaho have moved cut from the Saskatchewan and Red river and occupied the plains.

But the great agents in the expulsion or extermination of the eastern Siouan tribes were the confederate Iroquois of New York. With these may be included the Tuskarora, who, though established on the Neuse river in North Carolina, retained the clear tradition of their common origin and were regarded as an outlying tribe of the confederacy with which they afterward united as an integral part. From the very first we find these pitiless destroyers making war on everything outside the narrow limits of their confederacy, pursuing their victims on the one hand to the very gates of Boston and on the other to the banks of the Mississippi, and making their name a synonym for death and destruction from Hudson bay to the Gulf of Mexico. Community of blood or affinity of language availed not to turn aside their fury, and the kindred Huron, Erie, and Conestoga suffered alike with the Ottawa and the Illinois. When their warfare against the southern tribes was inaugurated we do not know. It was probably continuous with the expulsion of the Cherokee from the upper Ohio, and was in full

progress nearly three centuries ago. As early as 1608 John Smith found the Iroquois, known to the Powhatan tribes as Massawomek, regarded as "their most mortall enemies" by all the tribes of Virginia and Maryland. The Susquehanna ("Sasquesahanock") or Conestoga at the head of the bay, who had nearly six hundred warriors, all "great and well-proportioned men," he found "pallisadoed in their Townes to defend them from the Massawomekes their mortall enemies" (Smith, 1). Sixty-five years later these giant-like men, notwithstanding their palisaded defenses, were forced to abandon their country to the conquering Iroquois and come down upon the frontiers of Virginia, thus precipitating the Indian war which resulted in Bacon's rebellion. On the upper Rappahannock he was told that the Massawomeke made war with all the world, and he states that all the tribes of the interior "are continually tormented by them: of whose cruelties they generally complained, and very importunate they were with me and my company to free them from those tormentors. To this purpose they offered food, conduct, assistance, and continual subjection" (Smith, 2).

In 1701 John Lawson, the surveyor-general of Carolina, made a circuitous journey through the interior from Charleston to Pamlico sound, and on every hand, alike from Indians and traders, he heard stories of the ruin wrought by the "Sinnagers" (Seneca, i. e. Iroquois), who, having completed the conquest or extermination of all the tribes which had formerly withstood their power in the north, were now at liberty to turn the full current of their hatred upon the weaker ones of the south. Even on the border of South Carolina he was shown the grave piles erected over the bodies of their victims. He found the larger tribes living in forts and obliged to keep continual spies and outguards on the lookout for better security, while smaller tribes—the Saponi, Tutelo, and others of Siouan stock—were consolidating and withdrawing to the protection of the English settlements. He described the Iroquois as "A sort of people that range several thousands of miles, making all prey they lay their hands on. These are feared by all the savage nations I ever was among" (Lawson, 1)—a striking confirmation of the statement given to Smith seventy years before, that they made war with all the world. Byrd, about 1730, says that the northern Indians were the implacable enemies of these Siouan tribes, and that the frequent inroads of the Seneca had compelled the Sara to abandon their beautiful home on the banks of the Dan and take refuge on the Pedee (Byrd, 2). On one occasion the Iroquois themselves asserted that these southern Indians had been for a long time their enemies, and that they (the Iroquois) formerly had been so exasperated against them that they had taken them prisoners even out of the houses of the Christians (New York, 1). When at last, in 1722, at the urgent solicitation of the colonial government, they consented to cease their attacks upon the miserable remnant gathered under the guns of Fort Christianna, they declared that they had cherished toward these people "so

inveterate an enmity that it could be extinguished only by their total extirpation" (New York, 2). On the same subject, Byrd said, in 1728: "And now I mention the northern Indians, it may not be improper to take notice of their implacable hatred to those of the south. Their wars are everlasting, without any peace, enmity being the only inheritance among them that descends from father to son, and either party will march a thousand miles to take their revenge upon such hereditary enemies" (Byrd, 2). The great overmastering fact in the history of the Siouan tribes of the east is that of their destruction by the Iroquois.

The various tribes and confederacies which made up this eastern Siouan group, or were intimately connected with it, will be treated separately. The description of each tribe will be preceded by a synonymy, giving the various names known to have been applied to it. The Biloxi, whose isolated position has given them a separate history, will first be described, and more closely aggregated tribes and confederacies will then receive attention.

THE BILOXI.

Synonymy.

Ananis (for Anaxis?).—Document of 1699 in French, Louisiana, 1875, p. 99.
Annocchy.—Document of 1699 in Margry, Découvertes, vol. iv, 1880, p. 172.
Baluxa.—Brown, Western Gazetteer, 1817, p. 133.
Beloxi.—Porter (1829) in Schoolcraft, Indian Tribes, 1853, vol. iii, p. 596.
Beluxis.—Document of 1764 in New York Doc. Col. Hist., 1856, vol. vii, p. 641.
Bilexes.—Berquin-Duvallon, Travels in Louisiana, 1806, p. 97.
Billoxis.—Butel-Dumont, Louisiana, 1753, vol. i, p. 134.
Bilocchy.—De l'Isle map, 1700.
Biloccis.—Robin, Voyage a la Louisiane, 1807, vol. ii, p. 54.
Biloui.—Berquin-Duvallon, Travels in Louisiana, 1806, p. 91, note (misprint).
Biloxis.—Penicaut (1699) in French, Louisiana, n. s., 1869, p. 38.
Bilusi.—Michler in Report of Secretary of War, 1850, p. 32.
B'luksi.—Mooney, MS., 1886 ("Trifling, worthless;" Choctaw name).
Binukhsh.—Gatschet, Caddo and Yatassi MS., 1885 (Caddo name).
Bolixies.—Schoolcraft, Indian Tribes, 1854, vol. iv, p. 561.
Boluxas.—Sibley (1805) in Lewis and Clark, Discovery, 1806, p. 94.
Paluxsies.—Parker, Texas, 1856, p. 221.
Poluksalgi.—Gatschet, Creek MS. (Creek name, plural form).
Poulouesis (for Pouloucsis?).—Berquin-Duvallon, Travels in Louisiana, 1806, p. 94.
Taneks or *Tanks.*—Gatschet, Biloxi MS., 1886. (Name used by themselves; Taneks haya, the Biloxi people.)

Inspection of the various names which have been applied to this tribe suggests that they are all derivatives from Taneks, the name by which the Biloxi call themselves. The interchangeability of the liquids *l*, *n*, and *r* in different dialects is a well-known linguistic fact, while the substitution of a labial for a dental or a compound labial-dental is of frequent occurrence in the Siouan languages. As examples, Dorsey mentions *mda* or *bla* and *mdu* or *blu*, pronominal particles in Dakota, which become *hata* or *hatu* in Oto, and *ta* or *tu* in Winne-

bago. *Mde* or *bde*, the Dakota word for *lake*, is a good example of a compound sound which to an alien people might appear a simple labial or dental. The name B'luksi or Biloxi, signifying "trifling or worthless" in the language of the Choctaw, may have been given them by that tribe on account of its resemblance to the proper name, in accordance with a common habit among Indian tribes of substituting for a tribal name of unknown meaning some translatable name of similar sound from their own language, especially when, as in this case, the latter term has a derogatory or sarcastic import. The people themselves, like a hundred other tribes, can not explain the meaning of their name. Dorsey thinks the word is connected with the Siouan root *changa* or *hanga*, signifying "first," "foremost," "original," "ancestral," an idea embodied in many tribal names, the assumption of antiquity being always flattering to national pride. Thus the Winnebago call themselves Ho-changa-ra, "the people speaking the original language." In Biloxi we find tanek-ya signifying "the first time" (Gatschet), and Taneks haya, or Biloxi people, would thus mean "the first people." Dorsey suggests that the old French form of 1699, Anani, may be from anyadi, or haryadi, another word for "people" in their own language.

The Biloxi were first noted by Iberville, who found them in 1699 living about Biloxi bay on the coast of Mississippi, in connection with two other small tribes, the Paskagula and Moctobi, the three together numbering only about twenty cabins (Margry, 1). It is evident that they were even then but remnants of former larger tribes, which, having been reduced by war, pestilence, or other calamities, had been compelled to consolidate and take refuge with the powerful Choctaw, who claimed all the surrounding country. At a later period the Biloxi removed northwestward to Pearl river (Jefferys, 1), and thence crossed the Mississippi into Louisiana, probably about 1763, settling on Red river and Avoyelles lake near the present Marksville (Am. S. P., 1); they were mentioned in a list of southern tribes in 1764 (New York, 3). In 1784 they and the Paskagula, who still lived near them, were estimated together at thirty warriors, or probably about a hundred souls (Imlay, 1). In 1806 they had two villages, one at Avoyelles on Red river and the other on the lake, and wandered up and down the bayous on the southern side of the stream (Berquin-Duvallon, 1). In 1829 they were reported to number 65, living with Caddo, Paskagula, and other small tribes about Red river and the frontier of Texas (Schoolcraft, 1). About the same time Mexican authorities report them as numbering twenty families, on the eastern bank of the Neches in Texas. After this no more was heard of them until recently.

From the fact that the Biloxi were known in history only as a tribe subordinate to the Choctaw, it was very naturally supposed that they were of the same linguistic connection, more especially as most of the region of the gulf states was held by tribes of Muskhogean stock. Sibley, in 1805, stated that they spoke the general trade language

known as Mobilian—a corrupt Choctaw—but had a distinct language of their own, without, however, giving any hint as to what that language might be (Am. S. P., 2). It remained for Gatschet to prove that the Biloxi are the remnant of an isolated Siouan tribe. In 1886, while pursuing some linguistic researches in the southwest, in the interest of the Bureau of Ethnology, Mr Gatschet came across a small band of Biloxi still living near Lamourie bridge on Bayou Bœuf, in Rapides parish, Louisiana, sixteen miles south of Alexandria. They numbered only 25 all told, including several mixed bloods, and hardly half a dozen were able to speak the language fluently; but from these he obtained a vocabulary which established their Siouan affinity beyond a doubt. Although on the verge of extinction, poor, miserable, and debilitated from their malarial surroundings, they yet retained all the old pride of race, insisting on being called Taneks, and refusing to be known as Biloxi.

Following up this discovery, Dorsey, the specialist in the Siouan tribes, visited the Biloxi of Louisiana in 1892 and again in 1893, and has succeeded in collecting from this small remnant a valuable body of linguistic and myth material. A synopsis of the results obtained appears in his paper on the Biloxi, published in 1893 in the proceedings of the American Association for the Advancement of Science. He states that in 1892 the only survivors of the tribe remaining in Louisiana were about a dozen individuals living near Lecompte, in Rapides parish. One of his informants said, however, that toward the close of the civil war, or about 1865, a large party of Biloxi and Paskagula removed to a place in Texas which he called "Comishy." This is, doubtless, Kiamishi river, a northern tributary of Red river, in the Choctaw nation, and an old settlement nucleus for Choctaw, Caddo, and other emigrant tribes from Louisiana. From personal inquiry among the Caddo, Creek, and Choctaw, I am led to believe that these Biloxi are now with the mixed band of Alabama, Coasati, and Muskogee living near Livingston, in Polk county, Texas, and in a smaller settlement nearer Houston. There are none now in the Choctaw nation or among the Caddo in Oklahoma, but one or two individuals are said to be living near Okmulgee, in the Creek nation. All three of these tribes are perfectly familiar with the name.

Their former neighbors, the Choctaw, say that the Biloxi were originally cannibals. The statement must be taken with some allowance, however, as the charge of cannibalism was the one most frequently made by Indians against those of an alien or hostile tribe. From information obtained by Mr Dorsey it appears that the Biloxi formerly dressed in the general style of other eastern tribes, and that tattooing was sometimes practiced among them. They made wooden bowls, horn and bone implements, baskets, and pottery. They still remember the names of three gentes, the deer, grizzly bear (?), and alligator, and probably had others in former times. Descent, as usual, was in the

female line, and there was a most elaborate kinship system (Dorsey, Biloxi). Their mythology, as noted by Dorsey, has evidently been much affected by contact with the whites. They venerate the thunder (personage) and will talk about it only in clear weather. They will not kill or eat the snipe, because it is the sister of the thunder. They also respect the humming bird, because, as they say, it always speaks the truth. They believe that the slain deer is resurrected three times, but that if killed the fourth time the spirit leaves the body forever. The same belief is held by the Cherokee. Their dwellings were of two kinds, the low wigwam of the eastern tribes and the high pointed tipi of the more nomadic western Indians (Dorsey, Biloxi).

Our latest information concerning the Biloxi of Louisiana is contained in a letter received by Mr Dorsey in February of this year (1894), in which it is stated that the handful of survivors were then preparing to remove farther westward, presumably to the Choctaw nation, where all stragglers from the Louisiana tribes find a welcome.

THE PASKAGULA, MOCTOBI, AND CHOZETTA.

Synonymy.

Pascagoula.—Common geographic form.
Pascoboula.—Iberville (1699) in Margry, Découvertes, vol. iv, p. 195 (misprint).
Paskagula.—"Bread people;" correct Choctaw form.
Paskaguna.—Mooney; Caddo form.

Moctoby.—Iberville (1699) in Margry, op. cit., p. 195.

Chozettas.—Iberville (1699) in Margry, op. cit., p. 154.

The Paskagula and Moctobi tribes are mentioned by Iberville (Margry, 2) in 1699 as living on Pascagoula river near the coast of Mississippi, associated with the Biloxi, each of the three tribes, although but few in numbers, having its own village. As the French settlement on Biloxi bay was made in that year, this date probably marks the beginning of their displacement and removal westward. We know nothing of their language, but from their intimate connection then and afterward with the Biloxi, it is very possible that they were cognate. The name of the Moctobi seems to have disappeared from the earth, as repeated personal inquiry among the Choctaw and Caddo has failed to elicit any knowledge of such a tribe. It is quite probable that the form given in Margry is a misprint or other corruption, as we find the misprint form, Pascoboula, in the same reference.

The Paskagula are better remembered. The name is not their own, but was given to them by the Choctaw, and signifies "bread people," from *paska* "bread" and *okla* "people." It has been retained as the name of the river in Mississippi on which they formerly had their village. I found the name of this tribe still familiar to the Choctaw and Caddo, the latter of whom, having no *l* in their language, pronounce the

word "Paskaguna." There are none now among either of these tribes, but the Caddo have a distinct recollection of them as neighbors when they lived lower down on Red river in Texas and Louisiana. In 1784, eighty-five years after their mention by Iberville, we find them in Louisiana, still living with the Biloxi (Imlay, 2). In 1829 they were mentioned as living in connection with the Biloxi and Caddo on Red river, about on the eastern border of Texas. They were then reported to number 111, while the Biloxi were reported at only 65, which, if correct, would show that sixty years ago the Paskagula were the more important of the two (Schoolcraft, 2). They can hardly have become extinct within so short a period, and it is probable that they, as well as the Biloxi, still exist among the Alabama and other small tribes already referred to as now living in eastern Texas, where enough of their language may yet be obtained to settle their linguistic affinity.

The Chozetta, mentioned in 1699 as living on Pascagoula river in connection with the Paskagula, Biloxi, and Moctobi (Margry, 3), may also have been of Siouan stock.

THE MANAHOAC CONFEDERACY.

Synonymy.

1. *Mahoc.*—Lederer, Discoveries, 1672, p. 2 (same?).
   Mahock.—Ibid., p. 10 (same?).
   Managog.—Ibid., p. 2 (misprint).
   Manahoacs.—Jefferson (1781), Notes on Virginia, 1794, p. 134.
   Manahocks.—Smith (1629), Virginia, reprint of 1819, vol. i, p. 188.
   Mannahannocks.—Kingsley, Standard Natural Library, 1883, part 6, p. 151 (mis print).
   Mannahoacks.—Smith, Virginia, 1819, op. cit., vol. i, p. 134.
   Mannahocks.—Ibid., p. 186.
   Mannahokes.—Ibid., p. 120.

2. *Stegara.*—Smith, Virginia, vol. i, map.
   Stegarakes.—Ibid., p. 134.
   Stegarakies.—Jefferson, op. cit., p. 134.
   Stegora.—Smith, op. cit., p. 186.
   Stenkenoaks.—Hale in Proc. Am. Philosoph. Soc., 1883–'84, vol. xxi, p. 7.
   Stenkenocks.—Albany Conference (1722) in New York Colonial Documents, 1855, vol. v, p. 673 (misprint).
   Steukenhocks.—Byrd (1728), History of the Dividing Line, 1866, vol. i, p. 188.
   Stukarocks.—Spotswood (1711), in Burk, Virginia, 1805, vol. iii, p. 89.

3. *Shackaconias.*—Smith, op. cit., p. 134.
   Shackakonies.—Jefferson, op. cit., p. 134.
   Shakahonea.—Smith, op. cit., p. 186 (misprint).

4. *Tauxsnitania.*—Smith, Virginia, vol. i, map.
   Tauxanias.—Ibid., p. 134.
   Tauxitanians.—Jefferson, op. cit., p. 134.
   Tauxsintania.—Smith, op. cit., p. 187.
   Tauxuntania.—Ibid., p. 186.

5. *Ontponeas.*—Ibid., p. 134.
   Ontponies.—Jefferson, op. cit., p. 134.

6. *Tegninaties.*—Ibid., p. 134.
   Tigninateos.—Smith, op. cit., p. 134.
7. *Whonkenteaes.*—Smith, op. cit., p. 134.
   Whonkenties.—Jefferson, op. cit., p. 134.
8. *Hasinninga.*—Smith, op. cit., p. 186.
   Hassinuga.—Smith, op. cit., map.
   Hassinungaes.—Smith, op. cit., p. 134.

The Manahoac confederacy of Virginia consisted of perhaps a dozen tribes, of which the names of eight have been preserved. With the exception of the Stegarake, all that is known of these tribes was recorded by Smith, whose own acquaintance with them seems to have been limited to an encounter with a large hunting party in 1608. Smith, however, was a man who knew how to improve an opportunity; and having had the good fortune to make one of them a prisoner he managed to get from him a very fair idea of the tribes and territories of the confederacy, their alliances and warfares, their manner of living, and their cosmogony, and succeeded, before his departure, in arranging a precarious peace between them and their hereditary enemies, the Powhatan confederacy.

The Manahoac tribes occupied the upper waters of the Rappahannock above the falls near Fredericksburg. In this territory, comprising northern Virginia between tide water and the Blue ridge, the allied bands wandered about without any fixed location. Jefferson's attempt at locating them by counties is evidently based on Smith's map, which, however, as regards this region, is only intended to be a rough approximation, as Smith did not penetrate far beyond the falls. Smith tells us in one place that they lived at the head of the river, among the mountains; and in another place (Smith, 3) he gives more detailed information:

> Vpon the head of the river of Toppahanock is a people called Mannahoacks. To these are contributers the Tauxanias, the Shackaconias, the Ontponeas, the Tigninateos, the Whonkenteaes, the Stegarakes, the Hassinungaes, and divers others, all confederates with the Monacans, though many different in language, and be very barbarous, liuing for the most part of the wild beasts and fruits.

The history of the Manahoac begins in 1608, and as usual the first encounter was a hostile one. In August of that year Captain Smith, with 12 men and an Indian guide, ascended the Rappahannock, touching at the Indian villages along its banks, and having gone as far as was possible in the boat they landed, probably about the present site of Fredericksburg, to set up crosses and cut their names on the trees in token of possession. This done, they scattered to examine the country, when one of the men suddenly noticed an arrow fall on the ground near him, and looking up they saw "about an hundred nimble Indians skipping from tree to tree, letting fly their arrowes so fast as they could" (Smith, 4). Hastily getting behind trees, the whites met the attack, being greatly aided by their Indian guide, who jumped about in such lively fashion and kept up such a yelling, letting fly his

arrows all the time, that their assailants evidently thought the English had a whole party of the Powhatan assisting them, and after a short skirmish vanished as suddenly as they had appeared. Pursuing them a short distance, the whites came upon a savage lying wounded on the ground and apparently dead. On picking him up, however, they found that he was still alive, and had great work to prevent their Indian guide from beating out his brains. The prisoner was taken to the boat, where his wound was dressed and he was given something to eat, when he became somewhat more cheerful. The English then began to question him through their Powhatan interpreter and learned that his name was Amoroleck and that he was the brother of the chief of the Hasinninga, who, with a large hunting party made up from several tribes of the confederacy, was camped at Mahaskahod, a hunting camp or headquarters not far off, on the border line between the Manahoac and their enemies the Powhatan. When asked why they had attacked the whites, who came to them in peace to seek their love, he replied that "they heard we were a people come from vnder the world, to take their world from them"—not altogether a bad guess for an Indian. "We asked him how many worlds he did know, he replyed, he knew no more but that which was vnder the skie that covered him, which were the Powhatans, with the Monacans and the Massawomeks, that were higher vp in the mountains. Then we asked him what was beyond the mountains, he answered the Sunne: but of any thing els he knew nothing; because the woods were not burnt." He further told them that the Monacan were their neighbors and friends, and dwelt like themselves in the hill country along the small streams, living partly on roots and fruits, but chiefly by hunting.

That night as they sailed down the river they were again attacked in the darkness by the Manahoac, who evidently believed that the whites had killed the brother of their chief. The English could hear their arrows dropping on every side of the boat, while the Indians on shore kept up a continual shouting and yelling. As it was impossible to take aim in the darkness, the whites had to content themselves with firing in the direction from which the most noise seemed to come. The Indians kept up the pursuit, however, until daylight, when the English, having come to a broad bay in the river, pulled the boat out of reach of the arrows and coolly proceeded to eat their breakfast. This done, they got their arms in order and then had their prisoner to open communication with his countrymen standing on the bank. The Indian gave the savages a glowing account of how the strangers had preserved his life, how well they had used him, how they wished to be friends, and how it was impossible to do them any harm. His speech had a very gratifying effect upon the Manahoac, who hung their bows and quivers upon the trees, while one came swimming out to the boat with a bow tied upon his head, and another with a quiver of arrows carried in the same way. These they delivered to Smith, it being evidently their ceremonial form of making peace. Smith received the envoys

kindly and expressed his desire that the other chiefs in the party should go through the same ceremony, in order that the great king whose servant he was might be their friend.

> It was no sooner demanded but performed, so vpon a low Moorish poynt of Land we went to the shore, where those foure Kings came and receiued Amoroleck: nothing they had but Bowes, Arrowes, Tobacco-bags, and Pipes: what we desired, none refused to give vs, wondering at every thing we had, and heard we had done: our Pistols they tooke for pipes, which they much desired, but we did content them with other Commodities, and so we left foure or fiue hundred of our merry Mannahocks, singing, dauncing, and making merry (Smith, 5).

And so do we leave them for a hundred years. With the exception of an uncertain reference by Lederer to the "Mahocks," apparently a hostile tribe living in 1670 about the upper James, there seems to be nothing more concerning the Manahoac confederates for more than a century. In this year Lederer made a journey from Rappahannock falls due westward to the mountains, through the center of the old Manahoac country, but as he met no Indians it is probable that these tribes had already moved farther south, and that the Mahock found by him on the James in the same year were identical with the Manahoac of Smith. A wandering people, living remote from the white settlements along the coast and isolated from them by the intervening tribes of the Powhatan, they appear to have silently melted away before the attacks of their Iroquois enemies from the north, until in the beginning of the eighteenth century we find only the Stegarake remaining, the others having disappeared or consolidated with them.

In 1711 Governor Spotswood, of Virginia, mentions the "Stukarocks" in connection with the Tutelo and Saponi (Burk, 1). Again, in 1722, the "Stenkenocks" are mentioned in the same connection as one of the tribes living near Fort Christanna, in Virginia, and which the colonial government desired to secure from the further attacks of the Iroquois (New York, 4). In 1728 Byrd speaks of the "Steukenhocks" as a remnant of a tribe living with the Saponi and others at the same fort (Byrd, 3). This seems to be their last appearance in history as a distinct tribe. The few survivors were merged with the Saponi and Tutelo, and thenceforward followed their wandering fortunes, as will be related in treating of the Monacan tribes.

After careful investigation, J. N. B. Hewitt makes the date of the formation of the Iroquois league about 1570. It was about forty years later when Smith learned of them from the Manahoac on the Rappahannock as making war on all the world. From this it would seem that within the brief space of half a lifetime they had made their name terrible throughout a wide area. At this period the whole interior of Pennsylvania was an unoccupied wilderness. The Delaware did not remove from Delaware river and the coast lands to settle upon the Susquehanna until driven by the pressure of the whites a century later. The Conoy (Piscataway) did not move up the Potomac into Pennsylvania until about the same time, so that when Smith wrote,

and for a long time thereafter, the Iroquois invaders met no opposition to their southward advance until they struck the Conestoga (Susquehanna) at the head of Chesapeake bay and the Manahoac themselves on the Rappahannock. The Conestoga, being a powerful people and protected by stockaded forts, were able to hold out until 1675, but the Manahoac, having no such defensive structures to which they could retreat, and probably also having less capacity for organization, were sooner overpowered and forced to abandon their country. Some fled to their kindred and friends, the Monacan, farther southward; but as these were exposed to the same invasion, it seems quite probable that the majority chose rather to cross the mountains to their westward and seek refuge in the unclaimed and untenanted region of the Big Sandy, afterward known as the river of the Totteroy, the generic Iroquois name for the eastern Siouan tribes, including the Catawba.

In regard to these southern conquests by the Iroquois, a speaker for the league, in a council at Lancaster in 1744, emphatically denied that the English had conquered any tribes in that direction excepting the Powhatan and the Tuskarora, and asserted that all the world knew that the Iroquois had conquered the tribes formerly living on the Susquehanna and Potomac and at the back of the Blue ridge, and that these tribes, or their remnants, were now a part of the Iroquois and their lands belonged to the Iroquois alone. Among these conquered tribes he named the Conoyuch-such-roonaw, Cohnowas-ronow (Conoy?), Tohoairough-roonaw (Tutelo?) and the Konnutskinough-roonaw. As these are not the Iroquois names for the Cherokee, Delaware, Shawano, Miami or any other of the important tribes afterward known in that region, it is possible that we have here, among others, the Manahoac and Monacan under other names.

All that we have of the language of the Manahoac is comprised in the eight tribal names given by Smith, with the name of the hunting camp, Mahaskahod, and the single personal name Amoroleck. Even these are open to suspicion, as they were obtained through an interpreter of a different linguistic stock. The names Manahoac and Stegarake look very much like Algonquian words, or foreign words with an Algonquian suffix. The prefix *mo* or *ma* seems to be the same that appears in all the Monacan tribal names, and is perhaps the Siouan locative root *mo* or *ma*, signifying place, earth, or country. Smith in one place includes both Manahoac and Monacan in a list of tribes which could not understand one another except through interpreters, and again states rather indefinitely that among the Manahoac tribes were "many different in language" (Smith, 6). But although Smith was intimately acquainted with the Powhatan tribes on the coast, and to some extent with the Monacan, into whose territories he once conducted an exploring party, his knowledge of the Manahoac was extremely limited, since, as we have shown, he never went beyond the border of their country, and met with them on but one occasion, when

he conversed with them through a Powhatan interpreter. The fact that the Monacan and Manahoac were so closely allied, lived in the same fashion and in practically the same country, renders it probable that the linguistic difference was only dialectic. Byrd, a most competent authority, who knew the remnants of these tribes a century later, tells us positively that each was formerly a distinct nation, or rather a different canton of the same nation, speaking the same language and having the same customs (Byrd, 4). Knowing the Saponi and Tutelo, whom he includes i this statement, to be Siouan, we are thus enabled upon his authority to assign the Stegarake and the other Manahoac tribes to the same family.

THE MONACAN CONFEDERACY, INCLUDING THE SAPONI AND TUTELO.

Monacan Synonymy.

Manacans.—Smith (1629), Virginia (reprint of 1819), vol. i, p. 136.
Manachees.—Neill, Virginia Carolorum, 1886, p. 325.
Manakan.—Document of 1701 in Virginia Historical Collections, new series, 1886, vol. v, p. 42.
Manakins.—Stith (1747) quoted in note by Burk, Virginia, 1804, vol. i, p. 128.
Manikin.—Document of 1700 in Va. Hist. Coll., op. cit., p. 48.
Mannacans.—Strachey (about 1612), Virginia, 1849, p. 41.
Mannachin.—Document of 1701 in Va. Hist. Coll., op. cit., p. 45.
Mannakin.—Lawson (1714), History of Carolina, reprint of 1860, p. 187.
Manskin.—Herrman map, 1670, in Report Comrs. on Boundary between Virginia and Maryland, 1873 (misprint).
Manycan.—Document of 1700 in Va. Hist. Coll., op. cit., p. 51.
Monacans.—Smith, Virginia, op. cit., vol. i, p. 116.
Monacans.—Beverley, Virginia, 1722, p. 245.
Monachans.—Yong (1634), in Mass. Hist. Coll., 4th series, 1871, vol. ix, p. 112.
Monakins.—Lederer, Discoveries, 1672, p. 9.
Monocans.—Strachey, Virginia, op. cit., p. 27.

Mekemenchoes.—Jefferson (1781), Notes on Virginia, 1794, p. 134.
Mowhemcho.—Smith, Virginia, op. cit., vol. i, map (misprint).
Mowhemenchouch.—Ibid., p. 196.
Mowhemenchughes.—Ibid., p. 134.

Massinacacs.—Jefferson, Notes on Virginia, p. 134.
Massinacak.—Smith, op. cit., p. 196.
Massinnacacks.—Ibid., p. 134.

Flanahaskies.—Fernow, Ohio Valley, 1890, p. 219 (misprint).
Hanahaskies.—Batts (1671), New York Documentary Colonial History, 1853, vol. iii, p. 197 (misprint).
Hanohaskies.—Ibid., p. 194 (misprint).
Monahasanugh.—Smith, Virginia, op. cit., map.
Monahassanoes.—Jefferson, Notes on Virginia, p. 134.
Monahassanughes.—Strachey, Virginia, op. cit., p. 102.
Nahyssans.—Lederer, Discoveries, 1672, p. 9.
Nobissan.—Lederer, map in ibid (misprint).

Yesá".—Hale MS. (Bureau of Ethnology), 1877 (name used by themselves).
Yesah.—Hale, in Proc. Am. Philosoph. Soc., 1883–'84, vol. xxi, p. 11. (See *Tutelo.*)
Yesang.—Ibid.

Monasiccapanoes.—Jefferson, Notes on Virginia, 134.
Monasickapanoughs.—Smith, Virginia, vol. i, 134.
Monasukapanough.—Ibid., map.

Saponi and Tutelo Synonymy.

Christanna Indians (collective).—Albany Conference (1722) in Byrd, Hist. Dividing Line, 1866, vol. ii, p. 253.
Christian Indians.—Albany Conference (1722) in N. Y. Documentary Colonial History, vol. v, p. 671 (misprint).
Christianna Indians.—Ibid., p. 673.

Paanese (for Sa-paanese).—Albany treaty (1789) in Hale, N. W. States, 1849, p. 70.
Saps.—Lawson (1714), History of Carolina, 1860, p. 89.
Sapan.—Lederer, Discoveries, 1672, map.
Sapon.—Ibid., p. 2.
Saponas.—Lawson, op. cit., p. 83.
Sapones.—Drake, Book of the Indians, 1848, p. xii.
Sapongs.—Batts (1671) in N. Y. Doc. Col. Hist., vol. iii, p. 194 (misprint, *g* for *y*).
Saponeys.—Johnson (1763), ibid., vol. vii, p. 582.
Saponees.—Knight (1712) in N. C. Records, vol. i, p. 866.
Saponi.—Byrd (1728), Hist. Dividing Line, vol. i, p. 75.
Saponic.—Document of 1711 in N. C. Records, vol. i, p. 808.
Saponys.—Document of 1728 in Colonial Virginia State Papers, 1875, vol. i, p. 215.
Sapoones.—Croghan (1765) in Monthly American Journal of Geology, 1831, p. 271.
Sapoonies.—Hutchins (1768) in Jefferson, Notes on Virginia, 1787, p. 169.
Sappona.—Pollock (1712) in N. C. Records, vol. i, p. 884.
Sapponces.—Albany Conference (1717) in N. Y. Documentary Colonial History, vol. v, p. 490 (misprint, *c* for *e*).
Sapponees.—N. C. Council (1727) in N. C. Records, vol. ii, p. 674.
Sapponeys.—Document of 1709 in Colonial Virginia State Papers, 1875, vol. i, p. 131.
Sapponie.—N. C. Council (1726) in N. C. Records, vol. ii, p. 643.
Sapponnee.—Albany Conference (1717) in N. Y. Doc. Col. Hist., vol. v., p. 490.
Sappony.—N. C. Council (1727) in N. C. Records, vol. ii, p. 674.
Shateras.—Bellomont (1699) in N. Y. Documentary Colonial History, vol. iv, p. 488. (misprint for Tateras).
Taderighrones.—Index, ibid., 1861, p. 312.
Tadirighrones.—Albany Conference (1722), ibid., vol. v, p. 660.
Tatera.—Boudinot, Star in the West, 1816, p. 100.
Tedarighroones.—Mount Johnson Conference (1753) in N. Y. Documentary Colonial History, vol. vi, p. 811.
Tedarrighroones.—Ibid., p. 812.
Tedderighroones.—Index, op. cit.
Tedirighroonas.—Conference of 1756, ibid., vol. vii, p. 55.
Tehotirigh.—Hale, in Proc. Am. Philosoph. Soc., 1883–'84, vol. xxi, p. 11 (dialectic Iroquois form).
Tehutili.—Ibid. (dialectic Iroquois form).
Tentilves.—Boudinot, Star in the West, 1816, p. 129 (for Teutilues).
Tetarighroones.—Mt. Johnson Conference (1753) in N. Y. Doc. Col. Hist., vol. vi, p. 814.
Tetero.—Byrd (1729), History of the Dividing Line, 1866, vol. i, p. 189.
Teuteloe.—Macauley, History of New York, 1829, vol. ii, p. 180.
Thedirighroonas.—Index, op. cit.

Thoderighroonas.—Conference of 1756 in N. Y. Documentary Colonial History, vol. vii, p. 136.
Tiederighroenes.—Cannajohary Conference (1759) in ibid., vol. vii, p. 380.
Tiederighroonas.—Mount Johnson Conference (1755) in ibid., vol. vi, p. 982.
Tiederigoene.—Stone, Life of Sir William Johnson, 1865, vol. i, p. 485, note.
Tiederigroenes.—Mount Johnson Conference, op. cit., p. 964.
Tiutei.—Hale in Proc. Am. Philosoph. Soc., 1883–'84, vol. xxi, p. 11 (Iroquois dialectic form).
Tiuterih.—Ibid (Iroquois dialectic form).
Toalaghreghroonees.—Albany Conference, 1748, in N. Y. Documentary Colonial History, vol. vi, p. 447 (misprint).
Toataghreghroones.—Ibid., p. 441, note.
Toderechrones.—Albany Conference, 1722, op. cit., vol. v, p. 671.
Toderichroone.—Albany Conference, 1717, op. cit., vol. v, p. 491.
Todericks.—Boudinot, Star in the West, 1816, p. 100.
Todevigh-rono.—Johnson map, 1771; fide Hale, Proc. Am. Philosoph. Soc., 1883–'84, vol. xxi, p. 8·(misprint, *v* for *a*).
Todirichroones.—Albany Conference, 1722, op. cit., vol. v, p. 673.
Tolera.—Batts, 1671, op. cit., vol. iii, p. 194 (misprint).
Tolere.—Lambreville, 1686, fide Hale, op. cit., p. 2 (misprint).
Toleri.—Index, op. cit., p. 313.
Torteros.—Logan, History of Upper South Carolina, 1859, vol. i, p. 33 (misquotation).
Totaly.—Macauley, History of New York, 1829, vol. ii, p. 166.
Totaro.—Dorsey, manuscript information. (A district in Brunswick County, Virginia, named from the tribe.)
Toteloes.—Schoolcraft, Indian Tribes, 1853, vol. iii, p. 196.
Toteras:—Brickell, Natural History of North Carolina, 1737, p. 343.
Toteris.—Index, op. cit., p. 313.
Toteros.—Lawson (1714), History of Carolina (reprint, 1860), p. 83.
Totierono.—Vaudreuil Conference (1756) in N. Y. Documentary Colonial History, vol. x, p. 500.
Totiris.—Chauvignerie (?), 1736, in ibid., vol. ix, p. 1057.
Totora.—Clayton (1671) in Fernow, Ohio Valley, 1890, p. 221.
Totteros.—Spotswood (1711) in Burk, History of Virginia, 1805, vol. iii, opposite p. 89.
Tutecocs.—Johnson (1763) in N. Y. Doc. Col. History, vol. vii, p. 582 (misprint).
Tuteeves.—Plan of Management (1764) in ibid., vol. vii, p. 641 (misprint).
Tutela.—Brainerd (1745) in Day, History of Pennsylvania, 1843, p. 525.
Tutele, Tutelegi.—Gatschet, Shawano MS. (Shawano singular and plural forms).
Tutelee.—Zeisberger (1782), Diary, 1885, vol. i, p. 115.
Tuteloes.—German Flats Conference (1770) in N. Y. Documentary Colonial History, vol. viii, p. 229.
Tutie.—Hale, op. cit., p. 11 (Iroquois dialectic form).
Tutloe.—Macauley, op. cit., p. 169.
Tuttelars.—Document of 1756 in Rupp, Northampton County, 1845, p. 106.
Tuttelee.—Jones, Ojibway Indians, 1861, p. 21.
Tutulor.—Peters (1761) in Mass. Hist. Soc. Coll., 4th series, 1871, vol. ix, p. 440.
Yesan.—Hale, Letter of 1877, in Bureau of Ethnology (proper tribal name).
Yesah, Yesang.—Hale, op. cit., p. 11 (proper tribal name).

THE MONACAN PROPER.

The history of the Monacan tribes of Virginia belongs to two distinct periods, the colonization period and the colonial period. By the former we may understand the time of exploration and settlement from the first landing of the English in Virginia to the expeditions of Lederer

and Batts, in 1670 and 1671, which supplied the first definite information in regard to the country along the base of the mountains. Under the colonial period we may include everything else, as after the Revolution the small remnant incorporated with the Iroquois in Canada virtually disappeared from history. Up to 1670 the Monacan tribes had been but little disturbed by the whites, although there is evidence that the wars waged against them by the Iroquois were keeping them constantly shifting about. Their country had not been penetrated, excepting by a few traders who kept no journals, and only the names of those living immediately on the frontiers of Virginia were known to the whites. Chief among these were the Monacan proper, having their village a short distance above Richmond. In 1670 Lederer crossed the country in a diagonal line from the present Richmond to Catawba river, on the frontiers of South Carolina, and a year later a party under Batts explored the country westward across the Blue ridge to the headwaters of New river. Thenceforward accounts were heard of Nahyssan, Sapona, Totero, Occaneechi, and others, consolidated afterward in a single body at the frontier, Fort Christanna, and thereafter known collectively as Saponi or Tutelo. The Monacan proper form the connecting link between the earlier and the later period. The other tribes of this connection were either extinct or consolidated under other names before 1700, or were outside of the territory known to the first writers. For this reason it is difficult to make the names of the earlier tribes exactly synonymous with those known later, although the proof of lineal descent is sometimes beyond question.

We shall deal first with the Monacan and confederated tribes mentioned by Smith. According to this explorer the Monacan confederacy in 1607 held the country along James river above the Powhatan, whose frontier was about the falls at which Richmond was afterward located. Among the tribes of the confederacy Smith enumerated the Monacan proper, the Mowhemenchugh, Massinnacack, Monahassanugh, and Monasickapanough, and says there were others, which he does not name. Like their neighbors, the cognate Manahoac on the Rappahannock, they were "very barbarous" and subsisted chiefly by hunting and by gathering wild fruits. They were in alliance with the Manahoac and at constant war with the Powhatan, and in mortal dread of the Massawomeke or Iroquois beyond the mountains (Smith, 7). He seems to imply that the Monacan tribes named spoke different languages, although in another place (Smith, 8) we are led to infer that they had but one. The difference was probably only dialectic, although the cognate and confederate tribes farther southward probably used really different languages.

Strachey derives the name Monacan from the Powhatan word *monohacan* or *monowhauk*, "sword," while Heckewelder, through the Delaware language, translates it "spade" or "digging instrument." It is more probable that the word is not Algonquian at all, but that the

tribal names given by Smith are approximations to the names used by the tribes themselves. The prefix *ma*, *mo*, or *mon*, which occurs in all of them, may be the Siouan *ma*", "earth" or "country." Monahassanugh is the Nahyssan of Lederer, and Monasickapanough may possibly be the original of Saponi.

The principal village of the Monacan in Smith's time was Rasauweak or Rassawek, located in the fork of James and Rivanna rivers, in what is now Fluvanna county, Virginia. The village known sixty years later as "Monacan Town" was identical with the Mowhem[en]cho or Massinnacack of Smith's map (Smith, 9).

The English having established themselves at Jamestown and explored the bay and the lower courses of the principal rivers, were anxious to penetrate the interior toward the head of the James, with an eye particularly to the discovery of minerals. In this connection it may be stated that coal was afterward discovered and worked with profit near the Monacan town. To accomplish their purpose the more readily they strove to obtain the aid of Powhatan under the specious pretext of revenging him upon the Monacan, but the proud chieftain, jealous of the encroachments of the strangers, replied that he could avenge his own injuries, and refused to lend them guides or assist them in any way. Finally, in the fall of 1608, a party of 120 men under Newport set out from the falls of the James and marched about 40 miles inland up the river, returning in about a week, after having discovered two of the Monacan villages, Massinacak and Mowhemenchouch. They evidently met no friendly reception from the Monacan, which is hardly to be wondered at in view of the fact that the whites were scheming to induce the Powhatan to make war upon that tribe in order to get possession of their country. As Powhatan had refused to furnish guides, they seized a Monacan chief, and, after tying him, forced him to go with them and point out the way, which was not conducive to friendlier feelings in future contacts. After making trial of several mineral deposits, they returned without having accomplished much in the way of either discovery or negotiation with the Indians (Smith, 10). This was the first entry into the Monacan country.

In the next year (1609) the English made a settlement at the falls of the James, in the immediate vicinity of the principal residence of Powhatan. The site chosen proving unfavorable, they coolly proposed to Powhatan that he should surrender to them his own favorite village and further pay a yearly tribute of corn for the pleasure of their company, or else give them the Monacan country, as though it was his to give. The old chief made no bargain, but in a short time his people were loud in their complaints that the English, who had promised to protect them from their enemies, were worse neighbors than the Monacan themselves (Smith, 11).

After this no more was heard of the Monacan for sixty years. The English were settled on their border, and of course were constantly

encroaching upon them, and, like all the Virginia tribes, they rapidly wasted away. The Powhatan on the east probably kept up their desultory raids so long as they themselves were in condition to fight, and from numerous chance references we know that the Iroquois were constantly striking them in the rear. They probably suffered more or less by the relentless war waged by the Virginians against the Powhatan from 1622 to 1645, at one time during which it was enacted that there should be three annual expeditions to sweep the whole country from the sea to the heads of the rivers for the utter extermination of the Indians. They were also directly in the track of the Rechahecrian (Rickohockan, Cherokee), who in 1656 (or 1654) descended from the mountains and ravaged the country as far as the falls of the James, where they defeated the combined forces of the English and Pamunki in perhaps the bloodiest Indian battle ever fought on the soil of Virginia (Neill; Burk, 2). The traders were probably among them before this time, as we find that in 1643 a party was authorized to explore the country west and south of Appomattox river, with the right to trade with the Indians for fourteen years (Neill). In 1665 stringent laws were enacted for the government of the Indians, and they were no longer allowed to choose their own chiefs, but were compelled to accept chiefs appointed by the governor (Neill). It is quite plain that all the Virginia tribes alike had now become mere dependents of the English. A remark by Lederer indicates that the Saponi were at this time carrying on a war with the whites, and from the harsh regulations made by Virginia it is probable that the Monacan and others nearer home were also concerned.

In 1669 the Manachee, or Monacan, were reduced to 30 bowmen (Neill, 1), with perhaps a total population of 100 or 120. No other tribe of the confederacy is named in the census of that year, the tribes known later being still beyond the borders of the settlements. In 1670 the German traveler, John Lederer, under a commission from the governor of Virginia, explored the country from the settlement at James falls (Richmond) southwestward through Virginia and North Carolina to Catawba river. Two days above the falls he came to the village of the Monacan, who received him with friendly volleys from their firearms. From this and other references it appears that the warriors of the Virginia frontier, although still called "bowmen," were already pretty well supplied with guns. This village, known then and later as "Monacan Town," was on the southern side of James river, about 20 miles above the present Richmond, and within the present limits of Powhatan county, Virginia. The Indian plantations extended for 3 miles along the river, between two small streams known as Monacan and Powick creeks. In 1699 a colony of French Huguenots took possession of the spot, which still retained the name of Monacan Town, although the Indians had disappeared (Beverley, 1; V. H. S., 1). The village seems identical with the Mowhem(en)cho of Smith's map of 1609.

Near the village Lederer noticed a pyramid of stones, and was told that it represented the number of a colony which had left a neighboring country because of overpopulation, a condition easily reached among hunting tribes. The emigrants, having been chosen by lot, had come to their present location under the leadership of a chief called Monack, from whom they derived their name of Monacan (Lederer, 1). As the explorer stopped with them only long enough to learn the road to the next tribe, his version of their migration legend must be taken with due allowance.

In another place Lederer states that the country between the falls of the rivers and the mountains was formerly owned by the "Tacci" or "Dogi," who were then extinct, and their place occupied by the Mahoc (not identified), Nuntaneuck or Nuntaly (not identified), Nahyssan (Monahassano or Tutelo), Sapon (Saponi), Managog (Mannahoac), Mangoack (Nottoway), Akenatzy (Occaneechi), and Monakin. All these, he says, had one common language, in different dialects. This was probably true, except as to the Nottoway, who were of Iroquoian stock. He describes the region, the piedmont section of Virginia and Carolina, as a pleasant and fruitful country, with open spaces clear of timber and abounding in game. Farther on he says again that the Indians of this piedmont region are none of those whom the English removed out of Virginia, but that they had been driven by an enemy from the northwest and directed to settle here by an oracle, according to their story, more than four hundred years before. He also says that the ancient inhabitants of the region, presumably the Tacci, were far more rude and barbarous than the more recent occupants, and fed only on raw flesh and fish, until these latter taught them how to plant corn and instructed them in the use of it (Lederer, 2). As Lederer's narrative was written originally in Latin, his names must be pronounced as in that language.

In regard to the origin of these tribes, Lawson, speaking of the Indians of Virginia and Carolina, says that they claimed that their ancestors had come from the west, where the sun sleeps (Lawson, 1). The Catawba, as will be shown later on, had a tradition of a northern origin. All these statements and traditions concerning the eastern Siouan tribes, taken in connection with what we know of the history and traditions of the western tribes of the same stock, seem to indicate the upper region of the Ohio—the Alleghany, Monongahela, and Kanawha country—as their original home, from which one branch crossed the mountains to the waters of Virginia and Carolina while the other followed along the Ohio and the lakes toward the west. Linguistic evidence indicates that the eastern tribes of the Siouan family were established upon the Atlantic slope long before the western tribes of that stock had reached the plains.

The Tacci or Dogi, mentioned as the aborigines of Virginia and Carolina, may have been only a mythic people, a race of monsters or unnatural beings, such as we find in the mythologies of all tribes. They have

no relation to the Doeg, named in the records of the Bacon rebellion in 1675, who were probably a branch of the Nanticoke.

This seems to be the last appearance of the Monacan in history under that name. Beverley, in his history of Virginia, published in 1722, makes no mention of them in his list of existing tribes, but in speaking of the Huguenot colony of 1699, already mentioned, says that these exiles settled on a piece of very rich land on the southern side of James river, about 20 miles above the falls, "which land was formerly the seat of a great and warlike nation of Indians called the Monacáns, none of which are now left in these parts; but the land still retains their name, and is called the Monacan Town" (Beverley, 2). It is probable that between 1670 and 1699 the small remnant had removed westward and joined the Nahyssan (Tutelo) and Saponi.

On leaving the Monacan, Lederer passed through the territory of the Mahock, mentioned later on, and then, with a single Indian companion, left James river and turned southwestward. After traveling four days over a rough road without meeting Indians or signs of habitation, he arrived at "Sapon, a town of the Nahyssans," situated on a tributary of the upper Roanoke. His estimates of distances are too great, but from a comparison of his narrative with that of Batts, written a year later, it seems probable that the Sapon village was on Otter river, a tributary of the Staunton, or Roanoke, southwest of Lynchburg, Virginia. He describes the village as situated on high land, by the side of a stately river, with rich soil and all the requisites for a pleasant and advantageous settlement. The name Sapon or Saponi may possibly have a connection with the Siouan (Dakota) word *sapa*, "black." The chief resided at another village, called Pintahæ, (p. 127), not far distant, and equally well situated on the same river.

Lederer states that the Nahyssan had been constantly at war with the whites for ten years past, notwithstanding which he ventured to go among them, trusting to the trading goods which he carried to procure him a welcome; for he had heard that they never offered any injury to a small party from which no danger could be apprehended. In another place he observes that Totopotomoi, the Pamunki chief, had been killed while fighting for the English against the Mahock and Nahyssan. This event occurred during the invasion of the Rechahecrian (Cherokee) in 1656, and if Lederer's statement be true it would prove that the Siouan tribes of Virginia had aided the Cherokee in this invasion. This is quite likely, as we know that the upper tribes had always been the enemies of the Powhatan, living lower down. It is probable also that the war mentioned by Lederer had been inaugurated in that year. However, the event justified his calculations, for after questioning him closely as to whence he came, whither he went, and what his business was, his answers, with the trinkets which he presented them, satisfied them that he intended no mischief, and they welcomed him with every demonstration of friendship. They even went so far as to offer a "sacrifice"—probably a ceremonial dance—in his

honor, and solemnly consulted their "medicine" to know whether they should not admit him to their council and adopt him into their tribe and induce him to stay with them by giving him for a wife the daughter of one of their principal men. With some difficulty he waived the honor and got away by promising to return to them before many months (Lederer, 3), a promise which, however, he failed to keep.

In Nahyssan we have the Monahassanugh of Smith, the Hanohaskie of Batts, and the Yesang of Hale. The last is evidently the generic root word, the prefix *Mo*, *Mona*, or *Na* in the other forms probably giving a specific local application to the common term. Thus from Lederer's statement that Sapon was a Nahyssan town we understand that the Saponi were a subtribe or division of the people who knew themselves as Yesang. Pintahæ was the local name of another tribe or settlement included under the same generic designation. This is the first mention of the Saponi, the Tutelo being first named the following year by Batts.

The Nahyssan chief is described as an absolute monarch. The people were tall, warlike, and rich. Lawson also, thirty years later, describes them as tall and well built. In their little temples or medicine lodges they had large quantities of pearls, which they had taken in war from the southern tribes bordering on Florida, and which were as highly prized as among the whites. Their tribal ensign consisted of three arrows (Lederer, 4). In this connection Beverley states that the Indians of each Virginian tribe had a particular tribal mark painted on the shoulder to distinguish themselves when away from home. A common tribal mark consisted of one, two, or three arrows arranged to point upward, downward, or sidewise, and the Virginia assembly found this system of aboriginal heraldry of such practical use in distinguishing friends from enemies that they had these designs stamped on metal badges which they distributed in quantities to each of the friendly tribes, and also enacted a law that no Indians should come among the settlements without them (Beverley, 3).

Lederer gives some general information in regard to these interior tribes which may be of interest here. In his hints to traders he advised them to carry, to those nearest the frontier, trading cloth (of which a yard and a half sufficed to make an Indian matchcoat or mantle), together with axes, hoes, knives, scissors, and all kinds of edged tools. Arms and ammunition would be eagerly purchased, but this trade was contraband, notwithstanding which it appears from various statements that some of the tribes were already well supplied in this respect. For the remoter tribes the best trading articles were small mirrors, pictures, beads, bracelets, knives, scissors, and all kinds of gaudy trinkets and toys that were light and easily carried. The goods were frequently paid for by the Indians with their native wampum, which he describes as their current coin, or with pearls or vermilion, or sometimes, in the south, with pieces of silver obtained from the Indians adjoining the Spaniards. He shows himself informed in all the methods of wheedling

an Indian, even to making him drunk preparatory to a trade, and lays down the cardinal principle, as good now as then, that "in dealing with the Indians you must be positive and at a word." On approaching an Indian village the traveler was advised to first learn through his scouts whether the tribe held any communication with the Susquehanna, in which case he should give notice of his approach by firing a gun. With other tribes this was to be avoided, as these were ignorant of the use of firearms, and would thus be frightened and disposed to some treacherous act. From this it would seem that the Susquehanna, living at the head of Chesapeake bay, were the medium through which the Virginia and Carolina Indians obtained firearms. Lederer's guide on this journey was himself a Susquehanna. On entering the settlement the traveler was not to go into any house until invited, when he would be led in bound like a prisoner, a curious custom, which they applied to friends and foes alike. An invitation from the old men should be accepted in preference to one from the younger warriors, and the guest was advised to be careful to refuse nothing that was set before him, or in any other way to slight their courtesy in the least, as they were jealous of their dignity and revengeful when angered. Traders were enjoined not to fail to go the rounds of their camp at the close of the evening, for it was then, and early in the morning, that danger was to be anticipated; in the night time the Indians never made an attack. This applies also to our modern prairie tribes, arising from a belief common among them that an Indian killed at night will be forever in darkness in the spirit world. It is plain from Lederer's account that traders generally were as unscrupulous, and Indians as uncertain, two centuries ago as today.

For counting, they used pebbles, or bundles of short reeds or straws. Heaps of stones indicated the number of persons killed on a battle-ground, or of emigrants to some distant region. Time was measured, and a rude chronology was arranged by means of strings of leather with knots of various colors, very much as in Peru. This system proved so convenient in dealing with Indians that it was adopted for that purpose by a governor of South Carolina, as shown by an incidental reference in Lawson. At certain ceremonies reeds or straws were arranged in a particular order, and left thus in place after the ceremony as a record of the character of the performance there enacted. They were never disturbed, as it was deemed a sacrilege to interfere with them. If the explorer's account can be believed they had a highly developed pictograph system, by means of which they symbolized not only physical things but also mental qualities. Thus, swiftness was indicated by the figure of a deer, wrath by that of a serpent, courage by the picture of a lion (panther), and fidelity by that of a dog. The English were symbolized under the figure of a swan, on account of their white complexion and their power of flight across the sea.

Lederer's account of their religion is too general to be definite, and he neglects to state to what particular tribal language the Indian names quoted belong. They believed in a supreme creator (?) under various names, to whom only the high priest offered sacrifice. This supreme being, however, was supposed to pay no heed to any earthly matters; so these were committed to the care of lesser spirits, good or bad as the case might be, to whom the ordinary medicine-men offered prayers and ceremonial propitiation. By Lederer's supreme god, to whom only the high priest sacrificed, may perhaps be understood the special palladium or "medicine" of the tribe, in the keeping of a priest of a particular family or order.

They had a system of four gentes (as before remarked, it is impossible to know how many or to what particular tribes this statement applies), called by the names of four women, Pash, Sepoy, Askarin, and Maraskarin, from whom they derived their origin, and who were believed to be the common ancestors of the human race. They had a strict marriage and kinship system, based on this clan division, with descent in the female line. Marriage within the clan was regarded as incest and was punished with great severity. Even in death this division was followed out and separate quarters of their burial places were assigned to each of the four clans. The dead were wrapped in skins of animals and buried with food and household properties deemed necessary for the use of the ghost in the other world. When a noted warrior died, prisoners of war were sometimes killed at the grave to accompany him to the land of the dead. Their spirit world was in the west, beyond the mountains and the traditional western ocean.

Their traditional history was delivered in the form of long narratives from the fathers to the children, who were obliged to learn them by heart. Although ignorant of books and letters, they were trained in expression and oratory, and their speakers were frequently men of much judgment and eloquence. Children were ruled by persuasion instead of command, and were never punished. On one occasion, while among the Sara, a little boy shot an arrow at Lederer's horse, and when the traveler spurred the animal out of his reach, the young savage tried to send his next arrow through the body of the rider. With much trouble the explorer was able to pacify him with small trinkets, but the affair roused such a commotion that the old men had to take the white man and his horse under their protection to save them from injury (Lederer, 5).

Beverley gives several additional facts in regard to the customs and beliefs of the tribes of this section, with more particular reference to the Occaneechi, whose dialect was the common language of trade and religion. Strangers were received with the pipe of peace, which was made larger than the ordinary pipe and adorned with the wings and feathers of birds, or with other ornaments. The chief of the village filled and lighted the pipe and handed it to the visitor, who, if on a

friendly errand, accepted it and took a few whiffs and then returned it to the giver, who, after drawing a few puffs himself, passed it over to the second man of the delegation, and so on. A refusal to smoke on the part of the stranger was regarded as a sign of hostility. They were said to believe in a good spirit and an evil one. To the former they paid but little attention, considering it a waste of effort, but took particular pains to conciliate the other with prayer and sacrifice. The medicine-men had great influence, and used the Occaneechi in their ceremonies as a sacred language. Years were counted by winters and were divided into five seasons—the budding or blossoming, the ripening, the midsummer, the harvest or fall, and the winter. Months were counted by moons, and the day was measured by sunrise, noon, and sunset (Beverley, 4).

General accounts of the arts, customs, and ceremonies of these tribes will be reserved for another occasion, and attention may be confined in this paper to the more specific references. Before going further it may be observed that the attempted identification of Lederer's route by Hawks, in his history of North Carolina, seems to be entirely incorrect. After making him swing around a narrow circle instead of proceeding along the lines of the trading path toward a definite point, he leaves the traveler floundering in the marshes of Albemarle sound, when in fact he must have been on Catawba river on the border of South Carolina, and finally gives up the identification in despair with the statement that "Lederer's itinerary presents difficulties which we confess we can not satisfactorily solve."

From the Nahyssan and Saponi Lederer went on into Carolina. In the next year, 1671, an exploring party under Thomas Batts, with two Indian guides, left the Appomattoc village (now Bermuda Hundred, Virginia), at the mouth of the Appomattox, to discover what lay beyond the mountains. Traveling nearly due westward about 140 miles according to their estimate they arrived at the "Sapong Town" (misprint for Sapony), where they were welcomed with firing of guns and plenty of provisions, and were kindly entertained. It is evident that Lederer's visit the year before had left behind a favorable impression toward the whites instead of the former hostility. According to the best study of their route, this village was probably on Otter river, a northern tributary of the Roanoke, in what is now Campbell county, Virginia, nearly south of Lynchburg. It was off the line of the Occaneechi trading path, which they had left behind them the first day.

Procuring a Saponi guide they went on to the village of the "Hanohaskies," which was estimated as 25 miles distant north of west, at no great distance from the mountains, and situated on an island in the "Sapong river." This was probably the northern branch of Staunton river, in the present Bedford county, Virginia. The Hanohaski (probably a misprint for Manohaski) are the Monahassanugh of Smith's map of 1609, on which they are located indefinitely southwest of the junction of the James and the Rivanna. From this tribe they met the same friendly

reception. Leaving there a sick man of their party, they started on again the next day toward the "Tolera town" in the mountains. After going, according to their estimate, about 100 miles in a general southwesterly direction, crossing the "Sapong river" several times and climbing several smaller mountain ridges, they came to the Tolera (misprint for Totera or Tutelo) village located on the headwaters of the Roanoke (Dan) and encircled by mountains. The site was probably about the present state line southwest of Stuart, in Patrick county, Virginia, or possibly within the limits of North Carolina. Here again they were "exceedingly civilly entertained," and having rested a few days they pushed on across the Blue ridge and came down on the other side to the headwaters of New river. After making some further explorations in that direction, they recrossed the mountains and came back as they went, meeting from Tolera, Hanohaski, and Sapong the same kind treatment that they had experienced on their outward journey, and at last arrived at the Appomattoc town after an absence of exactly one month. From their narrative it is evident that the three tribes mentioned, all of whom had already obtained firearms, were in alliance and were also friendly with the Mohetan, living west of the Blue ridge (N. Y., 5).

The Hanohaskie village of Batts may be the Pintahæ of Lederer. The latter did not meet the tribe here desigated as the Tolera, as they were far remote from the regular lines of travel, and after leaving the village which he calls Sapon he turned off to strike the trail which crossed the Roanoke at the Occaneechi village about Clarksville, Virginia. The chief difficulty in comparing the narratives arises from the fact that the names Yesang and Tutelo, in their various forms, are used both specifically and collectively.

COLLATERAL TRIBES.

Before treating of these better known names, several other tribal names or synonyms, for each of which there is but a single authority, may be mentioned. They were all probably of the same Manahoac or Monacan connection, but it is impossible to identify them positively with any of the tribes mentioned by Smith or with any of those prominent in the later colonial records. This is not necessary, however, as Smith himself, in speaking of the two Virginia confederacies just referred to, distinctly states that each had other tribes besides those which he names, while as for the interior of Carolina, it was entirely unknown excepting along the line of the great trading path until after the Tuskarora war of 1711 and the Yamasi war of 1715 had brought about an upheaval and readjustment of tribal relations by which many of the old names disappeared and new ones took their place. In the meantime the Indian wars of Bacon's rebellion and the constant inroads of the Iroquois had served further to complicate the problem.

The Mahoc.—Lederer is the sole authority for this tribe. From his narrative it appears that in 1670 they were living on the upper James,

with their village at the junction of a stream coming in from the north which he judged to be about 100 miles above the Monacan town. This estimate is too great, but it is probable that they were located about the foothills east of the Blue ridge. The name suggests the Manahoac, but, as he mentions both Mahoc and Managog in a list of tribes, they may have been distinct. From his reference it seems that they were hostile to the English, and he states that Totopotomoi, the Pamunki chief, had been killed while fighting for the whites against the Mahoc and Nahyssan. As this chief was killed while fighting at the head of his men, side by side with the English, to drive back the Rickohockan invasion in 1656, it would seem that the Rickochokan (Cherokee) were joined by Siouan tribes in their descent upon the lowlands. The Mahock are mentioned as speaking the same language, with dialectic difference, common to the Monacan, Nahyssan, Saponi, and other tribes of that section. Lederer passed through their territory on his way to the Saponi, but apparently did not meet any of them. The name is intended to be pronounced with the Latin vowel sounds (*Mahoc*, Lederer, p. 2; *Mahock*, ibid., pp. 7, 9, 11).

The Nuntaneuck or Nuntaly.—This tribe is mentioned as speaking the common language of the Monacan, Nahyssan, Saponi, and others, and as having occupied the piedmont country jointly with those tribes after the extinction of the Tacci. Their name also is to be pronounced as in Latin (Lederer, p. 2).

The Mohetan.—These Indians are mentioned in the narrative of Batts' exploring expedition into western Virginia in September, 1671. After crossing the Blue ridge to the headwaters of New river the party came upon recently cleared cornfields along the stream, from which it appeared the Mohetan had but lately removed. On their return to the Tutelo village on a head stream of Roanoke or Dan river, they found a Mohetan Indian who had been sent by his people to learn if the English had come with hostile purpose. Being assured to the contrary, and gratified with a small present of powder, he told the explorers that when they had reached their farthest point on New river, apparently a few miles east of the present West Virginia line, they had been very near the Mohetan settlement, and that the next people beyond lived in a plain country from which came abundance of salt. This was probably about the present Mercer Salt Works on New river, in Summers county, West Virginia, or Salt pond, in the adjacent Giles county, Virginia, so that the Mohetan must have lived within the mountains at the head of New river on the western border of Virginia. They knew nothing of what was beyond the salt plains. From the narrative it is evident that they were an agricultural tribe, probably using salt—which was not commonly used by the eastern tribes,—were already acquainted with firearms, and were at this time on good terms with the Tutelo. Although this is the first recorded expedition so far into the mountains, the party found traces of previ-

ous white visitors considerably west of the Blue ridge. In this name the initial *mo* may be the Siouan root *ma*ⁿ, "earth" or "country," and the final *ton* may be the Siouan *to*ⁿ or *to*ⁿ*wa*ⁿ. "village" or "settlement," which appears in the tribal names Teton, Yankton, Sisseton, etc. (*Mohetan, Moheton*, p. 196, N. Y., 6).

The Meipontsky or Meipoutsky.—These seem to be mentioned only in the report of the Albany conference of 1722, convened at the instance of Governor Spotswood to put an end to the inroads of the Iroquois against the Virginian tribes. They are named as one of the five tribes then living near Fort Christanna and known collectively to the English as Christanna Indians and to the Iroquois as Todirichroone; the four others being the Saponi, Occaneechi, Stenkenock (Stegaraki), and Tutelo. They were probably one of the Monacan or Manahoac tribes, although they can not be identified with any of those named by Smith; and as they do not appear in the later records we may assume that their existence became merged in that of the Saponi and Tutelo (*Meipontsky*, N. Y., 7; *Meipoutsky*, Byrd, 5).

THE SAPONI AND TUTELO.

The Tutelo and Saponi tribes must be considered together. Their history under either name begins in 1670.

As already stated, Monahassanugh and Nahyssan are other forms of *Yesa*ⁿ, the name given to themselves by the last surviving Tutelo, and which seems to have been the generic term used by all the tribes of this connection to designate them as a people. The name Saponi (Monasickapanough ?) was generally limited to a particular tribe or aggregation of tribal remnants, while the Iroquois name Tutelo, Totero, or Todirich-roone, in its various forms, although commonly used by the English to designate a particular tribe, was really the generic Iroquois term for all the Siouan tribes of Virginia and Carolina, including even the Catawba. In 1722 the remnants of all the tribes of Virginia and the adjacent parts of Carolina, included under this general designation by the Iroquois, had been gathered at Fort Christanna and were commonly known collectively as Christanna Indians or Saponi. After their removal to the Iroquois country in the north the Iroquois collective term, Tutelo, became more prominent. In deference to Hale, who first established their Siouan affinity, we have chosen to use the form Tutelo, although Totero is more in agreement with the old authorities. With the Iroquois it takes the tribal suffix *roně*, as Todirich roone. Hale states that, so far as known, the name has no meaning either to the Tutelo, who call themselves Yesang, or to the Iroquois (Hale, 2). As the name is used by Batts and Lawson it probably belongs to some southern language and was adopted by the Iroquois. It frequently happens that Indian tribes can not interpret their common tribal designations, but know themselves simply as "the people."

The next reference to either of these tribes is in 1686, when the French missionary Lambreville reported that the Seneca of New York were preparing to go against the "Tolere," a misprint for Totere (Hale, 3). In 1699 we find the Earl of Bellomont writing from New York as to the convenience of Carolina for treaty with the Shatera (misprint of Totera), Twichtwicht (Miami), and Dowaganhas (Shawano) Indians, "and a world of other nations," which the northern tribes had informed him were as numerous as the sands on the seashore (N. Y., 8).

In their frontier position at the base of the mountains the Saponi and Tutelo were directly in the path of the Iroquois, whose war trail toward the Catawba crossed the Dan at a point between the mouths of Smith river and Mayo river, about on the line of the present railroad (Byrd, 6). Unable to withstand the constant assaults of their northern enemies, the two western tribes abandoned their villages and removed (some time between 1671 and 1701) to the junction of the Staunton and the Dan, where they established themselves adjoining their friends and kinsmen the Occaneechi, whose history thenceforth merges into theirs. The Occaneechi, of whom more will be said later, although now themselves reduced by the common enemy, had been an important tribe They occupied at this time a beautiful island about 4 miles long, called by their tribal name, lying in the Roanoke a short distance below the forks of the stream, in what is now Mecklenburg county, Virginia. Above and below Occaneechi island, in the same stream, were two other islands, of nearly equal size. The Saponi settled on the lower of these, while the Tutelo took possession of the upper one just at the confluence of the two rivers. How long they remained there is not definitely known, but it is evident they were not able to hold their position, even with the river on all sides as a protecting barrier, for in 1701 all three tribes were far down in Carolina uniting their decimated forces and preparing to remove into the English settlements. They may have been driven from their position on the Roanoke by that general Indian upheaval, resulting from the conquest of the Conestoga or Susquehanna by the Iroquois about 1675, which culminated in Virginia in the Bacon rebellion. In 1733 Byrd visited the islands, and found tall grass growing in the abandoned fields. On the Tutelo island he found a cave where, according to his story, "the last Tetero king," with only two men, had defended himself against a large party of Iroquois and at last forced them to retire (Byrd, 7).

After Lederer and Batts, the next definite information comes from John Lawson, the surveyor-general of North Carolina. With a small party he left Charleston, South Carolina, on December 28, 1700, and, after ascending Santee and Wateree rivers to the Catawba country, struck across and came out about seven weeks later on Pamlico river in North Carolina. A considerable portion of his journey was along the great Indian trail and trader's route, known to the Virginia traders as the Occaneechi or Catawba path, which extended from Bermuda Hundred, on James river, in Virginia, to Augusta, Georgia. He had

intended to follow this trail to Virginia, but was obliged to leave it at the Occaneechi village (near the present site of Hillsboro, North Carolina), and turn southeastward on account of the alarm created by a fresh inroad of the dreaded Iroquois.

While stopping at the village of the Waxhaw on a small eastern tributary of the Catawba, just within the limits of South Carolina, a messenger arrived from the Saponi to arrange some tribal business with the Waxhaw. The visitor had his entire face painted with vermilion, and carried a cutlass in his belt and a gun in his hand. His coming was celebrated that night by a masquerade dance, to which Lawson and his party were invited.

Continuing on his journey, in the course of which he found several fresh reminders of the Iroquois in the shape of stone heaps erected to commemorate several of their victims slain near the path, he arrived at last at the Saponi village, situated on Yadkin river, in the nighborhood of the present Salisbury, North Carolina. Lawson calls the stream Sapona, and incorrectly supposed it to be a branch of Cape Fear river. The name is still retained in connection with a small village a few miles northeast of Salisbury in Davidson county. He has much to say of the beauty of the stream, making constant music as it rippled over its rocky bed in unison with the songs of innumerable birds on the hills round about. He declares that all Europe could not afford a pleasanter stream, and describes the surrounding country as delicious, leaving nothing to be desired by a contented mind.

He found the people as friendly as the location was agreeable, and rested there several days as the special guest of the chief, who had lost an eye in defense of an English trader, and who added to his dignity as a chief the sacred character of a medicine-man. While here the Englishmen were well entertained with feasting and presents of game and medical dissertations by one of the Indian doctors. Near the village they noticed several stone sweat-houses, which were in frequent use, especially for rheumatic pains due to exposure in the woods.

From one of the Totero with whom he talked at this village he found that a powder made from the so-called bezoar stone, a hairy concretion sometimes found in the stomach of the deer and other ruminants, was in great repute among their hunters, who believed that when blown into the eyes it strengthened the sight.

The Saponi had recently taken prisoner several "Sinnagers" (Iroquois), whom they were preparing to burn when Lawson arrived. The burning was to be by the horrible splinter torture, in which the body of the victim was stuck full of pine splinters, which were then lighted like so many candles, while the sufferer was compelled to dance around a fire until his strength failed and he fell, when the tomahawk put an end to his agony. A ceremonial feast was always an accompaniment of the tragedy. Before the burning, however, some "Toteros" (Tutelo) came down from their tribe living in the neighboring mountains toward the west, probably about the headwaters of the Yadkin, and asked posses-

sion of the prisoners in order to send them home to their own people in the north, in return for a generous act of the Iroquois who had some time before captured some Totero and, instead of killing them by torture in the usual fashion, had treated them kindly and then released them to go back to their friends, with the parting message that by such conduct they might hope to bring about a permanent peace. The matter was debated by the Saponi, who finally delivered the prisoners to the Totero to be by them conducted back to their home in the north. They repented of their kindness, however, a night or two later, when a terrible storm nearly blew down the village, all owing, so the chief said, to the devil's anger because they had not put the prisoners to death. However, as the chief was a priest as well as a king, he ran out into the storm and began his conjurations at a great rate, and, said Lawson, "I thought he would have been blown away or killed before the devil and he could have exchanged half a dozen words; but in two minutes the wind was ceased and it became as great a calm as ever I knew in my life"—evidently the first Carolina cyclone on record.

Lawson described the Totero as tall and robust, which he ascribes to their plentiful diet of buffalo, elk, and bear meat. This agrees with Lederer's account of the Nahyssan thirty years before. By this time (1701) the Saponi and Tutelo had been driven entirely out of Virginia, where Lederer and Batts had found them in 1670–'71, and had become so reduced in numbers that they were then combining with the Keyauwee, Occaneechi, and Shoccoree—all five tribes numbering together only about 750 souls—and were moving into the neighborhood of the Carolina settlements to escape their enemies from the north (Lawson, 3). Hale is in error in supposing from Lawson's narrative that the Tutelo and Saponi in 1701 had found shelter from the Iroquois by placing between themselves and their destroyers the "living rampart" of the Tuskarora. The error grows out of Lawson's supposition that Sapona river is identical with the Cape Fear, while, as a matter of fact, he had in mind the Yadkin; and the Tutelo and Saponi were then at least a hundred miles west of the Tuskarora and in the direct line of the Iroquois war parties sent out against the Catawba. As the Tuskarora were friends and kinsmen of the Iroquois, who made their villages a resting place on these southern incursions, the smaller tribes had nothing to expect from them until the war, a few years later, had broken the power of the Tuskarora and rendered them dependent on the whites.

In regard to the location on the Yadkin of the Saponi and their allied tribes and to the causes of their removal from that stream, Byrd in 1728 says:

> They dwelt formerly not far below the Mountains, upon Yadkin River, about 200 Miles West and by South from the Falls of Roanoak. But about 25 Years ago they took Refuge in Virginia, being no longer in condition to make Head not only against the Northern Indians, who are their Implacable enemies, but also against most of those to the South. All the Nations round about, bearing in mind the Havock these Indians us'd formerly to make among their Ancestors in the Insolence of their Power, did at

length avenge it Home upon them, and made them glad to apply to this Government for protection (Byrd, 8).

As there will be frequent occasion to refer to Lawson's narrative, his route, which has been the subject of much misapprehension, may be described in some detail. His own guesses are often misleading, as much of the country through which he passed was still unexplored, and he constantly confounded the numerous large streams met with in the interior with the two or three with which he was acquainted along the coast. Starting from Charleston, South Carolina, he went by water to the mouth of the Santee, which he ascended 20 or 30 miles to the French settlements. Then, taking the trail from Charleston, which came in near the present railroad crossing, he followed the eastern side of Santee, Wateree, and Catawba rivers, passing in succession through the territories of the Sewee, Santee, Congaree, Wateree, and Waxhaw tribes, until he came to the Catawba (Esaw and Kadapaw) on the boundary between South Carolina and North Carolina. Here he took the great trading path from Virginia to Georgia and followed it into North Carolina as far as the Occaneechi village, about the present Hillsboro, North Carolina. On this part of the journey he encountered the Sugeree, Saponi, Keyauwee, and Occaneechi, and crossed several rivers and smaller streams. His "Sapona" river, supposed by him to be a branch of the Cape Fear, is the Yadkin, which he crossed at the traders' ford near the site of Salisbury. Here was the Saponi village, the name being still commemorated in a small station on the northern side of the river. His "Rocky river," miles farther on, is probably Abbott creek, and his "Haw or Reatkin" is the Haw, which he forded about at the present railroad crossing at Graham. In fact, the Richmond and Danville railroad from Hillsboro, North Carolina, through Greensboro, Salisbury, and Charlotte, into South Carolina, is laid out almost exactly on the line of the old Occaneechi trail along which Lawson traveled. It is evident that he was not aware of the existence of the Yadkin or Pedee as a distinct stream, as in crossing it he supposes it to be a branch of Cape Fear river, and later on confounds it under the name of "Reatkin" with the Haw or main upper portion of the same stream. At the Occaneechi village near Hillsboro, commemorated in the "Occaneeche hills" at that town, he left the trading path and struck off in a southeasterly direction toward the English settlements on the coast. His general course was down along the western bank of Eno and Neuse rivers until he crossed over to the northern bank about the falls near the railroad crossing at Wake Forest, where he entered the territory of the Tuskarora. He then continued down between the main Neuse and the Cotentney, probably passing near the site of Goldsboro, until he turned northward and crossed the latter stream about the present railroad crossing at Grifton, afterward continuing across the Tar or Pamlico at Greenville or lower down, and finally coming out at the English settlements on Pamlico river around the present Wash-

ington and Bath. Although it is not an easy matter to follow these old explorers through an unnamed and unsurveyed country, the problem is simplified if it is remembered that the principal Indian settlements, even though successively abandoned and reoccupied through the constant shifting of tribes, were usually situated in the most favorable locations for the future cities of the whites, and as the principal trails naturally followed the best lines of travel between these Indian settlements the wagon roads of the early settlers, and afterward the railroads, were laid out nearly on the same lines.

Soon after Lawson's visit in 1701 the Saponi and Tutelo left their villages on the Yadkin and moved in toward the settlements, being joined on the way by the Occaneechi and their allied tribes. The name of Saponi creek, near Nashville, North Carolina, probably indicates the line of this eastward migration. Together they crossed the Roanoke, evidently before the Tuskarora war of 1711, and made a new settlement, called "Sapona Town," a short distance east of that river and about 15 miles westward from the present Windsor in Bertie county, North Carolina. For information in regard to this settlement, which appears to have escaped the notice of historians, I am indebted to the kindness of Dr E. W. Pugh, of Windsor, to one of whose ancestors the land in question was deeded by the last remaining of the Tuskarora on their removal to New York. That tribe lived originally along the waters of the Neuse, and did not occupy this territory until after the Tuskarora war, when, in 1717, that portion of the tribe which had remained friendly was settled north of the Roanoke in Bertie county. From a reference in a document of 1711, shortly after the outbreak of the Tuskarora war, it appears probable that the Saponi were already established there in 1711 (N.C.R., 1). In the next year the government of North Carolina took steps to engage their help against the hostile Tuskarora, leaving the Saponi to make their own terms, and promising to provide for their families in the meantime if they would remove into the settlements, which at that time were confined to the northern shore of Albemarle sound (N. C. R., 2). As they evidently had no reason to love the Tuskarora it is probable that this invitation was accepted, for a few months later it was proposed to get the assistance of the Saponi in cutting off the retreat of the hostiles on the north. It was believed that the Nottoway and Meherrin, who were of the Iroquoian stock, could not be trusted for such service. The negotiation was left to Virginia, whose energetic governor, Spotswood, possessed almost boundless influence over all the tribes of that neighborhood (N. C. R., 3).

From all accounts it appears that there was always bad feeling between the Saponi and their confederates on the one side and the Tuskarora, Nottoway, and Meherrin—all Iroquoian tribes—on the other, after they became near neighbors, so that it required the constant effort of the English to adjust their quarrels and prevent them from killing one another. In 1709 the Saponi chief complained that the Nottoway and Tuskarora had killed two of his people. On this the

Nottoway replied that the Saponi had killed three of theirs and wounded two others not long before, and they thought it reasonable that they as well as the Saponi should have satisfaction. Then the Saponi proposed, according to the Indian custom, that the Nottoway should pay for the two murdered Saponi, which the Nottoway agreed to do provided the Saponi would pay for the three Nottoway, on which the disgusted judge to whom they had come told them that if they would make such bargains among themselves he would have nothing to say, but it was not in the white people's law to sell men's lives for money. The Saponi then tried to shift the blame upon the Tutelo, but the Nottoway answered that they were both as one people, and further stated that they had some time ago paid the Saponi a quantity of wampum to help them exterminate the Tutelo; but that the false Saponi, after taking the wampum, had broken their promise and privately warned the Tutelo of the designs of their enemies. To settle the whole matter the Nottoway proposed that if the Saponi would fulfill their agreement and join them against the Tutelo, they (the Nottoway) would not only let them keep the wampum, but would also pay them for the two men killed. The Saponi chief promised to take the matter under consideration and returned home, while the judge wrote to the Virginia government that if a Tuskarora was delivered up to be killed by the Saponi some English lives would certainly pay for it (V. S. P., 1).

About this time the Saponi, Tutelo, and confederated tribes removed from North Carolina through the persuasions of Governor Spotswood, of Virginia, who settled them near Fort Christanna, 10 miles north of Roanoke river, about the present Gholsonville, in Brunswick county, Virginia. Their village was close to Meherrin river, and the name of Totaro district, south of Meherrin river and southeast of Lawrenceville, in Brunswick county, preserves their memory. The exact date of this removal does not appear, but it was probably shortly after the opening of the Tuskarora war, which began with the general massacre of September 22, 1711. Spotswood's object in procuring their removal to the fort was to draw away the Saponi and their confederates from an alliance with the hostile tribes and to make them a barrier between the latter and the Virginia settlements, as well as to render the Saponi more secure from the attacks of the Iroquois. The name of Saponi creek and chapel, in Dinwiddie county, dating back at least to 1733, indicates that they sometimes extended their excursions north of Nottoway river. They gained nothing, however, by their removal to Fort Christanna, for by so doing they became embroiled in constant quarrels with the neighboring Nottoway and Meherrin and with the remnant of the Tuskarora on Roanoke river, while their old enemies, the Iroquois, still continued their attacks, even after they had agreed to make peace, in 1722 (N. C. R., 4). There is evidence that the refugee Tuskarora who had fled to New York had a great deal to do with instigating the Iroquois to these outrages.

As is always the case when wild tribes come in contact with civilization, the result was rapid degradation through the work of unprincipled white men, who aided in their destruction by debauching their morals and ruining their systems with liquor, resulting in continual quarreling and bloodshed.

The one bright spot in the darkening history of the dying tribes is the effort made by Governor Spotswood to have their children educated, but this also ended in failure, as seems to be the fate of every attempt at making the Indian a white man. During the war with the Tuskarora, in 1711–1712, this energetic and benevolent Virginia governor conceived the idea of securing the fidelity of the smaller tribes and advancing their younger generation in civilization by putting the children of the chiefs into the college established for the purpose at Williamsburg by Mr Boyle. In this way he hoped to accomplish lasting good results for the Indians, while at the same time securing hostages for their good behavior. He also sent a schoolmaster to the Saponi, at an annual salary of 50 pounds, to instruct their children. For this purpose he selected Charles Griffin, described as "a man of a good family, who, by the innocence of his life, and the sweetness of his temper, was perfectly well qualify'd for the pious undertaking. Besides, he had so much the secret of mixing pleasure with instruction, that he had not a scholar, who did not love him affectionately." So gentle a worker could hardly fail to accomplish good, but in the midst of his labor he was called away to the college and the Saponi were left to their original barbarism, so that the only result of his teaching was to make them somewhat cleaner in habit than other Indians (Byrd, 9).

Notwithstanding their vicinity to the whites, the Saponi were still subjected to the inroads of the Iroquois, even under the guns of Fort Christanna. In April, 1717, a party of Catawba and others of the smaller tribes of South Carolina, who had been engaged in the Yamasi war, arrived at the fort to conclude a peace and leave a number of their children to be educated as a pledge of their good faith. While camped outside the fort, having previously delivered up their arms to the commander, they were attacked during the night by a party of Iroquois who killed five and carried off a number of prisoners, including the chief of the Catawba. From one of the prisoners who made his escape it was learned that the Iroquois had come down to surprise the Saponi, and that they threatened to return in a short time and massacre the whole tribe, with any of the whites who might be disposed to befriend them. On being called to account for this outrage by the English representatives at Albany, the Iroquois claimed that the Catawba themselves, whom also they called Toderichroone, had acted treacherously three years before in killing five of their men while asleep, the night after they had made a treaty of peace. They declared that all the Indians in those southern parts had been for a long time the enemies of the Iroquois, who had such hatred against them that they had even taken them prisoners out of the very houses of the Christians.

In conclusion they asserted that the report that they intended to attack the Saponi or the whites of Virginia was false, and that they desired to be friends of the English and of their Indian allies, and proposed that commissioners might be sent from Virginia to meet them at Albany and conclude a firm and lasting peace (N. Y., 9).

As a result of this mutual desire for peace a conference was held at Albany, New York, in September, 1722, which was attended by representatives of the Five Nations of Iroquois, with their allies, the Tuskarora, Shawnee, and others, then living on the Susquehanna, and by the governors of New York, Pennsylvania, and Virginia, including Governor Spotswood himself. A treaty was there concluded between the Iroquois and their allies on the one side, and Virginia and her tributary Indians, including those of Carolina, on the other, by which an end was made to the exterminating warfare that had so long been waged between the northern and southern tribes; and the Potomac and Blue ridge were made the boundaries between the two parties. The Iroquois agreed that in their southern excursions they would keep within the mountains and would not cross the Potomac or come beyond the Blue ridge without the knowledge and consent of Virginia, and Governor Spotswood, on behalf of the southern tribes, promised that they would not go beyond the same boundaries to the northward without the same permission. To render the agreement more binding, Spotswood made it a provision of the treaty that any of the Iroquois who were found within the proscribed limits without authority should be hanged or transported as slaves. To this hard condition the Five Nations willingly consented, but magnanimously declared for themselves that should they meet any of the southern tribes on the northern side of the boundary they would give them food and treat them as friends, in order that peace might remain assured. It is clear that the Iroquois had some rudimentary philanthropy not learned from the whites.

The Virginia tribes for whom Governor Spotswood particularly engaged are named as "The Nottoways, Meherins, Nanemonds, Pamunkeys, Chichominys, and the Christanna Indians whom you call Todirichroones that we comprehend under the name, the Saponies, Ochineeches, Stenkenocks, Meipontskys and Toteroes, all the forenamed Indians having their present settlements on the east side of the high ridge of mountains and between the two great rivers of Potomack and Roanoke" (N. Y., 10). Although small parties several times violated the agreement then made, the Iroquois as a body always respected it, and the long war which they had waged against the Virginia tribes thus came to an end. The Shawano and other tribes of Ohio valley, however, kept up their raids on the Catawba to the close of the French and Indian war.

In 1728 (1729 by an error in the Byrd manuscript) the boundary line between Virginia and North Carolina was run by commissioners and surveyors from each colony. William Byrd was the chief commissioner for Virginia and has left us a valuable account of their advent-

ures, told in the rarest and raciest old English. For guides and hunters they engaged two Saponi Indians from Fort Christanna, Saponi, be it remembered, being used as a collective designation for all the Siouan tribes there established. One of the two became sick and returned, but the other, whose name was Bearskin, accompanied them and proved most excellent company, keeping them well supplied with meat all the way to the foothills and back again. This same Bearskin as much deserves a monument as did the old Cornish woman, for upon him depends nearly all that we have of the language and folklore of the Saponi tribe. As they advanced slowly westward along the line, cutting through thickets, wading swamps, and fording rivers, he told them the name of each stream in turn in his own language, with the meaning in English. Sitting around the camp-fire at night he taught them the secrets of the woods and the things of the spirit world. The few words of his language which we thus obtain are unmistakably Siouan, and although we can not be sure that they are really Saponi and not Tutelo, we have the concurrent assertion of every authority from Lederer and Byrd down to old Nikonha, the last of the Tutelo, that the language of both was the same, with no more than a dialectic difference.

Among the local names which Bearskin gave are Moni-seep or "shallow-water," the ford where the trading path crossed the Roanoke nearly due north of Warrenton, North Carolina; Massa-moni or "paint creek," so called on account of the red ocher which lined its banks, now Island creek, joining the Roanoke south of Boydton, Virginia; Yapatsco or Yatapsco, "beaver creek," so called on account of a high beaver dam built across it; Ohimpa-moni, "jumping creek," so named on account of the jumping of the fish there during the spring (probably identical with Grassy creek); Tewawho-mini, or "Tuskarora creek," so called because a Tuskarora had been killed there and his body thrown into the water (identical with Aaron creek); and Hico-oto-moni, or "turkey-buzzard river," so called from the great numbers of buzzards that roosted in the trees in its neighborhood (now known as Hyco or Hycootee river). In these names the *moni* or *mini* is the same word *mini*, "water" (in Tutelo *mani*), which appears in the Dakota names Mini-sota "cloudy water," and Mini-haha, "laughing water." *Massa*, here rendered paint, or ocher, is probably the generic term for mineral or metal, which appears in the Dakota language as *ma"za*, in Tutelo as *mas* or *ma"s*, and in Biloxi as *masi*. The word for beaver, which is embodied in the name Yapatsco, is *yaop* in Tutelo, *chapa* in Dakota, and *shapé* in Osage. In the North Carolina records the name is spelled Yapatio, which is probably nearer the true form of Yapa-tio, "beaver lodge." *Hega* in Omaha and *hecha* in Dakota is a buzzard, and *tipi* or *ti* is a house or lodge, so that Hico-oto-moni would be in Dakota, if used in that language, Hecha-oti-mini, "buzzard lodge water." In Tutelo and Biloxi the word for house is *ati*. Moni-seep, the name of the ford, appears in the Carolina records as Mony Shap. In the Dakota language *chopa*, and in the cognate Kansa *jupshe*, signify to ford. Two other words mentioned,

evidently also of the Saponi language, are *maosti*, "turkey-cock beard," and *cohunks*, "wild goose," the latter being an onomatope (Byrd, 10). In the journal of the same expedition, as printed in the North Carolina Colonial Records, the names sometimes appear in slightly different form through misprints or carelessness in the original writing (N. C. R., 5).

From Byrd and his Saponi informant several little points in regard to Indian habit and belief are obtained. Although not always definitely so stated, the references are usually intended to apply to the Saponi and their associated tribes, the Tutelo, Occaneechi, and others at Fort Christanna.

Fire was made by rubbing together two dry sticks of papaw wood, the process requiring about ten minutes. On the occasion of any religious ceremony new fire was always made for the purpose from two sticks which had never before been used, as it was deemed a sacrilege to use the fire already kindled. From the fiber of a kind of "silk grass" the women made a strong thread from which they wove baskets and the aprons which formed the chief part of the woman's dress. These aprons or skirts were wrapped round the body and hung from the waist to the knee, bordered with a fringe at the bottom. Spoons were made of buffalo horn, and the Indians believed that these spoons would split and fall to pieces if poison were put into them. Skins were dressed with deer's brains, a method which the English learned to pattern, and the skin was sometimes stretched over a smoke to dry it more speedily. They annointed their bodies with bear's grease as a protection against mosquitos and all other insects. A diet of bear's meat was supposed to increase the generative power. It was believed that venison and turkey (i. e., the flesh of birds and of quadrupeds) must never be cooked together, on penalty of provoking the anger of the hunting gods, who would drive the game away so that the offending hunter would never be able to kill anything afterward. When the party laughed at Bearskin's fears on this score and deliberately violated the tabu to convince him that he was in error, he took the precaution afterward when he had shot a buck and a wild turkey together, of leaving the turkey behind and bringing only the deer into camp, in order to put such a sacrilege out of their power. They justified their laying of the heavier burdens on the weaker sex by a tradition that work had originally come upon the human race through some fault of the woman (Byrd, 9).

The general statement of the Saponi belief in regard to the spirit world, as obtained from Bearskin in a Sunday night talk around the fire, is best told in the language of Byrd himself, always making liberal allowance for the preconceived notions of a white man who did not claim to be an ethnologist. The transmigration idea here set forth agrees with what Lederer says of the same people:

> In the evening we examin'd our friend Bearskin, concerning the religion of his country, and he explain'd it to us, without any of that reserve to which his nation is subject. He told us he believ'd there was one supreme God, who had several sub-

altern deities under him. And that this master-God made the world a long time ago. That he told the sun, the moon, and stars, their business in the beginning, which they, with good looking after, have faithfully perform'd ever since. That the same power that made all things at first has taken care to keep them in the same method and motion ever since. He believ'd God had form'd many worlds before he form'd this, but that those worlds either grew old and ruinous, or were destroyed for the dishonesty of the inhabitants.

That God is very just and very good—ever well pleas'd with those men who possess those God-like qualities. That he takes good people into his safe protection, makes them very rich, fills their bellies plentifully, preserves them from sickness, and from being surpriz'd or overcome by their enemies. But all such as tell lies, and cheat those they have dealings with, he never fails to punish with sickness, poverty and hunger. and, after all that, suffers them to be knockt on the head and scalpt by those that fight against them.

He believ'd that after death both good and bad people are conducted by a strong guard into a great road, in which departed souls travel together for some time, till at a certain distance this road forks into two paths, the one extremely levil, and the other stony and mountainous. Here the good are parted from the bad by a flash of lightening, the first being hurry'd away to the right, the other to the left. The right hand road leads to a charming warm country, where the spring is everlasting, and every month is May; and as the year is always in its youth, so are the people, and particularly the women are bright as stars, and never scold. That in this happy climate there are deer, turkeys, elks, and buffaloes innumerable, perpetually fat and gentle, while the trees are loaded with delicious fruit quite throughout the four seasons. That the soil brings forth corn spontaneously, without the curse of labour, and so very wholesome, that none who have the happiness to eat of it are ever sick, grow old, or dy. Near the entrance into this blessed land sits a venerable old man on a mat richly woven, who examines strictly all that are brought before him, and if they have behav'd well, the guards are order'd to open the crystal gate, and let them enter into the land of delights.

The left hand path is very rugged and uneaven, leading to a dark and barren country, where it is always winter. The ground is the whole year round cover'd with snow, and nothing is to be seen upon the trees but icicles. All the people are hungry, yet have not a morsel of anything to eat, except a bitter kind of potato, that gives them the dry-gripes, and fills their whole body with loathsome ulcers, that stink, and are insupportably painfull. Here all the women are old and ugly, having claws like a panther, with which they fly upon the men that slight their passion. For it seems these haggard old furies are intolerably fond, and expect a vast deal of cherishing. They talk much, and exceedingly shrill, giving exquisite pain to the drum of the ear, which in that place of the torment is so tender, that every sharp note wounds it to the quick. At the end of this path sits a dreadful old woman on a monstrous toad-stool, whose head is cover'd with rattle-snakes instead of tresses, with glaring white eyes, that strike a terror unspeakable into all that behold her. This hag pronounces sentence of woe upon all the miserable wretches that hold up their hands at her tribunal. After this they are deliver'd over to huge turkey-buzzards, like harpys, that fly away with them to the place above mentioned. Here, after they have been tormented a certain number of years, according to their several degrees of guilt, they are again driven back into this world, to try if they will mend their manners, and merit a place the next time in the regions of bliss.

This was the substance of Bearskin's religion, and was as much to the purpose as cou'd be expected from a meer state of nature, without one glimps of revelation or philosophy (Byrd 12).

On their return from the mountains their guide left them as they approached the settlements and hurried on ahead. As the commissioners drew near Meherrin river all the chiefs of the Saponi came out

to meet them, and among them was their old friend Bearskin, dressed in all his ceremonial finery. The whole party was on horseback, which was evidently in greater honor of the occasion, as the distance from the village was only 3 miles, and, as Batts says, they had probably walked as far on foot to catch their horses. But these timber Indians were very different from the free rangers of the plains, for the traveler declares that they rode more awkwardly than a Dutch sailor. With them came several women, who rode man-fashion, as do the women of all the tribes. The men are described as having something great and venerable in their countenances, beyond the common mien of savages, which agreed with their reputation as the most honest and brave Indians the Virginians had ever known. Anyone familiar with the facial type and bearing of the Sioux or Osage will understand what it was that struck the observer so forcibly in the appearance of these Saponi.

Continuing, the traveler says:

> This people is now made up of the remnant of several other nations, of which the most considerable are the Sapponys, the Occaneches, and Stenkenhocks, who not finding themselves separately numerous enough for their defence, have agreed to unite into one body, and all of them now go under the name of the Sapponys. Each of these was formerly a distinct nation, or rather a several clan or canton of the same nation, speaking the same language, and using the same customs. But their perpetual wars against all other Indians, in time, reduc'd them so low as to make it necessary to join their forces together (Byrd, 8).

He goes on to tell how, about twenty-five years ago, they had fled from the Yadkin and taken refuge in Virginia, where Governor Spotswood, having a good opinion of their courage and fidelity, had settled them at Fort Christanna as a barrier against the attacks of other foreign Indians upon the settlements. His purpose was defeated, however, by the debauchery wrought among them by the whites, resulting in many disorders and culminating at last in a murder committed by one of their chiefs while drunk, and for which he was hanged after he had become sober. The ignominious manner of his death angered his people exceedingly, largely from an idea, common to other tribes, that the soul of the dead person, being prevented by this mode of execution from leaving the body by the mouth, must necessarily be defiled. Some of the Indians took the matter so much to heart that they soon after left their settlement and moved in a body to the Catawba tribe. Byrd says that those who thus removed to the south were the Saponi proper, but this is certainly a mistake if intended to apply to the whole tribe. It is more probable that they were the Eno or the Keyauwee, or perhaps the Sara, the two former of whom had joined the Saponi and Tutelo about 1701, but were afterwards found incorporated with the Catawba, with whom also the Sara had confederated. He states also that the daughter of the Tutelo chief went away with them, but being the last of her nation, and fearing that she would not receive the treatment due her rank, she poisoned herself with the root of the trumpet

plant. Her father, who had died two years before, had been a noted warrior who had made himself terrible to all other Indians by his exploits, and had escaped so many dangers that he seemed invulnerable, but died at last of an illness, "the last man of his race and nation" (Byrd, 13). This is the same Tutelo chief previously mentioned as having defended himself so valiantly against the Iroquois on an island in the Roanoke, but he was by no means the last of his race, as our author supposed.

In regard to the hanging of this Saponi chief and the general interference of the whites in the quarrels of the Indians, additional information is gathered from a document of 1728. From this it appears that some Saponi delegates went to the Catawba to bring back a hundred of them to demand satisfaction of the English for imprisoning their men. They also threatened that if a certain Captain Tom was hanged they would remove their women and children across the Roanoke and would then drive the whites beyond the James. Another one told the white man that the English had no business to come to the fort to concern themselves about the Indians killing one another (V. S. P., 2).

Being restless and dissatisfied at the vicinity of the whites, and having now made peace with the Iroquois, the Saponi and Tutelo, with other confederated tribes, resolved to follow the example set by the Tuskarora and put themselves under the protection of the Iroquois in the north. Accordingly they abandoned their settlement near Fort Christanna and removed from Virginia into Pennsylvania, and by permission of the Iroquois established themselves at the Indian village of Shamokin on both banks of the Susquehanna just below the forks, where now is the town of Sunbury. The village was composed of the remnants of the Nanticoke and Conoy, with some Delaware, who, like the later immigrants, after having been driven out of their own country and impoverished by contact with the whites, had been received under the protection of the Iroquois and assigned lands within their territory. The exact date of this removal northward can not be given, but it must have been about 1740. It was probably a gradual movement by small parties, extending over a period of several years. The immediate cause was doubtless the dissatisfaction growing out of the hanging of one of their chiefs by the Virginians about 1728. From a casual French reference it seems probable that they were still in the south in 1736 (N. Y., 11). The Occaneechi probably accompanied them, while the Eno, Keyauwee, and Sara went southward and joined the Catawba.

In 1745 missionary David Brainerd visited Shamokin, which then contained about 300 Indians, of whom half were Delaware and the remainder Seneca and Tutelo (Hale, 4), under which latter name he included all the emigrants from Fort Christanna. It is not certain, however, that all the Tutelo and Saponi were congregated at this village. The three tribes named as making up this small community spoke languages radically different. Three years later another missionary, David Zeisberger, passed through the same region and found

the Tutelo, or a part of them, living farther up the northern branch of the Susquehanna at a village called Skogari, in what is now Columbia county, Pennsylvania. He describes it as "the only town on the continent inhabited by Tuteloes, a degenerate remnant of thieves and drunkards" (Hale, 5). Two generations of civilization had evidently changed them from the honest and brave men described by Lederer and Lawson.

In 1753 the Cayuga formally adopted the Tutelo and Saponi, who thus became a part of the Six Nations. The measure was approved by Sir William Johnson, the English representative (N. Y., 12). At the same time the Oneida adopted the Nanticoke, as they had already received the Tuskarora. From this time the Tutelo and Saponi chiefs appear on equal terms with those of the Cayuga in the conclaves of the Iroquois league. In 1763 the Nanticoke and Conoy, with the "Tutecoes, Saponeys, etc.," were reported by Johnson to number together 200 warriors (N. Y., 13). By "etc." may perhaps be understood the Occaneechi.

The Tutelo and Saponi did not at once remove to the Cayuga. In 1765 the Saponi are mentioned as having 30 warriors, living at Tioga (about Sayre, Pennsylvania) and other villages on the northern branch of the Susquehanna, in connection with the Delaware and Munsee (Croghan, 1). A part of them may have remained at Tioga until its destruction in 1778, but in 1771 the principal portion had their village in the territory of the Cayuga, about 2 miles south of Cayuga lake and 2 miles south of the present Ithaca, New York. On the Guy Johnson map of 1771 it appears as Todevigh-rono (for Toderigh-rono); on another map of about the same date as Kayeghtalagealat; in Grant's journal of 1779 as Dehoriss-kanadia (apparently the Mohawk Tehoterigh-kanada, "Tutelo town"); and in Dearborn's journal as Coreorgonel (Hale, 6; N. Y., 14).

Then came the Revolution, which resulted in driving half the Iroquois into Canada. The Tutelo village, with those of the Cayuga and Seneca, was destroyed by Sullivan in 1779. Most of the Cayuga fled with Brant to Canada and were settled by the British government on a reservation assigned to the Six Nations on Grand river in Ontario, on the northern side of Lake Erie. The Tutelo went with them and built their village on what is now known as "Tutelo Heights," a suburb of Brantford, on the western bank of Grand river (Hale, 7).

The last surviving Tutelo told Hale in 1870 that when his people came to Canada with Brant they parted with the Saponi at Niagara, and what became of the Saponi afterward he did not know. He did know that the two tribes could understand each other's speech. It is possible to settle the question of the ultimate fate of the Saponi from the record of a treaty made with the New York Cayuga at Albany in 1789, in which it is stated that the "Paanese" (Sa-poonese), the "adopted brethren" of the Cayuga, were then living with them on their reservation, near Salt Spring, on Seneca river, in Seneca county,

New York (Hall, 1). It is barely possible that some of their descendants, retaining the language, may still be found among the Cayuga in New York.

About sixty years ago, says Hale, when Brantford was a frontier hamlet, the Tutelo cabins were scattered over these heights, having in the center the "long house" wherein their councils were held and their festivals celebrated. They numbered then about 200 souls, and from all accounts were a jovial, uproarious lot, quite different from the sedate Iroquois among whom they lived. Nearer to the white settlements than the others, they sunk still lower into dissipation, until their systems had become so enfeebled that they became a prey to disease. When the cholera swept over the country in 1832 it carried off the greater portion of the tribe, and a second visitation in 1848 completed their destruction. The few survivors took refuge among the Cayuga and the Tutelo tribe ceased to exist. In 1870 only one full-blood Tutelo remained. This venerable remnant of a nation was said, when discovered by Hale in the year named, to be the oldest man on the reservation. He believed himself to be considerably over a hundred, and was a pensioner of the war of 1812. His memory went back to a time before the Revolution when his people were living together with the Saponi and the Patshenin (Occaneechi?). His Cayuga name was "Old-Mosquito;" his Tutelo name was Waskiteng. Hale describes him as having "a wrinkled, smiling countenance, a high forehead, half-shut eyes, white hair, a scanty, stubbly beard, fingers bent with age like a bird's claws," but withal a man of marked intelligence and much lively humor. His wife was a Cayuga and for many years he had spoken only that language, but he remembered well his own, and from him Hale obtained a sufficient vocabulary to establish the important discovery that the Tutelo is a Siouan tongue. This was published in the Proceedings of the American Philosophical Society in 1883, having been noted in the minutes of that society as early as 1879. Even on the threshold of his second century, the old man remembered that the tribes against whom the Tutelo had been most often at war had been the Tuskarora, Seneca, and Cayuga.

On a second visit to the reservation in October, 1870, Hale obtained some additional material from the old man, who died shortly after, in February, 1871, leaving none of full Tutelo blood behind. There are, however, several children of Tutelo mothers by Iroquois fathers still remaining, retaining their language and their name of Tutelo, according to the Indian law of descent through the female line. One of them (from whom other linguistic material was obtained) was even allowed to retain his seat in the councils of the league as the representative of the Tutelo, and to exercise the league privilege of making his address in the language of his tribe, after the tribe itself had disappeared (Hale, 7).

In 1882 Dorsey visited the Grand River reservation in Canada, but found then only two persons of Tutelo blood remaining and retaining

their language. From a letter obtained by him two or three years later, however, it appears that there was then at least one other Tutelo living somewhere else in Canada, probably with the Caughnawaga Mohawk or the Moravian Delaware, and still claiming title to lands in Virginia. As already stated there are probably a few Saponi still with the Cayuga in New York.

To this pitiful handful have come at last "the honestest and bravest Indians Virginia ever knew."

THE OCCANEECHI.

Synonymy.

Acconeechy.—Map of 1715; Winsor, History of America, 1887, vol. v, p. 346.
Achonechos.—Lawson (1714), History of Carolina, reprint 1860, p. 384.
Achonechy.—Ibid., p. 93.
Aconeche.—Moll map, 1720.
Aconichi.—Alcedo, Diccionario Geog., 1786, vol. i, p. 19.
Acoonedy.—Vaugondy map, Partie de l'Amérique Septentrionale, 1755 (misprint).
Akenatzy.—Lederer, Discoveries, 1672, p. 2 (Latin pronunciation).
Akonichi.—Lotter map, about 1770.
Botshenins.—Hale, Proc. Am. Phil. Soc., 1883–84, vol. xxi, p. 10 (same? Tutelo form).
Ocameches.—Drake, Aboriginal Races, 1880, vol. ix (misprint).
Occaanechy.—Byrd (1728), Dividing Line, 1866, vol, i, p. 190.
Occanechos.—Ibid., p. 188.
Occaneeches.—Beverley, History of Virginia, 1722, p. 161.
Occaneechy.—Byrd, Dividing Line, op. cit., vol. ii, p. 8.
Ochineeches.—Albany Conference (1722) in New York Col. Docs., 1855, vol. v, p. 663.
Ockinagee.—An anonymous writer of 1676; Mass. Hist. Soc. Colls., 4th series, 1871, vol. ix, p. 167.
Okenechee.—Batts (1671) in New York Col. Docs., 1853, vol. iii, p.193.
Oscameche.—Domenech, Deserts of North America, 1860, vol. i, p. 442 (misprint).
Patshenins.—Hale, Proc. Am. Phil. Soc., 1883–84, vol. xxi. p. 10 (same? Tutelo form).

The history of the Occaneechi is so closely interwoven with that of the Saponi and Tutelo that little remains to be said of them as a distinct tribe. Their history begins with Lederer's journey in 1670. After leaving the Saponi, who lived then, as has been stated, on a tributary of the Staunton, he went, as he says, about 50 miles south by west of the Saponi village and thus arrived next at the "Akenatzy" village (Latin pronunciation), situated on an island in another branch of Roanoke river. His estimate of the distance is too great, as usual, and the direction was rather east than west of south of the Saponi. There can be no question of the location of the Occaneechi village, as the island retained the name long after the tribe had abandoned it. It was on the middle and largest island, just below the confluence of the Staunton and the Dan, and just above the present Clarksville, Mecklenburg county, Virginia.

He described the island as small, though having a large population, well protected by natural defenses of a swift river current on all sides, with mountains or high hills round about. The fields of the Indians were on the northern bank of the river, and they raised immense crops

of corn, having always on hand a year's supply of provisions as a reserve in case of attack by hostile tribes. They were governed by two chiefs, one presiding in war, the other having charge of their hunting and agriculture. They held all property in common. Ceremonial feasting was an important feature of their daily life, each man in turn feasting his friends, the giver of the feast having the seat of honor between the two chiefs during the entertainment. Their tribal totem was a serpent.

Here Lederer met four strangers from a tribe living at two months' distance northwestward, being all that survived of a party of 50 who had started to visit the Occaneechi, the rest having been drowned in crossing a great water or having died later from hunger and exposure on the journey. While Lederer was stopping here six Rickohockan (Cherokee) also came down from the mountains farther westward to visit the Occaneechi, perhaps to arrange a treaty of peace between the two tribes. They were received with great show of friendship and a dance was arranged in their honor that night, but in the midst of the festivities the false Occaneechi suddenly darkened the place by means of smoke and murdered all the Rickohockan. This act of bloody treachery so frightened the traveler that he left secretly with his Indian companion and went on to the Oenock (Eno) territory (Lederer, 6).

It must have been shortly after the expedition of Batts in 1671 that the Saponi and Tutelo moved in and joined the Occaneechi, the Saponi fixing on an island just below and the Tutelo on another island just above the Occaneechi. From all accounts of the early travelers it must have been an ideal place for Indian settlement, with rich soil and fine timber on all three islands, and well defended from enemies by the river and from storms by the hills. Situated at the confluence of two large rivers, midway between the mountains and the sea, and between the tribes of Virginia and Carolina, the Occaneechi were an important people, if not a numerous one, and their island was the great trading mart, according to a writer of this period, "for all the Indians for at least 500 miles" (Mass., 1). Their language was the general trade language for all the tribes of that region—as Algonkin was in the north, as Mobilian was in the gulf states, and as Comanche is in the southern prairies—and was used by the medicine-men of the various tribes in all their sacred ceremonies, as Latin is by the priests of the Catholic church (Beverley, 5).

But their wealth proved their destruction. In 1676 the Susquehanna (Conestoga), who had been driven out from the head of Chesapeake bay by the combined attacks of the Iroquois and the English of Maryland and Virginia, fled to the Occaneechi, with whom they had long been on friendly terms. They were received by the latter, but repaid the hospitality by endeavoring to dispossess their hosts. The result was a battle through which the Susquehanna were driven out of the island. At this juncture, in May, 1676, Bacon with 200 Virginians came up in pursuit of the Susquehanna and engaged the

assistance of the Occaneechi against their late ungrateful friends. The Occaneechi joined forces with the whites, and in the next encounter killed the Susquehanna chief and took a number of prisoners. The Virginians, however, had seen the rich stores of beaver skins in the village, and with a treachery equal to that of any savages, after having defeated the Susquehanna they turned upon the friendly Occaneechi. Over 50 of the Indians were killed, a terrible loss for an Indian tribe, but the Virginians were unable to force the palisades and were finally obliged to retire with considerable loss after a desperate battle, lasting the whole day (Mass., 2).

Although the Occaneechi had beaten off the Virginians, they felt themselves no longer secure in the vicinity of such treacherous neighbors, while their heavy loss rendered them less able to meet the increasing fury of the Iroquois attacks. It is probable also that they shared the general Indian dislike to remain in a location where their friends had died. They abandoned their beautiful island home and fled southward into Carolina. Nearly sixty years later some of the peach trees they had planted were still remaining in the old fields on the island (Byrd, 14).

Twenty-five years later (in 1701) Lawson found them pleasantly situated in a village on Eno river, about the present Hillsboro in Orange county, North Carolina, on the line of the great trading path to the Catawba already mentioned (the Occaneeche hills at this place still preserve their name). They were well supplied with provision of game, and received the traveler kindly, in spite of their former experience of the English. They were on good terms with all the neighboring tribes and had some little trade with the Tuskarora living lower down the Neuse, who were jealous of their dealings with the white traders. At this time they were much wasted and were consolidating with the other reduced tribes and moving in toward the settlements for greater security. Later on they combined with the Saponi, Tutelo, and others, the whole body numbering only about 750 souls (Lawson, 4).

They are next known (in 1722) as living in connection with the tribes just named at Fort Christanna, when Governor Spotswood made peace in their behalf with the Iroquois (N. Y., 15). Another incidental mention is made (Byrd, 15) of one of the tribe in the same neighborhood in 1729 (for 1728). This seems to be their last appearance in history. Their separate identity was lost and the remnant probably moved northward later on with the Saponi and Tutelo into Pennsylvania and afterward into New York. The last clew to their ultimate fate is contained in the statement made to Hale by the sole surviving Tutelo in 1870 that when he was a boy, probably just before the Revolution, the Saponi and "Patshenins," or "Botshenins" were living with his people, who were then located near the Cayuga tribe in New York. Although Hale did not inquire as to the language of these Patshenin, he is inclined to identify them with the Occaneechi (Hale, 8), and from all the circumstances this seems a probable supposition. If this be true, and they

are still in existence (they are not with the Six Nations in Canada), they must be with the Cayuga still on a reservation in the state of New York.

THE SARA AND KEYAUWEE.

Synonymy.

Characks.—Document of 1726 in N. Y. Col. Docs., 1855, vol. v, p. 793.
Charah.—Adair, Hist. Am. Inds., 1775, p. 224.
Charraws.—Glen (1751) in Gregg, Old Cheraws, 1867, p. 14.
Charrows.—Gregg, ibid., p. 1.
Chawraw.—Smyth, Tour in the United States, 1784, vol. i, p. 207.
Cheraw.—South Carolina Gazette (1739) in Gregg, Old Cheraws, p. 9.
Chouala.—De l'Isle map.
Chovala.—Shipp, De Soto and Florida, 1881, p. 366 (misprint).
Sara.—Lederer, Discoveries, 1672, p. 2.
Saraus.—Map of 1715 in Winsor, History of America, 1887, vol. v, p. 346.
Saraws.—Virginia Council (1716) in Col. Records of N. C., 1886, vol ii, p 247.
Sarraws.—Document of 1715 in ibid., p. 251.
Sasa.—Lederer, Discoveries, 1672, p. 2 (form in Warrennuncock dialect).
Saura.—Vaugondy map, Partie de l'Amérique Septentrionale, 1755.
Sauro.—Byrd (1733), Hist. Dividing Line, 1866, vol. ii, p. 20.
Sawara.—Gallatin in Trans. and Colls. Am. Antiq. Soc., 1836, vol. ii, p. 86.
Sawras.—Document of 1716 in Col. Records of N. C., vol. ii, p. 246.
Sawraw.—N. C. Records, vol. ii, Document of 1716; ibid, p. 243.
Sharawas.—Note in N. Y. Col. Docs., 1855, vol. v, p. 793.
Suala.—Lederer, Discoveries, 1672, p. 2 (Spanish form).
Suali.—*Ani-Suali.*—Mooney (Cherokee singular and plural forms)
Sualy.—Lederer, Discoveries, 1672, p. 2 (Warrennuncock form).
Swali.—Mooney (Cherokee form).
Xuala.—Garcilaso (1540) in La Florida del Inca, 1723, p. 135.
Xualla.—Elvas (1540) quoted in Shipp, De Soto and Florida, 1881, p. 366, note.

Keawe.—Jefferys, French Dominions in America, 1761, pt. i, map.
Keawee.—Bowen, Map of the British American Plantations, 1760.
Keeawawes.—Document of 1716 in Col. Records of N. C., 1886, p. 242.
Keeowaws.—Ibid., p. 243.
Keeowée.—Vaugondy map, Partie de l'Amérique Septentrionale, 1755.
Keiauwees.—Lawson (1714), Hist. of Carolina, reprint 1860, p. 384.
Keomee.—Moll's map of Carolina, 1720 (misprint).
Kewawees.—Byrd (1733), History of the Dividing Line, 1866, vol. ii, p. 20.
Keyauwees.—Lawson (1714), Hist. of Carolina, reprint 1860, p. 83.
Keyawees.—Brickell, Natural History of North Carolina, 1737, p. 343.

THE SARA AND THEIR ALLIES.

While we know nothing positively as to the linguistic affinity of the Sara, all the evidence goes to show that, like most of the tribes of the central region of Virginia and Carolina, they were of Siouan stock. Their name is probably from the Catawba word *sara*, signifying a place of "tall grass or weeds" (Gatschet). While the Siouan tribes treated in the foregoing consolidated, after their decline, and joined the Iroquois in the north, most of the remaining people of that stock, including the

Sara, migrated southward and merged with the Catawba tribe in South Carolina.

The history of the Sara goes back to the earliest Spanish period. In 1540 De Soto, after leaving Cofachiqui (identified as Silver bluff on the Savannah, in Barnwell county, South Carolina), advanced along the border of the Chalaque (Cherokee) country, meeting several small villages of that tribe, and after traveling through a pleasant country for about 50 leagues, equal to about 150 miles, reached the province of "Xuala." (In writing Indian names the early Spanish authors used *x* as the equivalent of *sh;* Xuala of the Spaniards is Suala of Lederer, Suali of the Cherokee, and Saura and Cheraw of later writers.) From the narrative of Garcilaso the Sara must then have lived in the piedmont region about the present line between South Carolina and North Carolina, southeast of Asheville, North Carolina. On the De l'Isle map "Chouala" is marked west of the upper Santee. From personal investigation among the Cherokee I learn that the correct name of the Swannanoa gap through the Blue ridge, east of Asheville, is Suwali-Nû^{n}nâhi, or "Suwali trail," that being the pass through which ran the trail from the Cherokee to the Suwali, or Ani-Suwali, living east of the mountains. The name of the Suwali tribe is still familiar to the Cherokee yet living in North Carolina. Lederer in his narrative states that the tribe, which he usually calls Sara, was called Suala, Sualy, or Sasa in the "Warrennuncock" dialect (Lederer, 7). The interchange of *l* and *r*, it may be remarked, is one of the most common in Indian dialects.

Garcilaso in 1540 describes the village of Xuala as situated on the slope of a ridge in a pleasant hilly region, rich in corn and all the other vegetables of the country. In front of the village flowed a swift stream which formed the boundary between the Xuala tribe and that of Cofachiqui. This may have been either Broad river or the Pacolet. Both tribes are said to have been subject to the same queen, which, if true, would indicate that the Cofachiqui were perhaps of kindred stock and that even at this early period there was a close connection among the tribes which long afterward consolidated under the single name of the Catawba. After stopping here five days the Spaniards journeyed through a country of mountains and swift small streams into Guachule and thence down into Georgia. From the length of their stay it is evident that this first meeting between the Sara and the white race was a friendly one (Garcilaso, 1).

That the Sara were an important tribe is evident from the persistence of the name to a very late period. As they lay so far remote from the settlements and rather back from the general route of the traders, little was known of them by English settlers and travelers until after their removal into eastern South Carolina. It would probably be found, however, if the records could be searched, that De Soto was not the only Spanish leader who explored the country in search of gold in the early days of the colonization period. It was the jealous policy of

the Spanish government to keep the knowledge of such expeditions a secret; but from the vivid traditions still retained by the Cherokee of North Carolina, as recounted to the author, it is evident that the Spaniards made many expeditions into the mountains and carried on mining operations in different places during the period of their occupancy of Florida and the adjacent coast of Georgia and South Carolina.

The next visit to the Sara of which records are known was 130 years later than De Soto. In 1670 Lederer, after passing successively through the territories of the Saponi, Occaneechi, Eno, Shoccoree, and Wateree arrived among the Sara. He describes their village as being near the mountains, which at this point became lower and turned from their general southward or southwestward direction and veered westward. As the tribes next met by him were the Waxhaw and Catawba, it is evident that he found the Sara about where De Soto had found them in 1540. He states that the neighboring mountains were called Sara, which the Spaniards made Suala—another evidence of Spanish presence in this upper region. Beyond the mountains, west and north of the Sara, lived the Rickohockan (Cherokee). From these mountains the Sara got quantities of cinnabar, which they used as paint. They had also cakes of white salt. As the Cherokee and gulf tribes generally used no salt, and no considerable salt deposits were found in their country, it is probable that the Sara obtained their supply from the Mohetan or some other tribe farther northward. Lederer made no long stay with the tribe, perhaps, as already stated, on account of having become involved in a dispute with a youthful savage, who attempted to shoot the traveler's horse and when prevented turned his attentions to the traveler himself (Lederer, 8).

Some time after this the Sara removed northward and settled on Dan river. This removal may have been due to the incursions of the Spaniards, as a document of 1654 indicates that the Eno, living then in central North Carolina, were doing their utmost to check the northern advance of the Spaniards (Hawks, 1). As early as 1673, and perhaps earlier, the Sara had acquaintance with English traders from Virginia (Byrd, 16). Their village was on the southern bank of the Dan, shortly below the entrance of Irvin (Smith) river from the opposite side, and about due north of the present Wentworth in Rockingham county, North Carolina. Their fields extended along both banks of the river for several miles below the village. Byrd, who visited the site in 1733, thus describes it:

> It must have been a great misfortune to them to be oblig'd to abandon so beautiful a dwelling, where the air is wholesome, and the soil equal in fertility to any in the world. The river is about 80 yards wide, always confin'd within its lofty banks, and rolling down its waters, as sweet as milk, and as clear as crystal. There runs a charming level, of more than a mile square, that will bring forth like the lands of Egypt, without being overflow'd once a year. There is scarce a shrub in view to intercept your prospect, but grass as high as a man on horseback. Towards the woods there is a gentle ascent, till your sight is intercepted by an eminence, that overlooks the whole landskape. This sweet place is bounded to the east by a fine

stream call'd Sauro creek, which running out of the Dan, and tending westerly, makes the whole a peninsula (Byrd, 17).

There may have been two villages occupied by the tribe in this neighborhood, as on a map of 1760 we find this spot designated as "Lower Saura Town" while about 30 miles above, on the southern side of the Dan, and between it and Town fork, is another place marked "Upper Saura Town." This latter was on the site of the present Sauratown in Stokes county, North Carolina. The two towns thus designated, however, were white settlements.

The Sara were not met by Lawson in 1701, as they lived west of his line of travel. Shortly after this date, finding themselves no longer able to withstand the unceasing attacks of the Iroquois, they abandoned their beautiful home on the Dan and, moving southeastward, joined the Keyauwee (Byrd, 18). The Eno, Shoccoree, and Adshusheer also consolidated at the same time for a similar reason, the three being thenceforth commonly known under the single name of Eno. The Saponi, Tutelo, and Occaneechi, who had joined forces about the same time, moved eastward to the neighborhood of the white settlements on Albemarle sound, and were shortly afterward settled by Governor Spotswood at Fort Christanna in Virginia, as already stated. In 1716 he also undertook to settle the confederated Sara, Keyauwee, and Eno (probably including also the Shoccoree and Adshusheer) at Enotown, on the frontier of the Tuskarora, on the upper Neuse in North Carolina, where he intended that they should serve as a protection to the white settlements against the incursions of the hostile Tuskarora and their allies from the north, and against the hostile Yamasi and their allies, who had lately killed their traders and inaugurated a war against the whites, on the south. This plan might have been successful had it not been defeated by the vigorous protest of the two Carolina governments, which insisted that the Sara were at that moment engaged in the war against South Carolina and that the Eno and Keyauwee were probably aiding them. At the same time, by request of the southern colony, North Carolina raised a force of whites and Indians to attack the Sara themselves (N. C. R., 6). A few weeks later it was reported that a white man and an Indian slave had been killed on the South Carolina frontier by a party of Indians supposed to be Sara, who appeared to be well supplied with arms and ammunition. It was believed that they were some of those with whom Spotswood had lately been negotiating, and that they had obtained their supplies in Virginia; and a letter was accordingly forwarded to the governor of that colony asking him to prohibit any trading with the Sara or any other southern tribes until they had first made peace with South Carolina. About the same time Governor Eden, of North Carolina, declared war against the Sara and made formal application to Virginia to assist in prosecuting it. To this Spotswood replied, with the concurrence of the Virginia council, that the Sara were under a treaty of friendship with Virginia, which had had the approbation of

the South Carolina government; that they had come into Virginia under a promise of safety; and that in the late encounter the Carolina people had been the aggressors and had attacked the Indians without provocation. The council therefore declined to take part in a war "so unjustly begun" (N. C. R., 7).

The war against the Sara and their allies was carried on by the two Carolina governments until the final defeat and expulsion of the Yamasi from South Carolina. Throughout this war there were frequent complaints from South Carolina that the Sara were responsible for most of the mischief done north of Santee river, and that they were endeavoring to draw the Winyaw and Waccamaw into the same alliance. Their arms and ammunition were said to be supplied from Virginia in return for skins, slaves, and goods plundered from South Carolina settlers, and it was openly charged by Carolina that Virginia encouraged these depredations in order to monopolize the Indian trade, so that one of the South Carolina writers was moved to declare, "I heartily wish Virginia had all our Indians, so we were but secured from them" (N. C. R., 8).

At the close of the Yamasi war the Sara tribe, who now begin to be known as Cheraw, were located on the upper Pedee where it crosses from North Carolina into South Carolina. The adjacent district in South Carolina was for a long time known as the Cheraw precinct. According to the old maps their village at this time was on the eastern bank of the Pedee, about opposite the present Cheraw, in Marlboro county, South Carolina. In 1715 they were reported to number 510 souls (Rivers, 1). This estimate, which seems too high, probably includes the Keyauwee, who still lived with or near them. According to the reports of Blount, chief of the friendly Tuskarora, they occasionally made inroads on his people and even attacked and plundered the Virginia traders (N. C. R., 9); but Blount's testimony is open to suspicion, as he was constantly endeavoring to increase his importance with the whites by discovering hostile conspiracies among the other Indians. However this may be, the remaining Tuskarora in 1717 received permission to remove from the Neuse to the northern side of the Roanoke, in order to be more secure from the southern tribes. The Sara were still exposed to the attacks of the Iroquois, of which there are records so late as 1726 (N. Y., 16), and were finally obliged to abandon their settlement and incorporate with the Catawba, who at an earlier period had been their enemies, on Catawba river, farther westward. Being a considerable tribe, however, they still preserved their separate name and dialect for a long time. They are mentioned as living with the Catawba as early as 1739 (Gregg, 1), and their dialect is mentioned as existing distinct from that of the Catawba as late as 1743 (Adair, 2). In 1751 they are again mentioned as one of the southern tribes adjoining the settlements with whom it was desired that the Iroquois should make peace (N. Y., 17). In the French and Indian war they and the Catawba aided the

English against the French and their allies, and in 1759 a party of 45 "Charraws," some of whom, under their chief, King Johnny, had been in the expedition against Fort Du Quesne, brought into Charleston the scalp of a French Indian (Gregg, 2). The last notice of the tribe seems to be in 1768, when we find them still living with the Catawba, but so reduced by wars and sickness that they numbered only 50 or 60 souls (Mass., 3). The Catawba and all their confederate tribes together then numbered only about 500 souls.

THE KEYAUWEE.

The name of the Keyauwee has no connection with that of Kecowee town of the Cherokee on Keowee river, in western South Carolina, nor apparently with that of Kiawah island, south of Charleston. Of their language nothing remains, but the evidence of alliance and history goes to show that they were Siouan. They were never prominent as a separate tribe. In 1701 Lawson found them in a palisaded village about 5 miles beyond "Heighwaree" (Uharie) river, and near another stream which was probably Deep river. The village was about 30 miles northeast of the Yadkin, and must have been about the present High point in Guilford county, North Carolina. It was shut in by high hills or mountains, nearly bare of timber or grass, being composed of a reddish earth from which the Indians obtained their mineral paint. In one of these mountains was a large cave. Around the village were large fields of corn. At that time they were about equal to the Saponi in number, and were ruled by Keyauwee Jack, who was by birth a Congaree, but had obtained the chieftainship by marriage with the queen. Lawson describes the daughter of this queen as a beautiful girl, with an air of majesty not common among Indians. She treated his party kindly, and they were well entertained during their stay. Most of the men of this tribe wore mustaches or whiskers, which was not the general custom of the Indians, who usually plucked their beards.

Incidentally the traveler mentions that all the Indians of that neighborhood carefully preserved the bones taken out of the meat they ate and afterward burned them, believing that if this were not done the game would leave the country and they would have no more success in hunting. At this time they were about to join the Tutelo and Saponi for greater protection against their enemies.

In 1714 the Keyauwee, with the Saponi, Tutelo, Occaneechi, and Shoccoree, had moved down toward the settlements about Albemarle sound; all five tribes, together with one or two not mentioned, numbering only about 750 souls (Lawson, 5). In 1716 Governor Spotswood proposed to settle the Keyauwee, with the Eno and Sara at Enotown, on the frontier of the North Carolina settlements, as already related, but was prevented by the opposition of that colony. Failing in this, they moved southward along with the Sara and probably also the Eno to Pedee river in South Carolina some time before 1733 (Byrd,

19). On Jefferys' map of 1761 their village is marked on the Pedee above that of the Sara, and about on the line between North Carolina and South Carolina. We find no later mention of them, but like the two other tribes just named they were probably incorporated with the Catawba.

THE ENO, SHOCCOREE, AND ADSHUSHEER.

Synonymy.

Eenó.—Adair, History of the American Inds., 1775, p. 224.
Enoe.—Lawson (1714), History of Carolina, reprint 1860, p. 97.
Haynokes.—Yardley (1654) in Hawks, North Carolina, 1858, vol. ii, p. 19.
Oenock (or Œnock).—Lederer, Discoveries, 1672, p. 15.

Cacores.—Yardley (1654) in Hawks, North Carolina, 1858, vol. ii, p. 19.
Shabor.—Ibid., map (misprint).
Shacco.—Byrd (1733), Hist. of the Dividing Line, 1866, vol. ii, p. 2.
Shackory.—Ibid., p. 15.
Shakor.—Lederer, Discoveries, 1672, map.
Shoccories.—Lawson (1714), History of Carolina, reprint, 1860, p. 97.

Adshusheer.—Lawson, ibid., p. 95.

As these tribes are usually mentioned together they may be treated in the same manner. It is doubtful if they, or at least the Eno and Shoccoree, were of Siouan stock, as they seem to have differed in physique and habit from their neighbors; but as nothing is left of their language, and as their alliances were all with Siouan tribes, they can not well be discriminated. Little is known of them, for they disappeared as tribal bodies about 1720, having been incorporated either with the Catawba on the south or with the Saponi and their confederates on the north.

The Eno and Shoccoree are first mentioned by Yardley in 1654. Writing from his Virginia plantation he says that a visiting Tuskarora had described to him, among other tribes in the interior, "a great nation called Cacores," of dwarfish stature, not exceeding that of boys of 14 years, yet exceedingly brave and fierce in fight and extremely active in retreat, so that even the powerful Tuskarora were unable to conquer them. Near them was another "great nation" whom the Tuskarora called Haynoke, by whom the northern advance of the Spaniards was valiantly resisted (Hawks, 1). From this it appears that the Eno were then at war with the Tuskarora, and that the Spaniards had advanced from the gold regions of the southern Alleghanies into central North Carolina.

The next mention of these two tribes is by Lederer, who found them in 1672 living south of the Occaneechi about the heads of Tar and Neuse rivers. The general locality is still indicated in the names of Eno river and Shocco creek, upper branches of these streams. In the name Shoccoree, the name proper is Shocco, *ree* or *ri* being the demonstrative suffix of the Catawba and closely cognate languages,

the same that appears in Usheree, Uharee, and Enoree, the last-named river perhaps taking its designation from the Eno tribe.

Lederer found the villages of the two tribes about 14 miles apart, the Eno the farther eastward. The Eno village was surrounded by large fields cleared by the industry of the Indians, and was itself built around a central field or plaza devoted to an athletic game described by the traveler as "slinging of stones," in which "they exercise with so much labor and violence and in so great numbers that I have seen the ground wet with the sweat that dropped from their bodies." He agrees with Yardley as to their small size, but not as to their bravery or other good qualities, stating that "they are of mean stature and courage, covetous and thievish, industrious to earn a penny, and therefore hire themselves out to their neighbors who employ them as carryers or porters. They plant abundance of grain, reap three crops in a summer, and out of their granary supply all the adjacent parts." The character thus outlined accords more with that of the peaceful Pueblos than with that of any of our eastern tribes, and goes far to indicate a different origin. Their housebuilding also was different from that of their neighbors, but resembled that of the mountain Indians. Instead of building their houses of bark, like the Virginia and Carolina Indians generally, they used branches interwoven and covered with mud or plaster. Some huts were built of reeds (canes) and bark. They were usually round instead of long as among the coast tribes. Near every house there was a smaller structure, somewhat resembling an oven, in which they stored corn and nuts. This is identical with the *û"watâli* or provision house of the Cherokee. In summer they slept under leafy arbors. The government was democratic and patriarchal, the decisions of their old men being received with unquestioning obedience. The Shoccoree resembled the Eno in their general customs and manners (Lederer, 9).

In 1701 Lawson found the Eno and Shoccoree, now confederated, with the addition of the Adshusheer, in the same location. Their village, which he calls Adshusheer, was on Eno river, about 14 miles east of the Occaneechi village, near the present Hillsboro. This would place it not far northeast of Durham, in Durham county, North Carolina. Eno Will, a Coree by birth, was the chief of the three tribes. He entertained the party in most hospitable fashion at Adshusheer, singing them to sleep with an Indian lullaby, and afterwards guided them from the Occaneechi to near the white settlements on Albemarle sound. Lawson describes him as "one of the best and most agreeable temper that ever I met with in an Indian, being always ready to serve the English, not out of gain, but real affection."

They kept poultry, but, so Lawson thought, largely for the purpose of sacrifice to the devil. They had not forgotten their old game mentioned by Lederer, which may now be recognized as the universal wheel-and-stick game of the eastern and southern tribes; for Lawson says in his narrative that they were "much addicted to a sport they call

Chenco, which is carried on with a staff and a bowl made of stone, which they trundle upon a smooth place like a bowling green, made for that purpose."

At this time the Shoccoree seem to have been the principal tribe. They had some trade with the Tuskarora. Later (about 1714), with the Tutelo, Saponi, Occaneechi, and Keyauwee, together numbering only about 750 souls, they moved toward the settlements. Lawson includes Eno in his list of Tuskarora villages at this period, and as the Eno lived on the Neuse adjoining the Tuskarora, it is probable that they were sometimes classed with them (Lawson, 6). In 1716 Governor Spotswood, of Virginia, proposed to settle the Eno, Sara, and Keyauwee at Eno Town, on what was then "the very frontiers" of North Carolina; but the project was defeated by North Carolina on the ground that all three tribes were then at war with South Carolina (N. C., 10). From the records it can not be determined clearly whether this was the Eno Town of Lawson in 1714, or a more recent village nearer the Albemarle settlements.

Owing to the objection made to their settlement in the north the Eno moved southward into South Carolina. They probably assisted the other tribes of that region in the Yamasi war of 1715. At least a few of the mixed tribe found their way into Virginia with the Saponi, as Byrd speaks of an old Indian, called Shacco Will, living near Nottoway river in 1733, who offered to guide him to a mine on Eno river near the old country of the Tuskarora (Byrd, 20). The name of Shocco (Shockoe) creek, at Richmond, Virginia, may possibly have been derived from the same tribe. The main body was finally incorporated with the Catawba, among whom the Eno still retained their distinct dialect in 1743 (Adair, 3). The name of Enoree river in South Carolina may have a connection with the name of the tribe.

THE WOCCON, SISSIPAHAW, CAPE FEAR, AND WARRENNUNCOCK INDIANS.

Synonymy.

Waccoa.—Morse, Report, 1822, p. 145.
Waccoam.—Ibid (misprint).
Waccon.—Document of 1712 in N. C. Records, 1886, vol. i, p. 891.
Wacon.—Lawson, map of 1709, in Hawks, History of North Carolina, vol. ii, p. 104.
Woccon.—Lawson (1714), History of Carolina, reprint 1860, p. 378.
Wocons.—Rafinesque in Marshall, History of Kentucky, 1824, vol. i, p. 23.
Wokkon.—Drake, Book of the Indians, 1848, p. xii.
Woocon.—Schoolcraft, Indian Tribes, 1853, vol iii, p. 401.
Workons.—Domenech, Deserts of North America, 1860, vol. i, p. 445.

Sauxpa.—Vandera (1579) in Smith, Documentos inéditos, 1857, pp. 15–19 (probably the same).
Saxapahaw.—Bowen, Map of the British American Plantations, 1760.
Saxapahaw.—Byrd (1728), History of the Dividing Line, 1866, vol. i, p. 180.

Sippahaws.—Martin, History of North Carolina, 1829, vol. i, p. 129.
Sissipahau.—Lawson (1714), History of Carolina, reprint 1860, p. 94.
Sissispahaws.—Latham, Varieties of Man, 1850, p. 334 (misprint).

Cape Fears.—Albany Conference (1751) in New York Colonial Documents, 1855, vol. vi, p. 721.

Warrennuncock.—Lederer, Discoveries, 1672, p. 2.

Of the North Carolina tribes bearing the foregoing names almost nothing is known, and of the last two even the proper names have not been recorded. The Woccon were Siouan; the Saxapahaw and Cape Fear Indians presumably were Siouan, as indicated from their associations and alliances with known Siouan tribes, while the Warrennuncock were probably some people better known under another name, though they can not be identified. The region between the Yadkin and the Neuse, extending down to the coast, was probably occupied by still other tribes whose very names are forgotten. They were virtually exterminated by smallpox and other diseases long before the colonization of this region in the middle of the eighteenth century, and probably even before the Yamasi war of 1715 disrupted the smaller tribes.

About all that is known of the Woccon was recorded by Lawson, who states that about 1710 they lived not more than two leagues from the Tuskarora (who occupied the lower Neuse and its tributaries), and had two villages, Yupwauremau and Tooptatmeer (p. 383), with 120 warriors, which would indicate a population of 500 or 600 souls. This was by far a larger population at that period than any other of the eastern Carolina tribes excepting the Tuskarora. He gives a vocabulary of about 150 words, which shows that their dialect was closely related to that of the Catawba, although the two tribes were separated by nearly 200 miles (Lawson, 7). His map of 1709, reproduced by Hawks, places the Woccon between the main Neuse and one of its tributaries, perhaps about the present Goldsboro in Wayne county or Snow Hill in Greene county. They joined the Tuskarora against the whites in the war of 1711–1713, as learned from incidental references in the colonial documents of that period. Since there are no later records concerning them, they were probably destroyed as a tribe by that war, and the remnant may have fled northward with the hostile Tuskarora to the Iroquois, or southward to the Catawba and Yamasi; or perhaps they were assigned to the reservation with the friendly Tuskarora who remained in North Carolina.

The Sissipahaw must have been an important tribe at one time, as Haw river, the main upper stream of the Cape Fear, derives its name from them, and the site of their former village, known in 1728 as "the Haw old fields," was noted as the largest body of fertile land in all that region. It was probably situated about the present Saxapahaw on Haw river, in the lower part of Alamance county, North Carolina. They are probably identical with the Sauxpa mentioned by Vandera

in 1579; Lawson mentions them, but he did not meet them in his journey in 1701, as they lived below the point at which the regular trading path crossed the river. He incidentally mentions meeting among the Eno a slave taken from this tribe (Lawson, 8). Nothing more of them is known beyond the general statement by Martin that they and other tribes of that region joined the Yamasi against the English in the war of 1715.

The proper name of the Cape Fear Indians is unknown. This local term was applied by the early colonists to the tribe formerly living about the lower part of Cape Fear river in the southeastern corner of North Carolina. Their first intimate acquaintance with the English was made about the year 1661, when a colony from New England made a settlement near the mouth of the river, but soon incurred the ill will of the Indians by seizing their children and sending them away, ostensibly to instruct them in the ways of civilization, but really as the Indians believed, with a semblance of probability, to make them slaves. The result was that the Cape Fear Indians, although as yet without guns, began a determined war against the colonists and finally succeeded in driving them from the country. In 1663 another party, from Barbadoes, explored the river and its branches for a considerable distance. Not far from the mouth they found an Indian settlement called Necoes (narrative of 1663, in Lawson, p. 115), together with numerous cleared fields of corn. They found the Indians generally friendly, manifesting their friendship by cries of "bonny bonny," which may have been a reminiscence of previous contact with Spaniards. The Indians gave them corn and other provisions, and in return received presents of beads. One of the Indians, however, shot an arrow at them as they were passing under a cliff. They pursued and fired at him but missed. Afterward they came upon him in his canoe. What followed, as told in their own words, well indicates the summary methods of the English in dealing with the Indians:

> We went on shore and cut the same in pieces. The Indians perceiving us coming towards them ran away. Going to his hut we pulled it down, broke his pots, platters, and spoons, tore the deerskins and mats in pieces and took away a basket of acorns.

Notwithstanding this severity, the Indians at the next village received the whites kindly, and their chief expressed the greatest regret and displeasure at the misconduct of his man. They afterward "made a purchase of the river and land of Cape Fair, of Wat Coosa and such other Indians as appeared to us to be the chief of those parts." The tribe seemed to be populous, with numerous villages along the river, and excepting in the single instance mentioned, displayed the utmost friendly feeling toward the whites (Lawson, 9). In 1665 another colony settled at the mouth of Oldtown creek, in Brunswick county, on the southern side of the river, on a tract bought of the Indians, who still

remained friendly. The colony was not successful, consequently was disbanded a few years later (Martin, 1).

No more is heard of the tribe for nearly a hundred years. As they were evidently a warlike people, it is probable that like most of their neighbors they took part in the Yamasi war in 1715. It is also probable that they suffered with all the Carolina tribes from smallpox and other diseases until only a handful remained. They do not seem to have incorporated with the Catawba, however, as did many of the smaller tribes in their decline, but to have maintained their separate existence within the English settlements. They are last noticed in 1751 as one of the small friendly tribes with whom the South Carolina government desired the Iroquois to be at peace (N. Y., 18).

For the name Warrennuncock there is only the authority of a single statement by Lederer, who tells us in 1672 that the southern Alleghanies (or Blue ridge) at Sara "take the name of Suala; Sara in the Warrennuncock dialect being Sasa or Sualy." The name has an Algonquian appearance, and is probably only a Powhatan synonym for some Carolina tribe (having the *l* instead of the *r*) better known to us under some other name.

THE CATAWBA.

Synonymy.

Atakwa, Anitakwa.—Mooney (singular and plural Cherokee forms).
Cadapouces.—Pénicaut (1708) in Margry, Découvertes, 1883, vol. v, p. 477.
Calabaws.—Humphreys, Account, 1730, p. 98 (misprint).
Calipoas.—Census of 1857 in Schoolcraft, Ind. Tribes, 1857, vol. vi, p. 686.
Canapouces.—Pénicaut (1708) in Margry, op. cit.
Catabas.—Montcalm (1757) in New York Col. Docs., 1858, vol. x, p. 553.
Catabans.—Rafinesque in Marshall, Hist. of Kentucky, 1824, vol. i, p. 24.
Catabaw.—Document of 1738 in New York Col. Docs., 1855, vol. vi, p. 137.
Catapaw.—Map of North America and the West Indies, 1720.
Catauba.—Filson, History of Kentucky, 1793, p. 84.
Cataubos.—Map of 1715 in Winsor, History of America, 1887, vol. v, p. 346.
Catawba.—Albany Conference (1717) in N. Y. Col. Docs., 1855, vol. v, p. 490.
Catawbau.—Carroll, Historical Collections of South Carolina, 1836, vol. ii, p. 199.
Catawbaw.—Map in Mandrillon, Spectateur Américain, 1785.
Cataupa.—Potter (1768) in Mass. Hist. Soc. Colls., 1st series, 1809, vol. x, p. 120.
Cattabas.—Document of 1715 in N. C. Records, 1886, vol. ii, p. 252.
Cattabaws.—Albany Conference (1717) in New York Col. Docs., 1855, vol. v, p. 490.
Cattawbas.—Clarke (1741) in ibid., 1855, vol. vi, p. 208.
Cattoways.—Stobo (1754) in The Olden Time, 1846, vol. i, p. 72.
Cautawbas.—Clinton (1751) in New York Col. Docs., 1855, vol. vi, p. 716.
Chatabas.—Buchanan, North American Indians, 1824, p. 155.
Contaubas.—Oglethorpe (1743) in New York Col. Docs., 1855, vol. vi, p. 243.
Cotappos.—Document of 1776 in Historical Magazine, 2d series, 1867, vol. ii, p. 216.
Cotawpees.—Rogers, North America, 1765, p. 136.
Cotobers.—Document of 1728 in Va. State Papers, 1875, vol. i, p. 215.
Cuttambas.—German map of British Colonies (about 1750).
Cuttawa.—Vaugondy, map Partie de l'Amérique Septentrionale, 1755.
Ea-tau-bau.—Hawkins (1799), Sketch of the Creek Country, 1848, p. 62 (misprint).

Elaws.—Craven (1712) in North Carolina Records, 1886, vol. i, p. 898 (misprint).
Esau.—Martin, History of North Carolina, 1829, vol. i, p. 194.
Esaws.—Lawson (1714), History of Carolina, reprint of 1860, p. 73.
Flatheads (?).—Albany Conference (1714) in New York Col. Docs., 1855, vol. v, p. 386. Albany Conference (1715) in ibid., pp. 442–444 (subjects of Carolina, Oyadagahroenes).
Issa.—La Vandera (1579) in French, Hist. Coll. of La., 1875, vol. ii, p. 291.
Kadapau.—Lawson (1714), History of Carolina, reprint of 1860, p. 76.
Kadapaw.—Mills, Statistics of South Carolina, 1826, p. 109.
Katabas.—Malartic (1758) in New York Col. Docs., 1858, vol. x, p. 813.
Katahba.—Adair, History of American Indians, 1775, p. 223.
Kataubah.—Drake, Book of Indians, 1848, book iv, p. 25.
Kattarbe.—Cumming(?) (1730) in Drake, Book of Indians, 1848, book iv, p. 27.
Kattaupa.—De l'Isle map in Winsor, History of America, 1886, vol. ii, p. 295.
Ojadagochrœne.—Albany Conference (1720) in New York Col. Docs., 1855, vol. v, p. 567. ("The flatheads Alias in Indian Ojadagochroene;" "They live to the west and south of Virginia").
Oyadagahrœnes.—Document of 1713 in New York Col. Docs., vol. v, p. 386, note.
Tadirighrones.—Albany Conference (1722), op. cit., p. 660 (same?).
Toderichroone.—Albany Conference (1717), op. cit., p. 491 (so called by Iroquois).
Totiris.—Chauvignrie(?) (1736) in New York Col. Docs., 1855, vol. ix, p. 1057 (here intended for the Catawba).
Usherees.—Byrd (1728), Hist. of the Dividing Line, 1866, vol. i, p. 181.
Usherys.—Lederer, Discoveries, 1672. p. 17.

The origin and meaning of this name are unknown. It is said that Lynche creek in South Carolina, east of the Catawba territory, was anciently known as Kadapau; and from the fact that Lawson applies the name Kadapau to a small band met by him southeast of the main body of the tribe, which he calls Esaw, it is possible that it was originally applied to this people by some tribe living in eastern South Carolina, from whom the first colonists obtained it. The Cherokee, having no *b* in their language, changed the word to Atakwa, or Anitakwa in the plural. The Shawano and other tribes of the Ohio valley made the word Cuttawa. From the earliest period the Catawba have also been known distinctively as the "river [Catawba, *iswă*] people," from their residence on what seems to have been considered the principal river of the region, Iswă, "the river," being their only name for the Catawba and Wateree. The name appears in the Issa of La Vandera as early as 1569, in the Ushery (*iswa-hĕrĕ*, "river down there") of Lederer, and in the Esaw of Lawson. They were also called Flatheads (Oyadagahroene) by the Iroquois, a name which leads to some confusion, as it was also frequently applied by the same people to the Choctaw, Chickasaw, and Cherokee. The name was properly applicable to the Choctaw, who practiced the custom of head flattening, as did also the Waxhaw of South Carolina adjoining the Catawba; but there seems to be no allusion to the existence of this strange custom among the Catawba themselves. They were also frequently included by the Iroquois under the general term of Totiri or Toderichroone (whence the form Tutelo), applied to all the southern Siouan tribes collectively. Like most other tribes the Catawba know

themselves simply as "people," or "Indians," in their language *nieya* or *nieye*, abbreviated to *nie* or *ye*, or sometimes expanded into *Kataba nie*, "Catawba Indians" (Gatschet).

Gallatin in 1836 classed the Catawba as a distinct stock, and they were so regarded until Gatschet visited them in South Carolina in 1881 and obtained from them a vocabulary of over 1,000 words, among which he found numerous Siouan correspondences. On the strength of this testimony they were classed with the Siouan stock in the First Annual Report of the Bureau of Ethnology, published in the same year. No further investigation of the subject was made until Hale's account of the Tutelo language, published in 1883, Gatschet's further discovery of the Biloxi in 1886, and the author's notice of the Siouan affinity of the Saponi in 1890 proved beyond question that some of the oldest forms of the Siouan languages must be looked for in the east. The material obtained by Mr. Gatschet was then turned over for critical examination to Mr. Dorsey, a specialist in the well-known Siouan tribes of the west, with the result that he pronounced the Catawba a Siouan language. This established, it followed that the Woccon and other languages known to be closely related to the Catawba must also belong to the same stock. As nearly all the tribes of both Carolinas from Cape Fear river to the Combahee were closely allied politically with the Catawba, with whom they were afterward incorporated, it is probable, though not certain, that they were all of the same linguistic stock.

According to a Catawba tradition related in Schoolcraft, the people originally came from the north, driven by the "Connewangos," by which is evidently meant the Iroquois. They settled on Catawba river, and after a desperate struggle with the Cherokee, who claimed prior rights in the region, they succeeded in maintaining their position; and Broad river was adopted as the boundary between the two tribes. So much of the tradition may be accepted as genuine. The rest of it, relating with great exactness of detail how they had lived in Canada, how the Connewango were aided by the French, how the Catawba lived for a time in Kentucky and in what is now Botetourt county, Virginia; how they settled on Catawba river about 1660, how in one battle with the Cherokee they lost 1,000 men and the Cherokee lost 1,100, and how the Catawba exterminated the Waxhaw to the last man immediately afterward—all this is absurd, the invention and ignorant surmise of the would-be historian who records the tradition, and of a piece with Schoolcraft's identification of the Catawba with "the lost Eries." The Catawba were found living about where we have always known them as early as 1567. Kentucky river was called by that name among the Shawano and other northern tribes because up that river lay the great war trail to the Catawba country. The creek bearing the name in Botetourt county, Virginia, was so called from a chance encounter of Shawano or others with a party of Catawba, who used to enter

Pennsylvania and cross over to Ohio valley in their raiding excursions, just as the Iroquois and other northern tribes used to penetrate to South Carolina against the Catawba.

The French had nothing to do with the expulsion of the Catawba from the north, as shown by the connected accounts of all the important French dealings with the tribes from their first occupancy. So far from being exterminated, the Waxhaw were found by Lawson living on Waxhaw creek in 1701, and were described in detail by him at that time. It is hardly necessary to say that no tribe in the United States ever lost 1,000 warriors in a single battle with another tribe. As for the Erie, there is no question as to their identity; they were an Iroquian tribe on Lake Erie whose conquest and incorporation by the Iroquois is a matter of history.

From the earliest historical period the Catawba have always lived where the small remnant may still be found, on Catawba river, about on the border of North Carolina and South Carolina. Westward and northwestward they bordered on the Cherokee and Sara, with the former of whom they were in a state of chronic warfare, while on the south and east they had as neighbors several small tribes closely akin to themselves and most of whom afterward united with them in their decline. Their villages were chiefly within the present limits of South Carolina.

The first European acquaintance of the Catawba was with the Spaniards about the middle of the sixteenth century. It is possible that the Guachule of De Soto's chroniclers, although evidently situated southwest of Catawba river, is identical with the Usheree or Catawba tribe of the later English writers, as Guatari and Hostaqua are identical with Wateree and Oustack or Westo. They are mentioned under the name of Issa by the Spanish captain, Juan Pardo, who conducted an expedition from Saint Helena into the interior of South Carolina in 1567 (French, 1).

The next important notice is given a hundred years later by Lederer, who visited these Indians in 1670 and speaks of them under the name of Ushery. He describes them as living on one side of a great lake, on the farther side of which lived the Oustack (Westo) of whom they were in constant dread. As there is no such lake in that part of the country, it is evident that he must have visited the region at a time when the low bottom lands of Catawba river were flooded by heavy rains. The swamp lands of Carolina are subject to heavy overflow, and Lawson records the statement that on his journey he found Santee river risen 36 feet above its normal level. While at war with the Westo, the Catawba in 1670 were in alliance with the Wisacky (Waxhaw), a subordinate neighboring tribe. Lawson describes the Catawba women as "reasonably handsome," and delighting much in feather ornaments, of which they had a great variety. The men were more effeminate and lazy than other Indians generally, a fact which may account for the little importance of the tribe in history. He notes the fact of the

universal custom of plucking out the beard. They were acquainted with the Spaniards, who lived only two or three days' journey southwestward. The Sara, living northwest of the Catawba, also were acquainted with the same nation.

According to Lederer's account, the Catawba had the fire dance found among so many tribes; he says:

> These miserable wretches are strangely infatuated with illness of the devil; it caused so small horror in me to see one of them wrythe his neck all on one side, foam at the mouth, stand barefoot upon burning coal for near one hour, and then, recovering his senses, leap out of the fire without hurt or signe of any (Lederer, 10).

As it is impossible to do justice to the Catawba within the limits of this paper, only a brief sketch of the tribe will be presented, with especial attention to the obscurer tribes; the fuller descriptions being reserved for a future work on the Indians of the southern Atlantic region.

In 1701 Lawson passed through the territory of the Catawba, whom he calls by the two names of Esaw and Kadapau, evidently unaware that these names are synonyms. In Esaw may be recognized Iswä, whence is derived the name Ushery of Lederer. Kadapau, of course, is another form of Catawba, the band which he calls by this name living some little distance from those designated by him as Esaw. He calls the Esaw a "powerful nation" and states that their villages were "very thick." From all accounts they were formerly the most populous tribe in the Carolinas excepting the Cherokee. He was everywhere received in a friendly manner, in accord with the universal conduct of the Catawba toward the English save during the Yamasi war. Virginia traders were all among them then, and the great trading path from Virginia to Georgia was commonly known as the Catawba path. He says nothing of head-flattening among this tribe, although he describes the custom in detail as found among the neighboring Waxhaw. Incidentally he mentions that scratching a stranger on the shoulder at parting was regarded as a very great compliment. He also notes the use of a comb set with the teeth of rattlesnakes for scraping the body before applying medicine to the affected part in cases of lameness (Lawson, 10). A similar practice still persists among the Cherokee.

Adair states that one of the ancient cleared fields of the Catawba extended 7 miles, besides which they had several other smaller village sites (Adair, 4). In 1728 (1729 by error) they still had six villages, all on Catawba river, within a distance of 20 miles, the most northerly being called Nauvasa (Byrd, 21). Their principal village was formerly on the western side of the river in what is now York county, South Carolina, opposite the mouth of Sugar creek (Mills, 1).

The history of the Catawba up to about the year 1760 is chiefly a record of the petty warfare between themselves and the Iroquois and other northern tribes, throughout which the colonial government was constantly kept busy trying to induce the Indians to stop killing each other and go to killing the French. With the single exception of their

alliance with the hostile Yamasi in 1715 they were uniformly friendly to the English and afterward to their successors, the Americans; but they were at constant war with the Iroquois, the Shawano, the Delaware, and other tribes of Ohio valley, as well as with the Cherokee. In carrying on this warfare the Iroquois and the lake tribes made long journeys into South Carolina, and the Catawba retaliated by sending small scalping parties into Ohio and Pennsylvania. Their losses by the ceaseless attacks of their enemies reduced their numbers steadily and rapidly, while disease and debauchery introduced by the whites, and especially several wholesale epidemics of smallpox, aided the work of destruction, so that before the close of the eighteenth century the great nation of Lawson was reduced to a pitiful remnant (details may be found in the Colonial Documents of New York, in 12 volumes, 1856–1877). They sent a large force to help the colonists in the Tuskarora war of 1711–13, and also aided in expeditions against the French and their Indian allies at Fort Du Quesne and elsewhere during the French and Indian war. Later it was proposed to use them and the Cherokee against the lake tribes under Pontiac in 1763. They assisted the Americans also during the Revolution in the defense of South Carolina against the British, as well as in Williamson's expedition against the Cherokee.

In 1738 the smallpox raged in South Carolina, and worked great destruction not only among the whites but also among the Catawba and smaller tribes. In 1759 it appeared again and this time destroyed nearly half the tribe, largely because of their custom (common to other Indians likewise) of plunging into cold water as soon as the disease manifested itself (Gregg, 3). In order to secure some protection for them in their weakened condition the South Carolina government made strong protests to the governor of New York against the incursions of the Iroquois and Ohio tribes from the north, who did not confine their attention to the Catawba alone, but frequently killed also other friendly Indians and negroes and even attacked the white settlements. Governor Glen, of South Carolina, at last threatened to take up the quarrel of the Catawba by offering a reward for every northern Indian killed within the limits of South Carolina. This heroic measure was successful, and in the next year (1751), at a conference at Albany attended by the delegates from the Six Nations and the Catawba, under the auspices of the colonial governments, a treaty of peace was made between the two tribes, conditional upon the return of some Iroquois prisoners then held by the Catawba (N. Y., 19). This peace was probably final as regards the Iroquois, but had no effect upon the western tribes, whose interests were all with the French. These tribes continued their warfare against the Catawba, who were now so far reduced that they could make little effectual resistance. In 1762 a small party of Shawano killed the noted chief of the tribe, King Haiglar, near his own village (Mills, 2). From this time they ceased to be of importance except in conjunction with the whites. In 1763 they

had confirmed to them a reservation (assigned a few years before) of 15 miles square, or 225 square miles, on both sides of Catawba river, within the present York and Lancaster counties, South Carolina (N. Y., 20).

On the approach of the British troops in 1780, the Catawba Indians withdrew temporarily into Virginia, but returned after the battle of Guilford Court House and established themselves in two villages on the reservation, known, respectively, as Newton (the principal village) and Turkey Head, on opposite sides of Catawba river (Mills, 3). In 1826 nearly the whole of their reservation was leased to whites for a few thousand dollars, on which the few survivors chiefly depended. About 1841 they sold to the state all but a single square mile, on which they now reside (Gatschet). About the same time a number of the Catawba, dissatisfied with their condition among the whites, removed to the eastern Cherokee in western North Carolina, but finding their position among their old enemies equally unpleasant, all but one or two soon went back again. An old woman, the last survivor of this emigration, died among the Cherokee in 1889. Her daughter and a younger full-blood Catawba still reside with that tribe. At a later period some Catawba removed to the Choctaw nation in Indian Territory and settled near Scullyville, but are said now to be extinct. About ten years ago several became converts to Mormon missionaries in South Carolina and went with them to Salt Lake City, Utah.

The following figures show the steady decline of the tribe from the first authentic reports to the present time. At the first settlement of South Carolina (about 1682) they numbered about 1,500 warriors, equivalent perhaps to 6,000 souls (Adair, 5). In 1701 they were "a very large nation, containing many thousand people" (Lawson, 11). In 1728 they had but little more than 400 warriors, equivalent perhaps to 1,600 souls (Byrd, 22). In 1738 they suffered from the smallpox, and in 1743, even after they had incorporated a number of smaller tribes, the whole body consisted of less than 400 warriors. At that time this mixed nation consisted of the remnants of more than twenty different tribes, each still retaining its own dialect. Others included with them were the Wateree, who had a separate village, the Eno, Cheraw or Sara, Chowan(?), Congaree, Notchee, Yamasi, Coosa, etc., (Adair, 6). In 1759 the smallpox again appeared among them and destroyed a great many. In 1761 they had left about 300 warriors, say 1,200 total, "brave fellows as any on the continent of America, and our firm friends" (Description of South Carolina, London, 1761). In 1775 they had little more than 100 warriors, about 400 souls; but Adair says that smallpox and intemperance had contributed more than war to their decrease (Adair, 7). They were further reduced by smallpox about the beginning of the Revolution, in consequence of which they took the advice of their white friends and invited the Cheraw still living in the settlements to move up and join them (Gregg, 4). This increased their number, and in 1780 they had 150

warriors and a total population of 490 (Mass., 1). About 1784 they had left only 60 or 70 warriors, or about 250 souls, and of these warriors it was said, "such they are as would excite the derision and contempt of the more western savages" (Smyth, 1). In 1787 they were the only tribe in South Carolina still retaining an organization (Gregg). In 1822 they were reported to number about 450 souls (Morse, 1), which is certainly a mistake, as in 1826 a historian of the state says they had only about 30 warriors and 110 total population (Mills, 4). In 1881 Gatschet found about 85 persons on the reservation on the western bank of Catawba river, about 3 miles north of Catawba Junction, in York county, South Carolina, with about 35 more working on farms across the line in North Carolina, a total of about 120. Those on the reservation were much mixed with white blood, and only about two dozen retained their language. The best authority then among them on all that concerned the tribe and language was an old man called Billy John. They received a small annual payment from the state in return for the lands they had surrendered, but were poor and miserable. For several years they have been without a chief. In 1889 there were only about 50 individuals remaining on the reservation, but of this small remnant the women still retain their old reputation as expert potters. They were under the supervision of an agent appointed by the state.

THE WAXHAW AND SUGEREE.

Synonymy.

Flatheads.—General (see Catawba).
Wacksaws.—Craven (1712) in Col. Records of North Carolina, 1886, vol. i, p. 898.
Wassaws.—Catawba manuscript in Schoolcraft, Ind. Tribes, 1853, vol. iii, p. 294.
Waxaus.—Map of North America and the West Indies, 1720.
Waxaws.—Document of 1719 in Rivers, South Carolina, 1874, p. 93.
Waxhaws.—Logan, History of upper South Carolina, 1859, vol. i, p. 182.
Waxsaws.—Lawson (1714), History of Carolina, reprint of 1860, p. 60.
Wisack.—Ibid., p. 72.
Wisacky.—Lederer, Discoveries, 1672, p. 17.

Sugans.—Vaugondy, map of "Amérique," 1778 (misprint).
Sugaus.—Bowen, Map of the British American Plantations, 1760.
Sugeree.—Lawson (1714), History of Carolina, op. cit., p. 76.
Suturees.—War map of 1715 in Winsor, History of America, 1887, vol. v, p. 346.

The two small tribes bearing the above designations are hardly known except in connection with the Catawba, with whom they were afterward incorporated. They may be treated together. The tribes lived, respectively, about Waxhaw and Sugar (i. e., Sugeree) creeks, two small streams flowing into Catawba river from the northeast, within, what is now Lancaster county, South Carolina, and Union and Mecklenburg counties, North Carolina. As previously mentioned (page 69) the Waxhaw practiced the custom of flattening the head, a custom

probably followed also by the Catawba and other neighboring tribes, whence they were called Flatheads. The first notice of either tribe seems to be that of Lederer, who visited the Wisacky (Waxsaw) in 1672, and found them living next south of the Sara, i. e., about where they were afterward known. He dismisses them with the brief statement that they were subject to the Ushery (Catawba) and might be considered a part of that tribe (Lederer, 11).

In 1701 Lawson visited the Waxhaw and was received in the most hospitable fashion. He mentions two of their villages as being situated 10 miles apart, showing that they might be considered a tribe of some importance at that time. From incidental references in Lawson's work it is evident that at the time of his visit they were on good terms with their neighbors as well as with the Saponi farther toward the north. He says that the Waxhaw were very tall, and describes in detail their method of flattening the head. This was accomplished by laying the infant in a sort of cradle, consisting chiefly of a flat board, with its head resting on a bag of sand. Swaddling cloths were then wrapped tightly around baby and cradle from head to foot and a roll (of cloth ?) was placed over its forehead and pulled down tightly in the same manner. The bandages were loosened or tightened from time to time, and the child was kept in this press until the soft skull was permanently distorted. The process had the effect of disfiguring the countenance by making the eyes stand very wide apart and causing the hair to hang over the forehead, as Lawson says, "like the eves of a house." The reason given by the Indians for this strange custom was that it improved the eyesight, so that they became better hunters.

The dance ceremonials and councils of the Waxhaw were held in a large council house, much larger than the ordinary houses in which they dwelt, with a very low entrance and with benches of cane inside next to the wall. Instead of being covered with bark like their dwellings, this state house was neatly thatched with sedge and rushes. One of their principal old men had his residence in it as guard and keeper. The interior of the structure was dark and the fire was kept up on public occasions by means of a circle of cane splits in the middle, the canes being constantly renewed at one end as they were consumed at the other. According to personal information, the same method of making and renewing the fire was used among the Cherokee on certain ceremonial occasions.

Soon after leaving the Waxhaw and Esaw (Catawba), Lawson met the Sugeree, who, according to his statement, occupied a very fertile country and inhabited "a great many towns and settlements." Near them were the "Kadapau," who to all appearances were a detached band of the Catawba (Lawson, 12).

No later reference to these tribes is found excepting a brief mention of the "Elaw" (Catawba) and Waxhaw in 1712, from which it seems that the hostile Tuskarora and their allies in the north were making inroads upon them. They were probably so far reduced a few years

later by the Yamasi war, in which nearly all the Carolina tribes took part against the English, that they were no longer able to stand alone and were obliged to incorporate with the Catawba.

THE PEDEE, WACCAMAW, AND WINYAW; THE HOOKS AND BACKHOOKS.

Synonymy.

Peadea.—La Tour map, 1784.
Pedees.—War map of 1715 in Winsor, History of America, 1887, vol. v, p. 346.
Peedee.—Document of 1732 in Gregg, History of the Old Cheraws, 1867, p. 8.
Pidees.—Glen (1751) in New York Col. Docs., 1855, vol. vi, p. 709.

Waccamaus.—Letter of 1715 in Col. Rec. of North Carolina, 1886, vol. ii, p. 252.
Waccamaw.—Ibid., p. 252.
Wacemaus.—Ibid., p. 251.
Waggamaw.—Map of the Province of South Carolina, 1760.
Waggoman.—War map of 1715 in Winsor, op. cit., vol. v, p. 346 (misprint).
Wiqomaw.—Bowen, Map of the British American Plantations, 1760.
Wigomaw.—Moll, map of Carolina, 1720.

Weenees.—Rivers, History of South Carolina, 1856, p. 36 (same?).
Wenee (river).—Map of the Province of South Carolina, 1760.
Wineaus.—Letter of 1715 in Col. Rec. of North Carolina, 1886, vol. ii, p. 251.
Wingah.—Map of the Province of South Carolina, 1760 (misprint).
Winyaws.—Mills, Statistics of South Carolina, 1826, p. 108.
Winyo.—Bowen, Map of the British American Plantations, 1760.
Wyniaws.—Gallatin in Trans. and Colls. Am. Antiquarian Soc., 1836, vol. ii, p. 89.

Hooks.—Lawson (1714), History of Carolina, reprint of 1860, p. 45.

Backbooks.—Lawson, op. cit., p. 45 (misprint).
Back Hooks.—Rivers, History of South Carolina, 1856, p. 35.

These small tribes lived on the lower Pedee and its tributaries in South Carolina and the contiguous border of North Carolina. Nothing is known of their language and very little can now be learned of their former daily life or their religious system of belief, as they were never prominent in history.

For the "Hooks" and "Backbooks" there is only the authority of Lawson, who mentions them as enemies of the Santee, living in the earliest part of the eighteenth century about the mouth of Winyaw river, i. e., Winyah bay, South Carolina (Lawson, 13). The names have a suspicious appearance, as though badly corrupted from their proper forms. Rivers, perhaps from original information, makes them Hooks and Back Hooks, which, if correct, may indicate that the former lived nearer the coast and the others back of them.

The Waccamaw lived on the river of that name, which enters the Pedee from the north almost at its mouth. The Winyaw lived on the western side of the Pedee near its mouth. Black river, a lower tributary of the Pedee from the west, was formerly called Wenee river, probably another form of the same word, and Winyah bay still preserves their memory. The two tribes are mentioned in 1715 as living near

together and as receiving supplies of ammunition from the Sara, who were endeavoring to persuade them to join the Yamasi and other hostiles against the English (N. C., 11). In 1755 the Cherokee and Notchee were reported to have killed some Pedee and Waccamaw in the white settlements (Gregg, 5). This appears to be the last mention of the Waccamaw, though from other evidence it is probable that, like the Pedee, Sara, and other tribes of that region, the remnant was finally incorporated with the Catawba.

The Pedee are somewhat better known. They lived on the middle course of Pedee river, and on a map of 1715 their village is located on the eastern bank, considerably below that of the Sara (about the present village of Cheraw). They are mentioned in a document of 1732, and again in 1743. In 1744 they and the Notchee killed several Catawba, whereupon the Catawba pursued them and drove them down into the settlements, necessitating the interference of the colonial government to prevent war between the two parties. In 1746 they and the Sara are mentioned as two small tribes, which had been long incorporated with the Catawba. They were restless under the connection, however, and again Governor Glen had to interfere to prevent their separation. This he did by representing to them that either was too weak to stand alone against their enemies, although strong enough when united, enforcing the parable by means of a bundle of ramrods. Incidentally it is learned that the Pedee owned negro slaves, as also did other tribes near the settlements (Gregg, 6). In the Albany conference of 1751 they are mentioned as one of the small tribes living among the whites, with which the South Carolina government desired the Iroquois to be at peace (New York, 21). In the following year the Catawba sent a message to Governor Glen to the effect that there were still a great many Pedee living among the settlements, and asking him to advise these to come and live with them (the Catawba), who promised to treat them as brothers. By this means the Catawba represented to the governor that they themselves would be strengthened and the Pedee would run less risk of being killed by hostile Indians while straggling in the woods. It is not improbable that the invitation was accepted by most of the Pedee who had not already joined the Catawba, although there is a record of some Pedee having been killed by the Notchee and Cherokee in 1755 within the white settlements (Gregg, 7).

THE SEWEE, SANTEE, WATEREE, AND CONGAREE.

Synonymy.

Seawees.—Document of 1719 in Rivers, Hist. of South Carolina, 1874, p. 93.
Seewas.—Rivers (anonymous), History of South Carolina, 1856, p. 38.
Sewee.—Purcell, Map of Virginia, etc., 1795.
Sewees.—Lawson (1714), History of Carolina, reprint of 1860, p. 25.

Santees.—Lawson (1714), op. cit., p. 34.
Seratees.—Mills, Statistics of South Carolina, 1826, p. 735.

Seretee.—Lawson, op. cit., p. 45.
Zantees.—Howe in Schoolcraft, Indian Tribes, 1854, vol. iv, p. 155.

Chichanees.—Rivers (anonymous), History of South Carolina, 1856, p. 36.
Chickaree.—Howe in Schoolcraft, op. cit., p. 158.
Guatari.—La Vandera (1569) in Smith, Documentos Inéditos, 1857, vol. i, p. 17.
Watarees.—Jeffreys, French Dominions in America, 1761, part i, map, p. 134.
Watary.—Lederer, Discoveries, 1672, p. 16.
Wateree.—Lawson (1714), op. cit., p. 56.
Wateree Chickanee.—Ibid., p. 59.
Waterrees.—Ibid., p. 99.
Watteree.—Moll, Map of Carolina, 1720.

Canggaree.—Adair, Hist. Am. Indians, 1775, p. 225.
Congares.—Doc. of 1719 in Rivers, Early Hist. of South Carolina, 1874, p. 92.
Congarees.—Ibid., p. 93.
Congeres.—Moll, Map of Carolina, 1720.
Congerees.—Lawson (1714), op. cit., p. 34.
Congrée.—La Tour, Map of United States, 1784.
Conqerees—War map of 1715 in Winsor, Hist. of Am., 1887, vol. v, p. 346.

The Santee and its branches, the Wateree and the Congaree, were held by the Sewee, Santee, Wateree, and Congaree tribes, whose territory extended to the neighborhood of the Waxhaw and Catawba. Nothing is known of their linguistic affinities, but their alliances and final incorporation were with the Catawba.

The Sewee occupied the coast and the lower part of the river below the Santee, extending westward to the divide of Ashley river about the present Monks Corner, in Berkeley county, South Carolina, where they adjoined the Etiwaw (Rivers, 2). Their name is preserved in Sewee bay. Lawson, who met them in 1701, states that they had formerly been a large tribe, but, like the other tribes of Carolina, had been much wasted by smallpox and other diseases, and through the effect of liquor introduced by the whites. The great mortality always produced among them by smallpox was owing chiefly to their universal habit of plunging into the water at the critical stage of the disease in order to ease themselves of the feverish burnings.

The destruction of the Sewee was the immediate result of the failure of a great trading scheme which they had elaborated, but which proved disastrous to the originators. Being dissatisfied with the bargains that the traders drove with them, and having noticed that the English vessels always came in at one particular harbor, they concluded that by starting from the same point with their canoes they could easily reach England, which they would not believe was so far off as the whites said, and there do their own trading to better advantage. Accordingly, after having deliberated the matter in council, they prepared a fleet of large canoes, which they loaded with a full stock of their finest furs and what they supposed were sufficient supplies for the voyage. In order not to be cheated out of the reward of their enterprise, the plan and preparation were kept a secret from their neighboring tribes. When the fleet was ready they embarked nearly

all their able-bodied men, leaving only the old people and children at home to await their return, and put out into the Atlantic. Unfortunately they were hardly out of sight of land before a storm came up, which swamped most of their canoes and drowned the occupants, while the survivors were taken up by an English ship and sold as slaves in the West Indies. Aboriginal free trade thus received its death blow in Carolina, and their voyage to England remained a sore topic among the Sewee for a long time thereafter. Lawson describes the remnant as tall, athletic fellows, and excellent canoemen, and incidentally mentions that they used mats as sails. Avendaughbough, a deserted village which he found on Sewee bay (p. 24), was probably one of their settlements (Lawson, 14).

Only one later reference to the Sewee is known. It is said that in January, 1715, they numbered 57 souls and occupied a single village 60 (?) miles northeast of Charleston (Rivers). The Yamasi war, which began three months later and involved all the tribes of that region, probably put an end to their existence as a separate and distinct tribe.

The Santee or Seratee lived on Santee river from the Sewee settlements up about to the forks. They were a small tribe, even in 1701, although their chief had more despotic power than among other tribes. They had several villages, one small one being called Hickerau, known to the traders as "the black house." They were a generally hospitable people and friendly to the whites, but were at that time at war with the tribes below them on the coast. They made beautiful feather robes, wove cloths and sashes of hair, and stored their corn in provision houses raised on posts and plastered with clay, after the manner of the Cherokee and other southern tribes. It is recorded that their chief was an absolute ruler with power of life and death over his tribe, an instance of despotism very rare in that region but probably in accordance with the custom of the Santee, as we learn that his predecessor had been equally unquestioned in his authority and dreaded by all his enemies for his superior prowess.

Their distinguished dead were buried on the tops of mounds built low or high according to the rank of the deceased, and with a ridge roof supported by poles over the grave to shelter it from the weather. On these poles were hung rattles, feathers, and other offerings from the relations of the dead man. The corpse of an ordinary person was carefully dressed, wrapped in bark, and exposed on a platform for several days, during which time one of his nearest kinsman, with face blackened in token of grief, stood guard near the spot and chanted a mournful eulogy of the dead. The ground about the platform was kept carefully swept, and all the dead man's belongings, gun, bow, and feather robes, were placed near by. As soon as the flesh had softened it was stripped from the bones and burned, and the bones themselves were cleaned, the skull being wrapped separately in a cloth woven of opossum hair.

The bones were then put into a box, from which they were taken out annually to be again cleaned and oiled. In this way some families had in their possession the bones of their ancestors for several generations. Places where warriors had been killed were sometimes distinguished by piles of stones, or sometimes of sticks, to which every passing Indian added another (Lawson, 15). The custom of cleaning and preserving the bones of the dead was common also to the Choctaw, Nanticoke, and several other tribes.

According to an old document the Santee in January, 1715, still had two villages, 70 (?) miles north of Charleston, with 43 warriors (Rivers), equal to about 160 souls. As nothing is heard of them later they probably were destroyed as a tribe by the Yamasi war, which broke out soon after.

The Congaree lived on Santee and Congaree rivers, above and below the junction of the Wateree, in central South Carolina. They had the Santee tribe below them and the Wateree tribe above. Lawson found them in 1701, apparently on the northeastern bank of the river below the junction of the Wateree; but on a map of 1715 their village is indicated on the southern bank of the Congaree and considerably above, perhaps about Big Beaver creek, or about opposite the site of Columbia, on the eastern boundary of Lexington county. A fort called by their name was established near this village and about the present Columbia in 1718, and according to Logan became an important trading station. Lawson described their village in 1701 as consisting of only about a dozen houses, located on a small creek flowing into Santee river. They were then but a small tribe, having lost heavily by tribal feuds, but more especially by smallpox, which had depopulated whole villages. They were a friendly people, handsome and well built, the women being especially beautiful. Although the several tribes were generally small and lived closely adjoining one another, yet there was as great a difference in their features and disposition as in language, which was usually different with each tribe (Lawson, 16).

The Congaree, like their neighbors, took part in the Yamasi war in 1715, as a result of which they were so reduced that they were obliged to move up and join the Catawba, with whom they were living in 1743, still preserving their distinct dialect (Adair, 8).

The Wateree were first met by the Spaniards under Juan de Pardo in 1567, and were described by La Vandera two years later under the name of Guatari. The name is derived from the Catawba word *watĕrăn*, "to float in the water" (Gatschet). From the Spanish account they were then living at a considerable distance from the coast and near the Cherokee frontier. They are described as being 15 or 16 leagues southeast from "Otari-yatiqui," a misconception of an Indian term for an interpreter of the Otari, Âtali, or Mountain Cherokee. They were ruled by two female chiefs, who held dignified court with a retinue of young men and women as attendants (French, 2).

More than a century later (in 1670) Lederer found them apparently on the extreme upper Yadkin, far northwest of their later location, with the Shoccoree and Eno on their northeast and the Sara on their west. It is probable that in this position they were not far from where they had been found by Pardo in 1567. There is reason to believe that the name Wateree was formerly applied to Pedee and Yadkin rivers instead of the stream now known by that name (Gregg, 8). Pardo describes the Wateree as differing from other Indians in being slaves, rather than subjects, to their chiefs, which agrees with what Lawson says of the Santee. While Lederer was stopping with the Wateree their chief sent out three warriors with orders to kill some young women of a hostile tribe in order that their spirits might serve his son, who was dying, in the other world. In accordance with their instructions they soon returned with the scalps and the skin from the faces of three young women. These trophies they presented to the chief who, it is related, received them with grateful acknowledgment (Lederer, 12).

In the first half of the eighteenth century the Wateree lived on Wateree river in South Carolina, with the Congaree below them and the Catawba and Waxhaw above. On a map of 1715 their village is marked on the western bank of the river, perhaps about the present Wateree creek in Fairfield county. Moll's map of 1730 places their village on the northern or eastern bank of the river, and Mills states definitely that it was on Pinetree creek below Camden (Mills, 5). It seems to have been here that Lawson found them in 1701. He calls them in one place "Wateree Chickanee" Indians, the latter part of the compound perhaps designating a particular band of the tribe. He describes them as tall and well built, friendly, but great pilferers and very lazy, even for Indians. At that time they had but few guns or other articles obtained from the whites. Their houses were as poor as their industry. They were a much larger tribe than the Congaree, and spoke a different language (Lawson, 17). The Yamasi war in 1715 probably broke their power, and in 1743 they were consolidated with the Catawba, though still constituting a large village and retaining their distinct dialect (Adair, 9).

OTHER SOUTH CAROLINA TRIBES.

Synonymy.

Cherokee.—(Synonyms not given.)

Shawano.—(Synonyms not given.)

Uchi.—(Synonyms not given.)

Saluda.—(Synonyms not given; the form occurs on Moll's map of Carolina, 1720.)

Nachee.—Adair, History of American Indians, 1775, p. 225.
Natchee.—South Carolina Gazette of 1734 in Rivers, Hist. South Carolina, 1856, p. 38.
Notches.—Glen (1751) in Gregg, History of the Old Cheraws, 1867, p. 14.
Notchees.—Document of 1744 in ibid., p. 10.

Ashley River Indians.—(Same?).
Etewaus.—Albany Conference (1751) in New York Col. Docs., vol. vi, p. 721.
Etiwans.—Rivers, History of South Carolina, 1856, p. 37.
Eutaw.—Present geographic form.
Ilwans.—Rivers, Early History of South Carolina, 1874, p. 94 (misprint).
Ittawans.—Rivers, History of South Carolina, 1856, p. 37.

Hostaqua.—Laudonnière (about 1564) in French, Hist. Coll. Louisiana, 1869, vol. vi, p. 288.
Hostaque.—Ibid., p. 266.
Houstaqua.—Ibid., p. 244.
Oustack.—Lederer, Discoveries, 1672, p. 17.
Westos.—Gallatin in Trans. and Colls. Am. Antiquarian Soc., 1836, vol. ii, p. 83.
Westoes.—Archdale (1707) in Ramsay, Hist. South Carolina, 1809, vol. i, p. 34, note.

Stonoes.—Ibid., p. 83.

Adusta.—De Bry, Brevis Narratio, 1591, vol. ii, map.
Audusta.—Laudonnière (1587) in Hakluyt, Voyages, 1600, vol. iii, p. 379.
Eddisto.—Map of the Province of South Carolina, 1760.
Edisto.—Bowen, Map of the British American plantations, 1760.
Edistow.—Harris, Voyages and Travels, 1705, vol. i, map.
Orista.—Fontanedo (1559) in Ternaux-Compans, Voyages, 1841, vol. xx, p. 10.
Oristanum.—Brigstock in French, Hist. Coll. Louisiana, 1875, vol. ii, p. 186, note.

Casor.—Document of 1675 in Mills, History of South Carolina, 1826, app., p. 1.
Coçao.—La Vandera (1579) in French, Hist. Coll. Louisiana, 1875, vol. ii, p. 290.
Coosah.—Adair, History of American Indians, 1775, p. 225.
Coosaw.—Mills, Statistics of South Carolina, 1826, map.
Cosah.—Ibid., p. 107.
Cozao.—La Vandera (1569) in French, Hist. Coll. Louisiana, 1875, vol. ii, p. 290.
Kissah.—Mills, op. cit., p. 107.
Kusco.—Moll, Map of Carolina, 1720 (misprint).
Kussoe.—Document of 1671 in Rivers, History of South Carolina, 1856, p. 372.

Chicora.—Fontanedo (1559) in Ternaux-Compans, Voyages, 1841, vol. xx, p. 16 (same?).
Corsaboys.—Document of 1719 in Rivers, History of South Carolina, 1874, p. 93.
Cusabees.—Rivers, History of South Carolina, 1856, p. 38.
Cusoboe.—Mills, Statistics of South Carolina, 1826, p. 107.
Cussobos.—Simms, History of South Carolina, 1860, p. 56.

Santee and Congaree rivers probably formed the approximate southern limit of the Siouan tribes of the east. There is no reason for assigning to this stock any tribes farther southward along the Atlantic coast. As the history of all these Indians is closely interwoven, however, a few notes on the remaining tribes of South Carolina between Santee and Savannah rivers may properly be introduced.

Cherokee.—The Cherokee tribe, of Iroquoian stock, occupied the territory of what are now the seven upper counties along the Savannah, extending down to the mouth of Broad river. Being a well-known

tribe, with an extensive territory embracing large portions of several present states, nothing more need be said of these Indians here.

Shawano.—Below the Cherokee territory on the Savannah there was an important band of the Shawano, locally known as Savannah Indians, of Algonquian stock, having their principal village nearly opposite Augusta. The river takes its name from the tribe. They moved northward into Pennsylvania about the year 1700.

Uchi.—Lower down on both sides of the Savannah were located the Uchi tribe, which constituted a distinct linguistic stock (Uchean). The remnant of the tribe are now incorporated with the Creek. They were probably identical with the "Cofitachiqui" of De Soto's chroniclers, a tribe whose village is supposed by the best authorities to have been located at the site of Silver Bluff, on the Savannah, in Barnwell county, South Carolina, about 25 miles by water below Augusta.

Saluda.—The territory of the Saluda Indians is marked on Jefferys' map of 1761, south of Saluda river, about the present Columbia, with a statement that they had removed to Conestoga in Pennsylvania. There seems to be no other original reference to this tribe. They may have been identical with the Assiwikale, who removed from South Carolina about 1700, and in 1731 were living with the Shawano partly on the Susquehanna and partly on the Alleghany.

Notchee.—The tribe called "Natchee," "Notchees," etc., in early documents, do not seem to have been native to South Carolina, but were probably identical with the Natchez of Mississippi. Although at first thought it might appear improbable that a tribe originally living on the Mississippi could afterward have been domiciled near the Savannah, it is no more impossible than that a Savannah tribe could have removed to the Susquehanna or to the Ohio, as was the case with the Shawano, or that a tribe on the Yadkin could have emigrated to Canada, as was the case with the Tutelo.

The Natchez, who lived originally on the eastern bank of the Mississippi, about the site of the present city of Natchez, became involved in a war with the French in 1729 which resulted in their complete destruction as a tribe in the following year. The remnant, disorganized, but still considerable in numbers, fled in different directions. A few crossed the Mississippi and were lost in the swamps of Louisiana; many took refuge with the Chickasaw, who thus drew down on themselves the anger of the French. A large body fled to the Creek tribe, among whom they have ever since retained a distinct existence, afterward removing with that tribe to Indian Territory. In 1799 their village on Coosa river in Alabama contained several hundred souls. Others, again, joined the Cherokee, and according to personal information of the author they had a distinct village and language on Valley river in western North Carolina about ninety years ago. As the Creek and Cherokee both bordered on Carolina, while the Chickasaw were in alliance with that government as against the French, it is easy to see how

people of a dismembered tribe scattered among these others could have found their way into that province. A body of the Chickasaw themselves at one time removed from the Mississippi and settled on the Savannah in South Carolina, in the neighborhood of the present Augusta; and according to Adair the South Carolina traders themselves instigated the rising of the Natchez, their message being conveyed to that tribe through the medium of the Chickasaw (Adair, 10). It was but natural, therefore, that the defeated and extirpated Natchez should turn to Carolina for support and shelter.

While all the other tribes of South Carolina hitherto noted or mentioned hereafter appear early in the history of that colony, the first notice of the Notchee did not appear until 1734, four or five years after the first Natchez war. In that year, it is related, a delegation of 26 "Natchee" Indians applied to the government of South Carolina for permission to settle their tribe on the Savannah (Rivers, anon., 1). By this time the old Natchez were probably already scattered among the Chickasaw and Creek and the Cherokee, those with the last-named tribe being settled in western North Carolina. Permission was evidently given, for in 1744 the "Notchees" are mentioned, in connection with the Pedee, as having killed some Catawba in a drunken quarrel, as a result of which the Notchee and Pedee had fled down to the white settlements to escape the vengeance of the Catawba, and the colonial government was compelled to interfere (Gregg, 9). In the preceding year the "Nachee" are mentioned as one of the tribes incorporated with the Catawba, but retaining their distinct dialect (Adair, 11). It is probable that the result of this quarrel was to separate the Notchee permanently from the Catawba and cause them to make their residence thereafter lower down among the settlements, in the neighborhood of the Pedee, as in 1751 the "Notchees," Pedee, and several others are named as tribes living in South Carolina among the settlements, and in whose behalf the colonial government effected a peace with the Iroquois (N. Y., 22). A few years later they seem to have moved up again and joined the Cherokee, for in 1755 they are twice mentioned as having been concerned with that tribe in killing some Pedee and Waccamaw among the white settlements (Gregg, 10). This appears to be the last reference to them in the South Carolina records.

Etiwaw.—The tribe known as Etiwaw or Eutaw lived about Ashley and Cooper rivers, in what is now Berkeley county, extending eastward about to the site of the present Monks Corner, where their hunting grounds bordered the Sewee country. The Santee and Congaree were above them (Rivers, anon., 2). Their memory is preserved in the name of Eutaw Springs or Eutawville. The tribal name is derived from the Catawba word *itawa*, "pine tree" (Gatschet). They were one of the small coast tribes collectively known as Cusabo, and were probably identical with the tribe sometimes mentioned as "Ashley River Indians." They were never prominent, and from their prox-

imity to the settlements soon dwindled into insignificance. In January, 1715, just before the Yamasi war, they had a single village with a population of 240 souls (Rivers, 3). They were probably much reduced by that war, and nothing more is heard of them until 1751, when they are mentioned as one of the small tribes for whom the South Carolina government made peace with the Iroquois (N. Y., 23).

Westo and Stono.—Lederer and other early observers refer to two tribes living between Ashley and Edisto rivers, known as the Westo and Stono, the latter probably occupying the coast along Stono river and inlet. From the nature of the references it is probable that both tribes extended some distance into the interior. They seem generally to have acted together, and were steadily hostile to the early South Carolina settlers. They were among the tribes collectively known as Cusabo. The Westo seem to be identical with the Hostaqua mentioned by Laudonnière about 1564, and with the Oustack of Lederer, described by him as being brave fighters, at war in 1670 with the Ushery (Catawba), who were separated from them by what he calls a lake, probably an overflow of the Santee (Lederer, 13).

The Westo and Stono made war on the settlements about Charleston in 1669–'71, and again in 1674, when a force of volunteers had to be raised against them (Gatschet, Legend, 2). In 1680 they became involved in a war with the Savannah (Shawano), by whom they were totally defeated and driven out of the country (Gallatin, 1). What became of them is unknown, but they may have gone southward into the Spanish territory of Florida, as did the Yamasi thirty-five years later.

Edisto.—A tribe appears to have occupied the country along the lower part of Edisto river, and their name is preserved in that of the river; but as the coast region was occupied in later times by small bands having local rather than tribal names it is impossible to locate them definitely. Their country is called the province of Orista by the early Spanish writers, and Audusta by Laudonnière. Edisto is the later English form. The Huguenots of Ribault's colony received a friendly welcome from them in 1562, and the Spaniards for some time had a mission among them. They are mentioned in connection with the Stono, Westo, and Savannah as still living in the same region when the English settlements were established in South Carolina in 1670. They disappear from history soon after, and may have been driven out of the country together with the Westo and Stono in the war waged against the last-named tribes by the Savannah in 1680.

Coosa.—Another tribe lived about the mouth of the Edisto or Combahee whose name, Cusso or Coosaw, is preserved in Coosaw and Coosawhatchee, streams entering the sea on either side of Saint Helena island. According to Rivers they lived northeast of Combahee river, which separated them from the Combahee tribe (Rivers, anon., 3). They appear to be identical with the Couexi of the Huguenot colonists

in 1562 and with the Coçao of La Vandera's Spanish narrative of 1569. They are noted as hostile to the English in 1671 (Rivers, anon., 4). In 1675 the chiefs of "great and lesser Casor" sold a tract lying on Kiawah, Stono, and Edisto rivers, and in 1684 there is a record of another sale of land by the chief of "Kissah" (Mills, 6). They are mentioned as "Kussoes" in the South Carolina trade regulations in 1707, and appear last under the name of "Coosah" as one of the tribes incorporated with the Catawba, but still preserving a distinct dialect in 1743 (Adair, 12). The name is identical with that of a leading division of the Creek, but this fact, or that of their final union with the Catawba, proves nothing as to their linguistic affinities. It is probable, however, that, like their neighbors, the Yamasi, they were of Muskhogean stock. If not, they may have been Uchean rather than cognate with the Catawba.

Cusabo.—The coast tribes between Ashley river and the Savannah were known collectively as Cusabo. The name was elastic in its application, and included the Etiwaw, Westo, Stono, Edisto, and Cusso, as well as smaller local bands immediately along the coast, among which were the Kiawaw, on Kiawah island; Combahee, on Combahee river; Wapoo, on Wapoo river; Wimbee (location not definitely ascertained), and Saint Helena Indians or Santa Elena of the old Spanish writers, on the island of that name. In its restricted sense the term was applied to these smaller bands which had less compact organization than those first named. Their territory is the Chicora of D'Ayllon and other early Spanish adventurers. This term Gatschet is disposed to derive from the Catawba *Yuchi-kĕré*, "Yuchi are there," or "Yuchi over there," which interpretation, if correct, would indicate that they were of Uchean stock. There is reason to believe that these early people of Chicora were practically exterminated by the raids of Spanish slavers or by later Muskhogean invaders, and that the coast tribes found in this region in the eighteenth century were of Muskhogean origin, allied to the Yamasi and Creek.

In January, 1715, the "Corsaboys," by which we are to understand the smaller local coast bands, were reported to have five villages with 295 souls. A few months later came the Yamasi war, the most terrible in the history of colonial South Carolina, resulting before the end of the year in the expulsion and "utter extirpation" of the Yamasi and several other tribes, including the Cusabo (Rivers, 4).

LOCAL NAMES FROM SIOUAN TRIBAL NAMES IN VIRGINIA AND CAROLINA.

CATAWBA. A river of North Carolina and South Carolina, known as the Wateree in its lower course, joining with the Congaree to form the Santee.
— A creek in Botetourt county, Virginia.
— A county of North Carolina.
— A town of Catawba county, North Carolina
— A town of Roanoke county, Virginia.
— A town of Marion county, West Virginia.
— Catawba Junction; a town in York county, South Carolina.
— Catawba Springs; a town in Lincoln county, North Carolina.
— Little Catawba or South Catawba; a tributary of the Catawba from the west, in North Carolina.
CONGAREE. A river in South Carolina, joining with the Wateree to form the Santee.
— A town in Orangeburg county, South Carolina; also a town in Richland county, South Carolina.
ENO. A river joining the Neuse in Durham county, North Carolina.
— Enoree; a river joining the Congaree from the west in South Carolina.
— Enno; a town in Wake county, North Carolina.
MONACAN. Manakin; a town in Goochland county, Virginia, 17 miles west of Richmond, and about the site of the ancient Monacan village.
OCCANEECHI. Occaneeche hills; south of Hillsboro and on opposite side of Eno river, in Orange county, North Carolina.
— Occoneechee; a township in Northampton county, North Carolina.
— Occanuchee; a neck or bend in Roanoke river, Northampton county, North Carolina.
PEDEE. A township in Montgomery county, North Carolina.
— A township in Georgetown county, South Carolina.
— A township in Marion county, South Carolina.
— Great Pedee; a river in South Carolina, known as the Yadkin in its upper course.
— Little Pedee; an eastern tributary of the Great Pedee in South Carolina.
SANTEE. A river in South Carolina, formed by the union of the Wateree and Congaree.
— A township in Clarendon county, South Carolina.
— A township in Georgetown county, South Carolina.
— Santee Hills; northeast of the confluence of the Wateree and Congaree, in Sumter county, South Carolina.
SAPONI. Sapona town; a district northeast of Roanoke river in Bertie county, North Carolina, on the site of a former Saponi village.
— Saponi; a creek flowing into Tar river, in Nash county, North Carolina.
— Sappony; a creek flowing into Nottoway river, in Dinwiddie and Sussex counties, Virginia.
SARA. Cheraw; a town in Chesterfield county, South Carolina.
— Cheraws; a former precinct of South Carolina, chiefly between Pedee and Wateree rivers, and including most of the present counties of Marlboro, Chesterfield, Lancaster, Kershaw, Darlington, and Sumter.
— Saratown; a town on Dan river in Stokes county, North Carolina.

SHOCCOREE. Shocco; a township in Warren county, North Carolina.
— Shocco; a creek tributary to Fishing creek between Warren and Franklin counties, North Carolina.
— Shocco; a creek flowing into the James from the south at Richmond, in Chesterfield county, Virginia (the name in this case is probably of Algonquian origin).
— Shockoe Church; a village in Pittsylvania county, Virginia.
SISSIPAHAW. Haw; a river forming the upper part of Cape Fear river in North Carolina.
— Haw River; a town in Alamance county, North Carolina.
— Saxapahaw; a town in Alamance county, North Carolina.
SUGEREE. Sugar; a creek, tributary to Catawba river in Mecklenburg county, North Carolina, and York county, South Carolina.
TUTELO. Totaro; a district south of Meherrin river in Brunswick county, Virginia.
— Tutelo Heights; a suburb of Brantford, on Grand river, Ontario (Canada), on the site of the former Tutelo village.
WACCAMAW. A river in North Carolina and South Carolina joining the Pedee near its mouth.
— A lake at the head of the river of the same name, in Columbus county, North Carolina.
— A town in Georgetown county, South Carolina.
— A township in Brunswick county, North Corolina.
— A township in Georgetown county, South Carolina.
WATEREE. A river in South Carolina uniting with the Congaree to form the Santee.
— A creek flowing into Wateree river from the west in Fairfield county, South Carolina.
— A town on the west bank of Wateree river in Richland county, South Carolina.
— A township in Kershaw county, South Carolina.
WAXHAW. A creek flowing into Catawba river in Lancaster county, South Carolina.
— A town in Union county, North Carolina.
— A town in Lancaster county, South Carolina.
— Wisacky; a town in Sumter county, South Carolina.
WINYAW. Winyah; a bay at the mouth of Pedee river in Georgetown county, South Carolina.

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ADDENDA

The following additional references to the population of the Carolina tribes are taken from Governor Johnson's "Table of Indian Nations" in January, 1715—three months before the outbreak of the Yamasi war—published on page 94 of Rivers' Early History of South Carolina. Owing to the author's absence in the field they were not inserted in the proper place: Catapaw (Catawba), seven villages, 1,470 souls; Saraw, one village, 510 souls; Cape Fear, five villages, 200 souls; Santee, two villages, and Congeree, one village, together numbering 125 souls; Weneaw (Winyaw), one village, 106 souls.

SMITHSONIAN INSTITUTION
BUREAU OF ETHNOLOGY: J. W. POWELL, DIRECTOR

ARCHEOLOGIC INVESTIGATIONS

IN

JAMES AND POTOMAC VALLEYS

BY

GERARD FOWKE

WASHINGTON
GOVERNMENT PRINTING OFFICE
1894

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INTRODUCTORY NOTE

By William H. Holmes

In 1889 the Bureau of Ethnology began systematic archeologic explorations on the Atlantic slope of the United States, the initial work being in the tidewater territory of Maryland and Virginia. While this work was in progress it became apparent that a clear understanding of the culture phenomena of this province required an examination of the Piedmont–Appalachian highland of Virginia, Maryland, and West Virginia. Accordingly, Mr Gerard Fowke, formerly associated with Dr Cyrus Thomas in the exploration of the great mound region of the Mississippi valley, was directed to take up the survey of this section. Early in May, 1891, I joined Mr Fowke in a study of the lower valley of James river, the purpose being to give him a reasonable degree of familiarity with tidewater archeology before entering the highland.

The summers of 1891 and 1892 (and until the summer of 1893) were devoted by Mr Fowke mainly to James, Shenandoah, and neighboring valleys, and the accompanying report embodies the principal results of his work. His explorations included all the territory within 5 miles of the James, on each side, from Cape Henry almost to the head of its ultimate tributaries; both sides of the Potomac from the mouth of the Monocacy to Cumberland; the entire area of every county drained by the Shenandoah and the South branch of the Potomac; all of Orange county, with portions of the adjoining counties, and several counties along the Appomattox and upper Roanoke. The report on the latter region, as also that of the tidewater country, is reserved for another paper. A brief sketch of particularly interesting features of the investigation was published in the American Anthropologist for January, 1893.

Mr Fowke was instructed to seek means of identifying the tribes formerly occupying the region and of demonstrating their relations to the tidewater peoples on the one hand and to the inhabitants of Ohio valley on the other.

The results, though sufficiently definite on a number of points, fail to furnish satisfactory knowledge of the nationality of the former occupants. It is clear, however, that the people, even if not of the same stocks as those associated historically with the region, did not differ

greatly from them in habits, customs, or other features of culture, and the occupancy was confined apparently to a single period ending with the final expulsion of the red man 140 years ago.

There is no evidence of long-continued occupancy of any section or site and the art remains do not appear to represent any localized culture development. On the west the art forms affiliate with those of Ohio valley and on the east with those of the tidewater country. On the north there are traces of Iroquoian influence and on the south a gradation into the southern Appalachian phases of art is shown. There is absolutely nothing in the archeologic evidence that is not sufficiently accounted for on the assumption that the highland districts of Maryland and the Virginias were overrun and at times occupied by the historic tribes associated with the general region.

ARCHEOLOGIC INVESTIGATIONS IN JAMES AND POTOMAC VALLEYS

By Gerard Fowke

INTRODUCTORY.

In the following paper are given the results of a careful examination of the area drained by James and Potomac rivers, in Maryland, Virginia, and West Virginia. Constant inquiry and diligent search were made at every point for aboriginal remains of any character. No reference is made herein to scores of places at which such remains were reported to exist, but which failed to reveal anything falling within the scope of the work; only those localities are mentioned in which definite discoveries were made.

Along the James and Potomac probably exist many village sites and cemeteries covered by a thickness of soil that has hitherto concealed them; these will gradually be disclosed through excavations, freshets, and other agencies, for the benefit of future explorers.

From various causes a few mounds and other indications of aboriginal occupancy, which have been reported, could not be visited, but from the descriptions given there is no reason to believe that an examination of them would materially modify the conclusions derived from a study of those here treated.

THE JAMES AND ITS TRIBUTARIES.

POWHATAN COUNTY.

At the first settlement of Virginia in 1607, James river, between tidewater and the Blue ridge, was claimed by the Monacan, known later as the Tuskarora.[1] They removed soon after to North Carolina, where they lived until 1712, when they migrated northward and were incorporated with the New York Indians as the Sixth Nation.

In 1608 an expedition ascended the river 40 miles above the falls, discovering 2 villages—Mowhemenchouch (or Mohemanco) and Mas-

[1] Jefferson, Thomas, Notes on Virginia, p. 156. John Haywood (Nat. & Abor. Hist. of Tennessee) says that in 1730 a part of the Iroquois were at the foot of the mountains between Tennessee and North Carolina, the king's town less than a day's journey from the foot of the mountains. He also identifies them with the Monacan.

sinacak;[1] the former, the outpost or most easterly settlement of the Monacan, was 17 miles above the falls at Richmond, on the southern side of the river, near Huguenot springs. The old name of the town, though in a modified form, is retained by the railway station of Manakin, opposite that point. The only evidences now remaining are the flint chippings, which are abundant; all else that may have existed has been destroyed by more than two centuries of constant cultivation. On the northern side of the river a great many arrowpoints and spearheads are to be found; and on the bottom lands many chips and unfinished implements occur. Nearly all these are made of quartz or quartzite, though there are some pieces of worked flint among them. It is possible that in the lowlands, subject to overflow, the silt deposited by floods has covered from sight many temporary camping places. At Boscobel, 4 miles above the old village, a ledge of rock crosses the river, forming a natural dam, with long pools of deep water above and below, which are noted fishing places; arrowheads and pottery fragments are abundant in the vicinity. Near the dam a steatite pipe and some fragments of pottery were found about 30 inches below the surface, one piece of the pottery having the impression of a net or web on the inside; no bones were with or near these specimens.

The farm of Dr Blair Burwell, 2 miles north of Tobaccoville, has been known for two centuries as "Indian camp," from a supposed aboriginal settlement. Various depressions were long pointed out as places where the Indians had dug holes in which to keep warm. Some of these, judging from the description, may have been hut-rings or sites for lodges; but most of them seemed to be more like trenches, extending sometimes nearly or quite 100 yards and being from 20 to 40 feet in width. They resembled gullies or shallow ravines, except that they had no outlet in any direction, the ends terminating abruptly. All these depressions have been obliterated by cultivation. A great number of arrowpoints and spearheads, with a few fragments of rough pottery, have been found in the adjacent fields. It is not impossible that this is the site of the Massinacak of Smith, although he leaves the exact locality in doubt.

AMELIA COUNTY.

There is an extensive steatite quarry on the farm of John B. Wiggins, 3½ miles east of Amelia court-house. It has been thoroughly explored by Mr F. H. Cushing.

Several mica mines have been opened within a mile of the court-house. The miners report that in digging they sometimes discover small piles of mica which have been detached from the rock and heaped together. These pieces, usually of poor quality, as if rejected by the workers, are doubtless from the aboriginal excavations, as they lie

[1] Smith, John, History of Virginia, London, 1629, (reprint Richmond, 1819), vol. i, p. 196.

beneath several feet of accumulated earth, and there is no tradition of early mica mining in this section by the whites.

GOOCHLAND COUNTY.

ELK ISLAND.

The upper end of Elk island is 2½ miles below Columbia; the lower end 7 miles farther down. The widest part, which is a mile across, is a little more than 2 miles from the upper point, and the island contains about 1,200 acres of very fertile soil. The southern branch or channel of the river is much wider than the northern branch. The entire island was submerged in 1870, and a large part of it is flooded every year, though much remains bare except in the highest freshets. It is gradually increasing in size; a thick growth of maples along the water's edge breaks the current from the banks and favors the accumulation of sediment, which forms lower terraces and has covered with many feet of mud any remains which may have been exposed by caving in of the banks before timber began to grow. The same cause is raising the general level; within the last fifty years 8 or 10 feet of soil have been deposited on the lower portions.

There are very few gullies or bare spots along the banks; but at nearly every place along both sides, for more than 2 miles from the head, at which the ground could be examined at all, the usual indications of Indian occupancy are visible. When the ground on ridges is plowed the same indications may be seen. Skeletons have been found in three places—on the southern side of the island, near the ferry landing; on the northern side, just opposite the first, at some distance from the bank; and on the edge of the bank nearly a mile below the latter. At the last an extensive washout had taken place, and many bones were afterward found in the bank, as well as lying at the base where they had fallen. This bank has been sloped down and trees cut to cover it, and bushes and weeds allowed to grow thickly over it, so that nothing can now be seen. No excavations can be made, as a very small hole might give the river a start, during floods, that would cause the loss of many acres. The second burial place mentioned was discovered by plowing several inches deeper than usual. Many bones were unearthed, but as the ground has since filled 5 or 6 feet through the agency of freshets, explorations are impracticable.

Smith[1] says the chief habitation of the Monacan was at Rasauweak; on his map this settlement is shown on the point within the two branches of the river. Jefferson,[2] also, says their principal town was at the forks of the James.[3] But the point of land between the two rivers is irregular, infertile, rather difficult of access, and nothing is found to

[1] History of Virginia, op. cit., vol. 1, p. 134.

[2] Table of Indian tribes in Virginia, in his Notes, op. cit.

[3] That portion of the James above the mouth of the Rivanna was formerly called the Fluvanna.

show that it was ever occupied by Indians. On the other hand, the island is well protected from assault, the soil is all alluvium, the ridge along each side at the upper end is fully as high as any of the bottom land on either side of the river, and many specimens of steatite pottery, some rough, others tolerably well finished, have been found on the island, whereas such are extremely rare elsewhere in the vicinity. The villages near here, to be mentioned presently, may have been permanent, or only temporary, but their sites were in no way preferable, being either surrounded or submerged in every considerable freshet. Altogether it is very probable that the main town of the Monacan was on Elk island.

CALEDONIA.

A steatite quarry showing Indian work may be found a mile from the village of Caledonia, which is about 6 miles from Columbia. It has been examined by Mr Cushing.

CUMBERLAND COUNTY.

MAYO FARM.

On the farm of Dr Edward Mayo, opposite Columbia, the bottom is about 300 yards in width, and like nearly all the bottom land in the vicinity is highest near the river. In 1870 this ridge was greatly eroded, and many skeletons were visible after the water had subsided. No trace of them now remains, and the ground is so torn into depressions and heaped into minor ridges by that and later floods, and so disturbed by cultivation, that it is impossible to determine, otherwise than by carrying along a series of trenches, where any burials have been made. That it was a village site is sufficiently proven by the great quantities of broken and burned stones, quartz chips and spalls, and broken pottery, both of clay and steatite, scattered about on the surface.

HOOPER ROCK.

On the south side of the river, 2 miles below Columbia, is a ledge or cliff, known as Hooper rock. It contains a vein or stratum of steatite which does not, however, seem to have been worked. In the woods, somewhat less than a mile back of this, is an aboriginal quarry, where many broken or unfinished vessels have been found. It is covered with such a dense growth of small trees, underbrush, and vines, that an examination is impossible until the ground is cleared.

FLUVANNA COUNTY.

The only aboriginal remains examined in detail in Fluvanna county were those found in the vicinity of Columbia.

Columbia is situated at the mouth of the Rivanna, on the lower or left bank. On the point opposite, between the Rivanna and James, the

hill land extends almost to the junction of the two streams, and the narrow lowlands are subject to overflow.

Three miles above Columbia, on the farm of Major Allen Galt, was a large area along the river bank, several feet higher than the ground near the hill, and so sandy as not to be worth cultivating. This sand bank may have been due to the great flood of 1776, at which time much sediment was deposited in the river bottoms, but it had never been entirely covered by water since the whites occupied the country until the freshet of 1870. When the water receded it was found that fully 4 feet of the surface had been removed, revealing not less than 40 or 50 "fireplaces" scattered at intervals, generally 30 to 40 feet apart. Lying among the ashes and burned earth, or scattered close about, were many burned stones, fragments of pottery, animal bones, mostly broken, some of them calcined, arrowheads, great quantities of chips and broken arrows, and other indications of a former Indian town. Most of the arrowheads were of quartz, a few being of flint or crystal. The remains were abundant, but nearly all were carried away by local collectors. No steatite pottery was found, nor any earthenware with handles.

Scattered between the fire beds were the graves, readily distinguished by the darker color of the earth. They were circular, or nearly so, about 3 feet in diameter, and none of them more than 18 or 20 inches deep. One contained the skeletons of a woman and a child, one of a man and a woman, a few those of two women, but most of them disclosed the remains of only one individual in each.

The fire beds were 6 or 8 inches thick, and several feet in diameter. If the fires were made in huts or wigwams, the latter were far enough apart to allow considerable space around each one, the burials being made in the open spaces between. More than 25 graves were carefully examined, but no relics were found in any of them; if anything had been buried with the bodies, it was of a perishable nature. In most of them the bones crumbled upon exposure; only one skull was taken out intact. Human bones were found nearly half a mile below the cemetery later in the season; but there was nothing about them to indicate that the place in which they were found was originally a burial ground, or even that the bones were near their original position; they may have been washed there.

The area denuded by the freshet extended far beyond the limits of the village site; in fact the whole bottom was bared to a greater or lesser extent. Since this occurrence the ground has been inundated three or four times; this, with constant cultivation, has destroyed all semblance of definite order or arrangement. A great amount of burned stones, human and animal bones, quartz chips, spalls, and unfinished pieces, and numerous fragments of pottery are strewn in confusion over the surface.

Dr Gay, who assisted in these investigations, describes the skulls as being flat at the occiput and having high or pointed parietals, the

sides sloping like the roof of a house. There is no record or tradition of an aboriginal settlement here, unless it be the "chief town of the Monacans," referred to in Jefferson's Notes and Smith's History; and as stated above, the evidence is in favor of that settlement having been situated on Elk island.

On a lofty hill near Dr Gay's residence, 5 miles northwest of Columbia, a great many arrowheads and a few celts or hatchets have been found. It seems to have been a workshop, as chips, etc., are very abundant; but no traces of fire beds, pottery, burned stones, or other evidences of former domiciliary occupancy have ever been discovered.

In the first bottom below Columbia the surface near the river bank is several feet higher than toward the hill. The elevation is about half a mile long, with an average width of 50 feet. Pottery fragments, burned stones, implements of quartzite or flint, mostly rude or unfinished, and chippings, occur sparsely. Some finely-worked arrowheads or knives have been found, as well as 2 drills and a leaf-shape implement of yellow jasper 3 inches long.

Three skeletons have been exhumed at this place; it is learned that they were buried 8 or 10 feet apart, extended, and about 30 inches below the present surface. Nothing apparently had been interred with the bodies.

BUCKINGHAM COUNTY.

Three miles below Scottsville, on James river, were several so-called "Indian pottery kilns." Burned stones were arranged in small circles, on and about which were many large pieces of pottery, some with legs, others with handles. On one piece, consisting of half a pot of about 2 quarts capacity, were a handle and 2 legs. It was probably the fireplace of a party that camped on the river bank.

NELSON COUNTY.

TRAILS AND HABITATIONS.

The Indian trail from the Shenandoah valley, through Rockfish gap, crossed James river at an island near Norwood. For 5 miles below the river there is a succession of pools and rapids, with many large rocks in the channel which are covered only in time of high water. The hills on the south with scarcely an exception reach to the water, there being only a few narrow strips of level ground. On the north the bottom lands are wide and continuous.

The only indications of Indian occupancy on the southern side in this vicinity are opposite the island. On the northern side, however, aboriginal remains may be found on every farm. They are most abundant on the lands of Mr Alexander Brown and Mr Russell Robinson, 3 miles below Norwood.

The floods of 1870 and 1877 disclosed numerous small deposits, probably more than 200 in all, containing burned stones, pieces of pottery,

arrowheads, and great quantities of quartz chips. They are in nearly straight rows, from 25 to 50 feet apart, and extend for several hundred yards along the river. There was close similarity in the piles; they varied in size, but on an average each contained half a bushel of burned stones, a double handful of clay or steatite pottery fragments, 3 or 4 well-made arrowheads, a dozen rough or unfinished ones, and probably a quart of chips and broken points—nearly all of quartz, a few being of quartzite, flint, or argillite. Spearheads are rare; most of the arrows and knives are small. Although the pieces of pottery are numerous, none show any trace of legs or handles. A number of side-notched axes, hoes, adze-like celts for hide dressing or for working steatite, and an unfinished steatite pipe were found. All these things point to a village of considerable size, but a most careful search of the whole area, especially along the river bank and in the numerous gullies, failed to reveal a bone of any description.

Similar sites exist opposite Greenway and near Gladstone; arrowheads and pottery are found, but no bones.

STEATITE QUARRY.

Four miles from Norwood, beginning about 100 yards above where the "Tye river road" crosses Cedar creek, is a very large ledge of steatite. It gradually becomes more siliceous toward either side until it merges into the sandstone. Bowlders, some of them as large as a freight car, project above the surface; slabs 10 feet or more in length have been quarried. The outcrop extends more than half a mile, the creek cutting across it and making a considerable ravine. There are observable several slight depressions where it is possible work has been done by the Indians, but every place is so covered with leaves and litter and so overgrown with brush and vines that it would be necessary to clear the ground thoroughly in order to determine whether or not these depressions are of Indian origin. Pieces of steatite from 2 to 50 pounds in weight cover the surface; very few of them show indications of having been worked, and they may be only blocks broken from projecting points.[1]

ROCKBRIDGE COUNTY.

The Indian trail from Shenandoah valley to southern Virginia, which crossed the James at this point, passed over the mountains through a depression about a mile above. In this gap a small pile of stones was examined a few years ago, but no remains of any sort were discovered. Such mounds frequently occur at the highest points on a trail; they seem to have served as guide marks or for a kindred purpose.

[1] The hills beginning just above Norwood and continuing to the Blue ridge were formerly known as the "Broken country," and emigration, which early reached to their eastern border, advanced no farther for more than fifty years, or until the Indians finally abandoned that region as a hunting and fishing resort.

Tradition says an Indian town was situated on the right bank of North river, opposite the gap; but very few relics, except some chips of quartzite, and none of the usual indications of a village site, have ever been found in the bottoms. A mound of peculiar form near by, which locally has been supposed to cover the remains of the ancient inhabitants, is of natural formation.

The Indians abandoned this region soon after the battle of Point Pleasant; none ever returned, except a few small hunting parties, who never tarried in the vicinity more than a few days.

On the farm of Jacob Horn, near the junction of Hayes and Walker creeks, 2 miles north of Rockbridge baths, is a mound that has been partially excavated several times by various parties, and many skeletons and relics have been taken out. The top of the mound is white with fragments of human bones that have been thrown out or exposed by plowing. The owner refuses to allow further excavation.

At the summit of a pass through North mountain, between Lexington and Rockbridge Alum, are several stone piles, none of them more than 2 or 3 feet high. They are commonly supposed to be Indian graves, but are probably only trail marks similar to those previously described, as a trail formerly passed through here.

A mile south of Goshen, at the Victoria iron furnace, a dozen or more skeletons were disclosed, all extended on the back. There was nothing to indicate whether they were the remains of whites or Indians.

Near the same place, in making a road, the skeletons of a man and boy were found 4 feet beneath the surface; the skull of the latter had been pierced by a bullet.

A mile north of Goshen, on the Big Calfpasture, one skeleton was found in the river bottom. The finder described it as "sitting up," meaning, probably, that it was doubled and lying on the side. No relics were with it, and no other skeletons have ever been found there.

Four miles below Goshen the Big Calfpasture and the Little Calfpasture unite, forming North river. Half a mile from their junction, equidistant from either, on a plateau from 40 to 60 feet above the low bottom, on the estate of Mr Bell, are two mounds, both of which have been opened. Before being disturbed the first was about 4 feet high and 30 feet in diameter; from it were taken, according to the description furnished, "a lot of arrowheads, some mica, 2 or 3 pipes, some copper in small squares as thick as a quarter of a dollar, and a good many beads, some looking like bone, others resembling amber." The other mound is 2 feet high and 40 feet in diameter, and neither human nor art remains were found in it.

BOTETOURT COUNTY.

BUCHANAN.

Opposite the upper end of the town of Buchanan, where the bank had caved down and the loose soil had washed away, there was a large

mass of burned stone, in and close around which were fragments of pottery, arrowheads, a celt, a rough or unfinished ax, several worked stones which were evidently intended for celts or axes, and many chips of quartz, quartzite, flint, and chalcedony. These apparently marked the site of a single firebed.

GALA.

At this place two creeks, whose courses across the bottom land are nearly parallel, flow into the James within 300 yards of each other. Most of the land between the creeks is about 20 feet higher than the bottom lands above or below them, or on the opposite side of the river, and is terminated at the river by a cliff of shale, the remnant of an ancient island. The river at this point flows almost due south, making an abrupt turn westward just below. Opposite the bluff, and for half a mile farther up, the river is from 10 to 20 feet in depth. Before dams were built, shad were caught in great quantities; bass are abundant now. The rugged mountains (Rich Patch has for miles an elevation of 2,000 to 2,700 feet above the river) still harbor many deer, and bear are frequently seen, while smaller game is abundant. The low lands yield from 60 to 90 bushels of corn to the acre. The water of the creeks, being from mountain springs, is very clear and cold, and is used by many in preference to well water. It is an ideal place for an Indian settlement.

In making a railway cut between the creeks, about 200 skeletons were taken out, with many of which were pottery, pipes, beads, and other articles. Remains of the same character have been exhumed from postholes, cellars, and other excavations in the vicinity.

For various reasons careful examination was possible on only one side of the railway, along a strip 180 feet in length, with an average breadth of 20 feet.

A firm subsoil of yellow clay underlies a loose, porous soil, almost black in color; at the northern end of the area dug over it is from 2 to 3 feet deep, but soon decreases to a thickness of 18 to 30 inches for about 80 feet, then gradually becomes thinner until within 30 feet of the other end, where it is not more than 6 inches deep. This difference is due to surface erosion; the clay holds practically the same level.

Scattered throughout the black earth, from the surface to the underlying clay, were thousands of pottery fragments; mortar stones; celts; grooved axes; mullers; clay pipes; fragments of steatite pipes with flat stems; arrowpoints, mostly triangular; flint scrapers; drills; bone beads; awls, needles, or perforators, made of the leg bones of deer, wild turkey, and other animals and fowls, as well as from other bones broken and dressed; quantities of periwinkle shells, probably used for food, many having the points broken off; bones of various animals, birds, and fishes, showing evidence of having been burned or boiled, or occurring in their natural state; charred corn on the cob or

shelled; long, slender bones, partly cut in two at different points, intended to be made into beads; bone fishhooks; mussel shells; smooth pebbles, which may have been used as pottery polishers; charcoal; burned stones; flint chips and spalls in great quantities. No effort was made to keep an exact record of all these things; they were found at random, sometimes sparsely, sometimes abundantly, but always as if lost or thrown aside.

There can be no doubt that all this loose black deposit is due to the gradual accumulation of such refuse as is always characteristic of an Indian village. There is no other way of accounting for the distribution of the numerous articles found in it.

Scores of pits of different depths were found, some extending only a few inches into the clay, others with a depth of 4 feet or more. They were filled with earth like that in the stratum above, mingled with ashes, charcoal, burned stone, broken bones (charred and boiled), fragments of pottery, and implements, such as occur in similar pits elsewhere. They were evidently intended only for culinary purposes. To save wood, or to avoid the discomfort arising from proximity to a large fire, a hole was dug, a fire made in it, and wood enough heaped on to make a thick bed of coals when it had burned down. Then the food was placed within and the hole carefully covered and left undisturbed until the cooking was completed. No order or arrangement was apparent in the contents of these fire pits, nor were they at all uniform in size. It is singular that so many should exist within a limited space, as it would be much easier to clean the loose material out of one in use than to dig another in the tough clay.

Some of the skeletons were close to the surface, others in the black earth at various distances above its bottom line; most of them, however, were in shallow graves that extended from 8 to 15 inches into the clay.

Work was commenced at the northern end of the section examined. During the first day 3 barbecue holes were found. The first was very irregular in outline, from 6 to 7 feet across and extending only a few inches into the clay. A portion had been removed by the railway excavation. There was nothing in it except some fragments of the skull of a very young child.

The second hole,[1] 3½ feet across, was also shallow, being only about 30 inches deep. It contained a bone needle 8 inches long, and 2 or 3 unworked bones of the same kind lying together, a flat bone piercer, and the carved object shown in figure 1. All these were scattered in the earth above the bottom of the hole.[2]

[1] Although the word "barbecue" is omitted, it may be assumed that all holes mentioned were designed for roasting large animals whole.

[2] Unless otherwise specified the objects mentioned as having been found in these holes were not on the bottom, nor apparently placed with any intention of hiding or concealing them, but were in such position as to indicate that they were carelessly thrown in at any time. When found in graves the case is different.

On the second day 4 holes were found, one 4½ feet deep, the others shallow, all about 3½ feet in diameter. Two celts were found in the larger hole and two in one of the others.

The third hole opened was somewhat different in form from any other. It had been dug to a depth of 5½ feet, with a diameter of 4 feet. The bottom was covered with a layer of clean ashes one-fourth of an inch thick; resting on these were several pieces of a pot which, when entire, would have contained between 2 and 3 gallons, and a bone partly divided at several points for making beads. The hole was circular for 2 feet above the bottom. It then extended 6 feet toward one side, making the upper portion 10 feet long and 4 feet across, the entire bottom being as smooth and level as a board floor. It contained much pottery, bone, and rock, all burned and broken into small fragments.

On the third day 4 holes were opened, 3 of them small and shallow. In one was a polished bone fishhook. The largest was 4 feet deep. Just eastward from it, with 4 inches of clay separating them, was a grave, the bottom of which was 3 feet from the surface. The skeleton was compactly folded and lay on the left side, with the skull toward the north. The bones rested against the hard clay on every side, as if the body had been forcibly pushed down. A large deer-bone perforator lay near the chest. Not a single bone of the right hand or wrist could be found, though nearly all the bones of the other hand were well preserved.

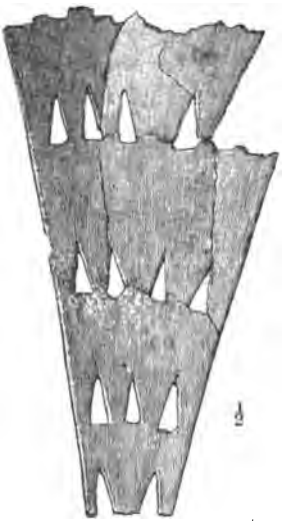

FIG. 1.—Carved bone from Gala, Botetourt county, Virginia.

On the fourth day 2 shallow holes and a large bed of ashes lying a few inches above the clay were examined. On the fifth day a similar ash bed; and on the sixth day 7 holes, none of them deep, and a large ash bed, were unearthed.

On the seventh day one deep and 3 shallow holes were found, with the usual contents—pottery, bones, and stones burned and broken. A bone fishhook was in one of the holes. One grave was found which contained a doubled skeleton lying on the left side, with head toward the east. The remains rested on the clay, which had not been disturbed in burying the body. Three celts were lying together at the waist; 4 bone needles were also found in the earth about it. A bone tube, dressed at both ends, lay by one femur. The bones were much decayed and broken.

On the eighth day 4 holes, 3 to 3½ feet deep,[1] were examined, in one of which portions of a bear skull were found. About a foot below the

[1] Most of the holes were 3 to 3½ feet in diameter. This measure is implied when no other is given.

surface, loose in the earth, was found a charred ear of corn, and a foot away a quantity of shelled corn.

Ninth day; 3 shallow holes and 2 from 4 to 4½ feet deep were found, in one of which was a bear skull. Two graves also were found, about 3 feet apart. Both skeletons were folded, rested on right side, with head toward the east. The femur of one was 16 inches long; the bones were very soft. Nothing was buried with it. The skull of the other was small, rather long and narrow and broken transversely across the top in a way that could scarcely result from the pressure of the earth. The fracture seemed due to a blow, but the inner plate was not depressed or shattered, the fracture extending through the bone in a sharp, well defined line. All the molars were gone from the lower jaw and the sockets entirely closed. The femur measured 17½ inches in length.

On the tenth day 2 holes were found, one 6 feet deep and 4 feet across, containing an arrowhead and a needle, the other 4 feet in depth and the same in diameter, with a large amount of ashes and charcoal, many animal bones, the entire skeleton of a small wolf, and about 40 burned stones ranging from 2 to 50 pounds in weight, besides scores of smaller ones.

The first skeleton found, that of a child about 4 years of age, was doubled, and lay on the right side. It rested on the clay at a depth of 18 inches, and nearly 150 periwinkle and *Marginella* shells accompanied it. The next skeleton, about 2 feet east of the first, was that of an adult, lying in the same position, with the head southward. It was 3 feet under the surface. A bear tusk lay 3 or 4 inches north of the sacrum, and a bone and a shell bead lay near the head.

Just east of the child's skeleton was that of a woman who had evidently died in childbirth. In the pelvic cavity were found an infant's bones fully as large as some of those separately buried. The body was extended on the back, with head toward the east. The skull lay with the vertex up, the face turned southward, the displacement being doubtless caused by settling of the earth. The legs were drawn up until the feet were near the hips. The knees were a little north and the feet a little south of the line of the spine; they may have been placed thus or may have assumed the position after burial. Around the neck were more than a hundred small, slender, tubular shell beads, some stuck together end to end. Above the feet, with 8 inches of earth intervening, was a cobblestone about 40 pounds in weight.

A foot south of the head of this skeleton, in the same grave, was a small part of the upper jawbone of another individual. No other human bones were found with it; but as it lay at the edge of the railway cut, it is possible the remainder of the skeleton had been previously dug out and the earth had fallen over this portion.

Near the second skeleton, and a little south of a line from it to the child's skeleton, was a single lower jaw, sound and nearly perfect, though many of the teeth had fallen out. Some fragments of the

bones of a quadruped were found near it, but no other trace of human bones were seen.

The skeleton of a very young infant also was found; the crowns of the teeth had not yet reached the surface of the bone. About 20 *Marginella* shells and a number of periwinkles were with it. The body was folded, rested on the right side, with head toward the east. A bowlder about 30 pounds in weight lay above its feet, with 10 inches of earth between.

The first skeleton found on the eleventh day was lying in the smallest space possible; the grave, dug a foot into the clay, could barely contain it. The body lay on the right side, with head toward the east; the back nearly in a straight line, not bent toward the knees, as in most of the skeletons exhumed. The fibulæ and tibiæ were all in contact, though the heels were not drawn up against the pelvis, being 5 or 6 inches from it. The femurs measured 17½ inches in length. About 20 beads, with *Marginella* shells, and small disks were among the leg bones, possibly having been used as legging ornaments. Under the pelvis were twelve elliptical shell ornaments, from 1¼ to 2 inches long, the shorter diameter about two-thirds the longer, made from the harder part of a conch or other large shell, and perforated lengthwise (figure 2). On the bottom of the grave, between the knees and the elbows, were four finely worked chalcedony arrowpoints; a thin polished celt with a sharp edge; a bone polisher of uniform diameter, blunt at the ends; 5 needles or perforators; 4 bone fishhooks; and a dozen perforated scapulæ of some very small animal. With the bones of the forearms and wrists were 650 *Marginella* shells; around and under the skull were 925 beads, most of them long, slender, tubular pieces. The lower jaw held a quantity of earth, in which many beads were packed. At the top of the head were 2 or 3 flint cores, a number of chips and spalls, and several perforated scapulæ.

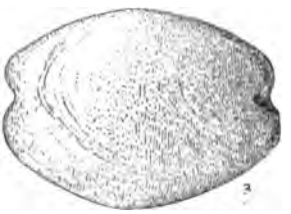

FIG. 2.—Shell disk from Gala, Botetourt county, Virginia.

Immediately west of this skeleton lay another, extended on the back, with head toward the east; the legs drawn up until the thighs were fully flexed, and pushed over to the left until the knee was almost on a level with the spine. The left humerus lay along the side, the forearm under the pelvis; the right forearm was between the pelvis and the femurs. In one of the dorsal vertebræ was imbedded a flint arrowpoint, which had penetrated the abdominal cavity from the left side; the bone had made no new growth about the injured part. The femur was 16 inches long. With the exception of the single arrowpoint mentioned no art remains were found with this skeleton.

Three skeletons of children not more than 2 years of age were next exhumed, the heads toward the east; bones almost completely decayed. Near them was a hole 3 feet deep and 4½ feet in diameter; and just

east of this a skeleton of a child about 14 years of age was found. It lay on the left side, with head toward the east; a portion of the lower jaw lay several inches to one side, but there was no trace of the skull. As the bones were only a few inches beneath the surface, the remainder of the skull probably had been destroyed by the plow.

On the twelfth day 6 holes were found; 4 near together, each about 3 feet deep, yielded nothing; one, 4 feet in both dimensions, contained a large perforated mussel shell and a broken scraper or currier made from the leg bone of a deer (figure 3). Another, nearly 6 feet deep, and 4 feet across, had near the middle a stratum of ashes about 2 feet thick.

The first skeleton found lay on the right side, head toward the east; the skull had been destroyed by the plow. One tibia also was broken, the ends being about an inch apart, and the pieces, which were firmly embedded in undisturbed earth, not in the same line. A broken needle was with the skeleton.

Fragments of 2 other skeletons were found near the first; of one, only a portion of the skull remained; of the other, there was no trace of the skull.

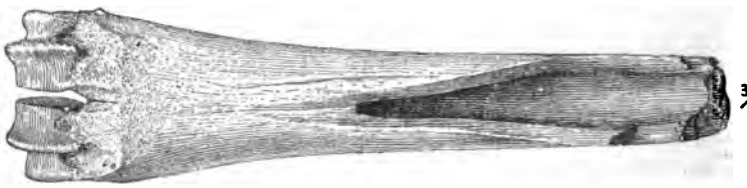

FIG. 3.—Currier from Gala, Botetourt county, Virginia.

The fourth and fifth skeletons lay on their right sides, with the heads toward the east. One had with it a perforated shell disk with a shell bead stuck in the hole.

Close to the last hole was the sixth skeleton, lying on the back, head southward, legs drawn up close to the body and turned to the left. The skull lay face upward, the front part having been torn away by the plow. A large bone fishhook, rudely finished, lay by or under the chin. The femur was 18½ inches long.

The next skeleton was that of a very small child; only a few broken bones remained. A number of long, slender shell beads were buried with it, but so badly decayed that only 12 could be recovered.

A few pieces of bone belonging to another skeleton were found, but not enough to ascertain how it had been placed.

These 8 skeletons were lying on the clay which was nowhere, except in the holes, more than a foot below the surface; consequently they were almost entirely decayed and their position was difficult to determine.

The twelfth day a hole was found on the edge of the railway cut; most of it had been removed by that excavation. In the portion remaining was a considerable quantity of broken pottery. Two other holes, each about 3 feet deep and 4 feet in diameter, also contained some pottery.

The first skeleton was doubled, rested on the right side, with the head toward the east, near the surface. The bones were very soft. No art remains were found with it.

The next skeleton, which also was doubled, was found in the clay, resting on the right side, with the head toward the south. The back was straight, and the head bent back until the face was turned directly southward and pressed firmly against the hard wall. Two well-finished arrows, a rough knife, some flint chips, and a bone needle, with the bones of the hands, lay beneath the skull.

The third skeleton lay only a few inches below the surface; its position could not be ascertained, except that the head was southward. Half of the lower jaw was discovered; all the bicuspids and molars had been lost and the bone entirely closed.

The fourth skeleton was 18 inches below the surface, doubled, on left side, head toward the east; 14 long bone beads were around the neck.

The fifth and last skeleton was at the bottom of a hole 3 feet deep; it lay on the right side, head eastward, back straight. The tibiæ were much enlarged and roughened apparently by disease; one humerus and a few of the smaller bones were slightly affected in the same way.[1]

WOOD ISLAND.

Before the great freshets of 1870 and 1877, skeletons were sometimes exposed by the caving of the eastern bank of a large island in James river near Baldwin station; but since that time none have been seen. As the surface was much denuded, it is probable that any bones which may have remained at the time of the flood were carried away by the water.

On the western side of the island are some indications of a village site. There were formerly piles of burned stones, apparently sites of camp-fires, beneath which it is claimed skeletons were found. Only two such piles remained; excavations under and around them to a depth of 5 feet showed that the earth had never before been disturbed.

Graves formerly existed along both banks of the western branch of the river; but the caving of the banks has extended past the line at which they occurred, and consequently none have been seen for several years.

In the bottom land on the western side of the river are many spots 4 to 5 feet across and about 6 inches thick, very irregular in outline, where the sandy earth is of a bright red color. They are called "fireplaces," but there is no trace of ashes or charcoal, nor are any relics found about them.

HOOK MILL.

Six miles west of Gala, in Rich Patch mountain, there is a pass through which a trail led from Craig creek to Covington. At the highest point

[1]Except the fragments of skull exhumed on the first day, this was the only instance of human bones found in a barbecue hole.

in this pass there are several small stone piles, not more than a foot high, and placed on earth which is light and easily dug. Several of these cairns were removed and the earth beneath carefully examined to a depth of 3 or 4 feet without result. They are probably trail-marks.

NEAR IRON GATE.

Three miles below Clifton Forge the Jackson and Cowpasture unite to form James river. A large fertile bottom lies between them, in which many relics of various kinds have been found, flint chips being very abundant. Close to the bank of Jackson river, a few hundred yards above the junction, the upper soil was washed away in 1870, and many human bones were unearthed.

On the opposite or right bank of the Jackson the land is much higher, being underlain with native rock which forms a bluff along the water. At one point on this bluff is the site of an arrowhead factory.

This high level land extends for a mile along the stream; the alluvial soil is loose and fertile; good springs are numerous; and the mountains, full of game, come down to the rivers on every side.

Similar conditions exist in all the valleys in this portion of Virginia and the adjoining parts of West Virginia. There are many well defined plateaus and terraces along the rivers and some of the creeks.

Under such circumstances, evidences of aboriginal occupancy are to be expected, and the ordinary hunting or war implements, pipes, and ornaments are quite common. A number of cemeteries have been disclosed by floods, and it is probable that many others remain to be discovered; for in some places where relics are plentiful, and where all the requirements of Indian life seem to be met, there are no indications of permanent settlements. There are very few mounds, and none of them are large.

ALLEGHANY COUNTY.

FALLING SPRING.

In making a cut on the Covington and Warm Springs railway at this point, an aboriginal cemetery was discovered and 30 or 40 skeletons, together with some beads, a pipe, and a few arrowheads, were exhumed by the workmen. The burial ground was not more than 30 feet wide, and this width was reduced at least one-third in making the cut. In the remaining space were 2 pits or holes, neither of them more than 8 feet across, into which many bodies or skeletons had been thrown promiscuously. The first pit had been dug partially away by the laborers; in the undisturbed portion 12 skulls were found, probably less than half the original number. It was evident that some of the bodies had been deposited soon after death, the displacement of the bones being no greater than would naturally result from the settling of the earth around them when the flesh had decayed. In other cases the bones alone were interred, being intermingled and packed in a way

that could not have been possible had they ever been orderly arranged. For example, the leg bone of a child had half its length in the skull of an adult; 3 skulls were in contact among a mass of long bones, ribs and vertebræ, that occupied a very small space; a patella and some bones of a foot were lying against the face of a skull which had its vertex upward, there being no leg bones within 6 inches. This pit was nowhere more than 3 feet deep, and the uppermost bones were only 6 inches beneath the surface. No art relics were found among them.

South of this pit, separated from it by not more than a foot of intervening earth, was the second, somewhat larger, containing from 20 to 25 skeletons; as the stratum of bones had been continuous for several feet and at about the same depth as those found near the top of the pit, the exact number could not be ascertained; several had been taken out before the character of the deposit became apparent. This pit was somewhat deeper than the first; the lowest skeletons being 4 feet below the surface. In a hole barely large enough to contain them, 2 bodies were closely doubled up and laid in with heads at opposite ends—one at the northern, the other at the southern end of the hole. The skulls were so flattened and broken by pressure of the earth, and the other bones so intermingled, that it was impossible to ascertain their original position. Above these skeletons was a foot of earth, and then the other bodies were found just as in the first pit—mingled in every way and extending nearly to the surface.

No bones were found north of the first pit opened, but south of the second and west of both were a number of skeletons, usually buried singly, but occasionally 3 or 4 together. Where more than one was thus found there was at least one child or infant; sometimes only a single adult, the other 2 or 3 being young persons. None was more than 16 inches below the surface; some not more than 6 inches. All were doubled, resting on either side, with the heads toward no particular direction. Each grave had been made only long and wide enough to hold one skeleton. If another was placed in it the bones were laid directly upon those first deposited. Sometimes 3 bodies had been thus buried, one above the other, the bones being in close contact.

With one adult in the second pit was a single shell bead; with one west of the first pit were 2 pieces of worked *Columella* shell; with an infant west of the second pit was a part of a small conch, the whorls mostly decayed. South of the second pit were many fragments of a large pot, and west of it were 2 bone awls or perforators.

In some of the pits 5 or 6 skulls were found in a space not over 2 feet square. The leg bones or the vertebræ of one skeleton were sometimes forced into the fragmentary skull of another lying just beneath, or a skull would be wedged between the bones of several individuals.

Although the ground was very dry and hard the bones were quite brittle, most of them having been much broken by the pressure of the earth. The soil, varying from a foot to 30 inches in depth, rests on a

stratum of gravel and bowlders, some of them as large as a flour barrel. Many large stones were in the earth containing the bodies. Several skulls were flattened by rocks thrown or laid on them at the time of burial. Two skulls had transverse incisions on the left side, such as might have been made by an iron tomahawk or small hatchet. In one grave were found nearly all the bones of a skeleton except the skull; in another all the bones of the body and arms were recovered, but not the skull or leg bones. Altogether portions of 61 different skulls were obtained, showing that at least 63 persons were buried here, besides the 30 or 40 reported by the railroad excavators.

A battle was fought at this point in the year 1760 between whites and Indians, 25 or 30 of the former being killed; but the number of of skeletons of persons who could not have been engaged in such an affray, especially those of children, precludes the idea that this was the burial place of the slain on this occasion.

Just south of the southern pit were two barbecue holes, near each other, containing only a few deer bones; and northwest of the northern pit, beyond where any remains were found, was a fire bed about 8 feet across, the earth burned red to a depth of 6 inches, and covered by a layer of ashes from 2 to 3 inches thick. Not even a potsherd was found in it.

There are no traces of a village site in the vicinity. Two miles north is a place where it is said bones have been exposed by plowing, but no art relics have been discovered.

INDIAN DRAFT.

This is a small tributary of Jackson river, flowing into it 6 miles above Covington. A level bottom of about 50 acres, subject to overflow, extends along the river above the creek. Excavation was not permitted except in a narrow strip a few yards in length along the roadside. In this small space 10 skeletons were found from a foot to 2 feet beneath the surface, the bones being much decayed. Among them were the remains of 2 small children and also of a child apparently about 14 years of age. All were crowded into the smallest possible space. They lay on either side, with the heads in various directions. Most of the bodies had been buried with the flesh; of 2 or 3 apparently only the skeletons had been interred. With one this was very plainly the case. The bones were at a depth of 2 feet; the femurs lay side by side, but with the ends reversed; some ribs were at the top of the skull, which lay on the left side; the sacrum, one scapula, and some vertebræ lay at the base of the skull, while other vertebræ lay at the top in front of the face.

The only articles found with the bones were a few pieces of pottery, including some that had formed part of a vessel of 2½ to 3 gallons capacity.

Half way between Falling Spring and Indian Draft, and a little more than a mile from each, is a mound 3 feet high and 30 feet in diameter.

It is built of loose clay and sand, with many small bowlders scattered through it. A little to one side of the center near the top were traces of human bones, completely decayed. By them lay a syenite celt. A foot from the celt was a small arrowhead.

Under the bones was an impacted mass about 8 feet across, the color of ashes, though it seemed to contain nothing but sand. It extended a foot below the natural surface and contained no trace of bone. Near the bottom of the mound and close to one side were 3 small sheets of mica.

BATH COUNTY.

SITLINGTON.

During a freshet several years since a new channel or "cut-off" was made across a level bottom at this place. When the water subsided many human bones were found heaped up in the depression. Bullets of different sizes as well as arrowheads were scattered along for more than a hundred yards. Human bones have not been discovered elsewhere in this bottom, and it is uncertain whether these had been buried here or were carried in by the current from some other place. It is possible they mark some forgotten pioneer graveyard.

A black steatite pipe and a butterfly gorget of green steatite have been found in the same field with the bones, but none of the remains common to Indian camps have ever been noticed.

On a bluff on the next farm below Sitlington a great many human bones have been exposed by plowing. They are confined to an area not more than 15 feet in diameter. From the description it seems to be a small burial pit. The only surface indication was an elevation of about 6 inches. No excavating was allowed.

DICKINSON MOUND.

At a point on Cowpasture river, 2 miles below Millboro springs, the geologic formation is somewhat unusual for this region. There are 5 distinct terraces, the lowest subject to frequent overflow, the highest being probably 120 feet above the water. The river makes a curve of about 3 miles, the isthmus formed being not more than half a mile wide. The fourth terrace and the one next above it are on the peninsula, which was an ancient island half a mile from the hills, the third terrace extending across the intervening space.

The fourth terrace is entirely absent, except on the side next the point. On it stands a mound, which after much cultivation is 30 feet in diameter and 3 feet high. A trench 16 feet wide was run through it from the northern side, but the only trace of human bones observed was a parietal and part of a frontal bone at a point 9 feet outward from the center and just above the bottom. Two feet farther in was a rectangular hole with rounded corners, but not having a well-defined or

symmetric outline. It measured 2 by 3 feet, and extended 2 feet into the original soil, the longer axis being east and west. Nothing was found in this cavity except a small arrowhead which had been thrown in with the earth. Loose in the earth above the hole, and near the top of the mound, were some small pieces of mica and a perforated slate gorget. Farther along were a flint knife, some broken arrows, and several chips. About a foot below the summit were a sheet of mica and a small piece of galena. In the original soil, with its northern edge just at the center, was an irregular excavation about 3 by 4 feet and a foot deep, the longer axis being north and south. The bottom of this hole, over a space 15 by 24 inches, was covered with a bright red substance, which had been deposited either in a fluid state or had afterward dissolved; it saturated the clay and gravel to a depth of 2 inches at the center, gradually thinning out toward the edges until it disappeared. In this red deposit were 3 gorgets, each with a single hole. All were finished and polished to the highest degree; one (illustrated in figure 4) was made of argillite, one was of dark chocolate slate, the third of syenite. All of these specimens were coated with the red paint. The earth just above them had the color of that in which animal matter has decayed; but nothing remained to show that an interment had ever taken place.

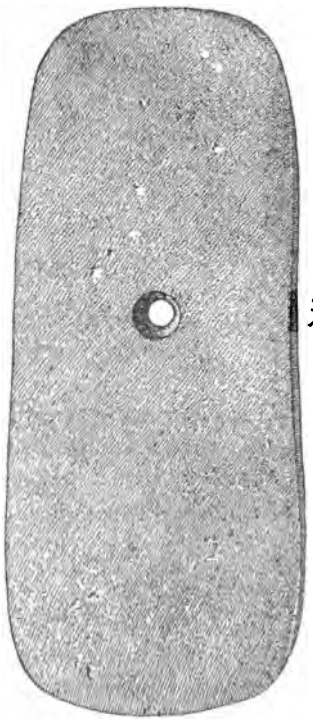

FIG. 4.—Gorget from Dickinson mound, Bath county, Virginia. 3/4

WITHROW MOUNDS.

On the farm of Mr Withrow, adjoining the Dickinson place, are 2 mounds. The first opened, once circular and 4 feet high, is now 30 by 40 feet, longer east and west, and not over 18 inches high. Bones have been plowed out for many years. The entire mound, except a few feet at the eastern side, was removed; 13 graves, from 2 to 4 feet across, were found beneath it. In some were traces of bone lying on the clay at the bottom, the earth having the peculiar appearance due to decay of animal matter; but in most there was no sign of bone, though the color showed what their purpose had been. After these graves were filled a large number of skeletons—not bodies—had been placed on the natural surface, and a layer of earth about a foot thick placed over them; then other skeletons were similarly laid down and covered. Only the upper layer had been disturbed by the plow.

Most of the bones were in the southwestern quarter of the mound, a solid mass 6 inches thick, all in confusion, as if they had been thrown in promiscuously. On the southern side of the mound they extended to the edge of the earth that had been plowed down, while on the northern side they did not reach more than half way from the top to the margin of the base. For the first 8 or 10 feet from its western edge the bone stratum was continuous; after this there were intervals of 6 to 12 inches from which it was absent; then perhaps 5 or 6 skeletons would be found mingled in a heap; and so they continued until some distance past the center. Wherever single skeletons, or not more than 2 together, occurred, large stones had been piled on them; this was not the case where several were buried in a small area. Perhaps the remains covered with stones had been interred in the flesh and this was a preventive against wild animals digging after them. Four single skeletons lay directly on small masses of human bones burned until nearly destroyed, only small calcined pieces remaining. Many of these burned pieces, especially the fragments of skull, were bright bluish-green on one or both sides, the stain resembling that produced by copper; but a careful analysis shows no trace of that metal. A similar deposit was at the bottom of one of the graves under the mound. No burial accompaniments of any kind were found; the teeth of one child only were seen, though many of the bones unearthed were small enough to pertain to children. It was not possible to recover any of the bones entire.

The second mound on the Withrow tract is 25 feet across and 2½ high, made of earth and stone in equal quantities. It is surrounded by a shallow ditch about 3 feet wide, containing from 6 to 12 inches of black muck.

In the construction of this mound a hole had been dug to a depth of 18 inches and the bottom covered with a layer of burned human bones about 15 by 20 inches, an inch thick at the middle and running to a feather edge all around, in which were 3 black flint arrowheads. On this charred bone a body had been laid. No trace of bones remained, but the "grave earth" previously described was distinct in an area 2 by 5½ feet, with a thickness of 2 inches. Stones, some fully 100 pounds in weight, had been placed over the body until they reached a thickness of 4 feet and extended about 10 feet on every side; then earth had been piled on which filled in the spaces between the rocks. Some fragments of the burned bones were of the same bluish-green color as those from the first mound.

KLEEK MOUND.

On the farm of A. G. Kleek, 12 miles north of Millboro depot, is a mound not more than a foot in height and 10 feet in diameter, near the edge of a slate bluff about 100 feet high. A trench was cut through it, but neither human remains nor art relics of any description were found.

After a freshet some years ago a number of arrowheads, stone hatchets, and bullets were found in the lowland, where the Millboro Springs and Warm Springs turnpike crosses the river. No aboriginal remains are now traceable.

WILLIAMSVILLE.

There are 2 mound groups near this village, one on either side of the Bullpasture. The first, consisting of 5 small stone mounds, is on the land of Mr Wallace, half a mile from Williamsville, on a plateau rising 100 feet above the river. All were made in the same way; the surface soil had been removed and the rocks piled up to a height of 2 feet over a space 15 or 16 feet in diameter. Three of them yielded nothing. In one, lying under the rocks and on the undisturbed earth, were a number of flint implements, including some broken or unfinished ones and a few cores; 3 fine slate gorgets, each with a single perforation; a lump of wad; and a fine monitor pipe (figure 5). In the fifth mound were a

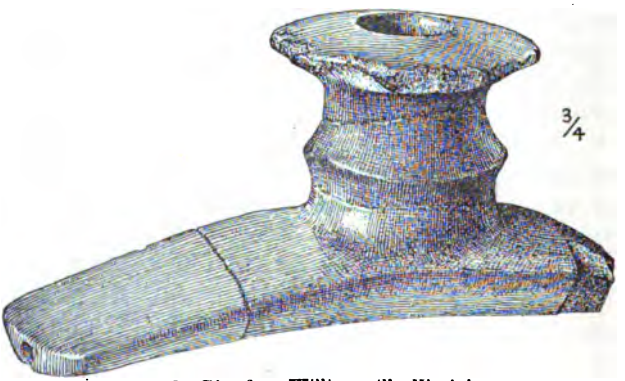

FIG. 5.—Pipe from Williamsville, Virginia.

rectangular tablet or gorget, small and not well finished; a stone pipe, shaped like our common clay pipes; and three columellas, one drilled lengthwise, another through one end. No trace of bone or pottery could be found in any of them.

The second group is on the farm of Major John T. Byrd. One is of stone, about 16 feet in diameter and 3 feet high, and contained nothing in the way of relics save 2 or 3 small lumps of charcoal. A mound similar in size and barrenness stood near this one.

The other mounds were of earth, the larger 2 feet high and 25 feet in diameter. Near its center was an irregular hole 4 by 8 feet, extending 2½ feet into the subsoil, and filled with earth in which a large quantity of ashes and charcoal were mingled; part of the earth was burned red. All this mixture, which had been carried from some other place and thrown into the hole, was very hard and dry, while the remainder of the mound was soft and even muddy. If an interment had ever taken place here it would seem the skeleton must be perfectly preserved; but there were no remains of any character in the entire mound except a

sheet of mica, trimmed smooth on the edges, which was found loose in the earth a foot below the summit.

The last mound was 18 inches high and 20 feet in diameter. Particles of charcoal occurring 2 feet below the natural surface in the central portion showed that a hole had been dug to that depth and then filled. It contained one broken arrowpoint.

Each earth mound had a depression around the base, whence earth had been taken to construct it.

HIGHLAND COUNTY.

CLOVER CREEK.

On the farm of Mr George Revercomb, 5 miles above the mouth of the Bullpasture, is a mound 3 feet high and 60 feet in diameter. The bottom on which it stands contains about 200 acres of fertile land, all of which is subject to frequent overflow.

For 40 years human bones and teeth have been plowed out every time the mound was cultivated. Arrowheads and flint chips are numerous in the field around; but the only indications in the vicinity of a village or camp are found on the top of a high rounded knoll a mile below the mound, where quantities of mussel and periwinkle shells have been plowed up.

Beginning at the northwestern side a trench 35 feet wide was carried nearly to the opposite margin. Human bones were found almost to the limit of the excavation on every side.

At 18 feet outward from the center was a hole 3 feet in diameter, dug after the mound had been carried to a height of 2 feet, and extending through the clayey subsoil to the underlying gravel. In the bottom was a layer of bone about an inch thick. On this was a layer 2 inches thick of charcoal containing linden, oak, and poplar bark, small twigs, and several fragments of charred cloth. Resting on this was a second layer of bone, just above which were fragments of a pot whose capacity had been 5 or 6 gallons. This seemed to have been placed in the hole unbroken, as many of the pieces held their proper position around the sides of the cavity, which was lined with charred cloth. In and above the vessel were 10 or 12 large stones. The character of the bones could not be determined, as they were entirely decayed, forming a soft, sticky mass.

Skeletons, or traces of them, were continually discovered. None of the remaining seemed to have been buried at full length, though this is uncertain. Often a thin layer of decayed bone only a few inches across would be all that was left. Usually the skeletons occurred singly; sometimes 3 or 4, in one place 5, skulls were found almost in contact. All the bones whose condition was such as to allow of examination seemed to have been compactly bundled. In many instances bowlders were placed on the bones, and in 2 or 3 cases bodies had been laid on

bowlders and others piled above them. Graves and barbecue holes from 2 to 4 feet across and from 6 inches to 3 feet apart, some only a few inches deep, others reaching down into the gravel, occupied a space 30 feet in diameter under the central portion of the mound. Bowlders were found in every one, those in the graves showing no marks of fire, while all the others had been much burned.

Eight feet nearly west of the center of the mound was a barbecue hole, dug after the mound had reached the height of 2 feet, which contained a large quantity of ashes, burned earth and stones, and charcoal. Among the last were nearly a quart of charred corn and beans. Corn in small quantities, with a few fragments of cloth, were found in two other holes, while charred bark was plentiful. In each of two holes was an arrowpoint. Shortly before the center was reached a broken steatite pipe (figure 6) was found near the top, close to but not among the remains of 2 or 3 skeletons. It bore evidence of long service. A few feet beyond the center, at the bottom of the mound, were the fragments of a large pot, piled together as if broken and thrown in.

FIG. 6.—Pipe from Clover creek, Highland county, Virginia.

Near the southeastern edge of the mound, 18 feet from the center, was the largest hole found. It measured 5 feet across and extended below the surface of the gravel nearly a foot, or about 3 feet below the bottom of the mound. It contained no trace of bone, very little charcoal, some ashes, two or three patches of burned earth, apparently burned in place, and half a cart load of bowlders of various sizes, one weighing fully 100 pounds, some of them burned, others not. It was probably a barbecue hole.

The remains of between 75 and 100 skeletons were exhumed; the number plowed out previously is not known. Often it was impossible to say whether a bone deposit represented one or several bodies. They were not buried in regular order, but a few had been interred at a time, and the mound, of alluvial material, black, sticky, and wet, thus built up irregularly.

No animal bones or shells were found; but burned earth, charcoal, and ashes were abundant in all parts of the mound, some of the holes being filled with these materials. Small deposits of bone almost destroyed by fire were similarly distributed. In one were pieces of antler and turkey bone; in another fragments of a human skull and teeth. Nothing else could be identified.

There was formerly a depression encircling the base in which water stood much of the year.

NEW HAMPDEN.

On a spur rising to a height of 200 feet just west of the village of New Hampden a large quantity of flint (or chert) has been released by the

decomposition of the limestone in which it was imbedded. It is mostly in the form of small nodules or fragments, although some of it is interstratified with the limestone. Over a considerable area on the northern end and at the top of the ridge the earth had been much dug over by the aborigines for the purpose of procuring the flint. Most of the pits remaining are quite small, few being larger than would contain a cartload of earth. The largest are on top of the ridge, where a few have a depth of 2 to 3½ feet with a diameter of 20 to 30 feet. The latter cover an area of about an acre; the others are so scattered that it is difficult to estimate their extent, probably 6 acres in all. There is no outcrop of stone at any point where digging has been done, and it appears that the searchers for the material, having learned that the flint nodules and fragments were distributed through the soil, excavated for them in such spots as proved to contain them in greatest abundance, making no effort to quarry out the stone in which they occur. At various places on the summit of the ridge, where the flint projected above the ground, it had been battered off apparently with stones, but there is no evidence that quarrying was resorted to.

Such portion of the hill as is not timbered has a heavy blue-grass sod, and the ground is visible only in a few small spots where animals have burrowed. Flint chips and flakes were found at several of these. At the foot of the spur at its northwestern terminus is a spring, around which these indications of manufacture are abundant; and it is reported that before the grass had become so thick a great many broken or unfinished implements were picked up. Spalls and chips are abundant in the face of the bank around the spring, but it can not be ascertained except by excavation how far they extend. So far as could be learned the space covered by this workshop seems too limited to have been utilized for flaking more than a small part of the flint that could have been obtained by the amount of digging apparent. It may, however, be more extensive than reported, or there may be others in the vicinity which have been overlooked.

THE PIEDMONT COUNTRY.

ORANGE COUNTY.

The country along the upper portion of the Rappahannock and its tributaries was inhabited by tribes known collectively as the Manahoac. They probably migrated westward and united with tribes beyond the Ohio whose names they took. They and the Monacan were allied against the Powhatan, though the dialects of these tribes were so diverse that interpreters were required.[1]

It will be proper to describe here a mound, evidently a tribal burial place, situated in the former territory of the Manahoac and due probably to their labor.

[1] Jefferson, Notes, pp. 149, 156.

The mound stands on the right bank of Rapidan river, a mile east of the boundary between Orange and Greene counties. Originally it was elliptical in form, with the longer axis nearly east and west; but the river in shifting its channel some years ago undermined and carried away the eastern portion. Estimates as to the amount removed, made by persons who saw the mound intact, vary from one-half to two-thirds of the entire structure. For several years more or less of the earth composing it fell in at every freshet, thus keeping a vertical section exposed to view. During this time the different strata of bone were plainly visible, and at periods of low water fragments of human bones were strewn along the shore beneath. Afterward the river took a new course and the earth on the exposed side of the mound soon assumed its natural slope. At present the base of that portion still remaining measures 42 by 48 feet, with the longer axis nearly north and south. A considerable part of this has been hauled away, leaving a depression at the middle fully 20 feet across and extending almost to the bottom of the mound. As a result, the interior was very muddy, the bones extremely soft and fragmentary, and excavation quite difficult.

The highest point left by these destructive agencies was 6 feet above the level of the surrounding field; to judge from the slope of the undisturbed surface the river had left it fully 10 feet high. How much more it may have been, no one could say; if the statements concerning its original form and extent be correct the apex was at least 12 feet above the base, the latter being not less than 50 by 75 feet.

Beginning at the northern side, the earth was removed from an area 28 by 40 feet. At 7 feet from the margin was found the outer edge of a bone deposit measuring 6 by 15 feet, the longer axis about parallel with that of the mound as constructed. It was very irregular both in outline and thickness, in some places being 8 inches in depth and in others showing only a thin chalky seam. There were indications in several places that skeletons had been compactly bundled; but most of the bones were scattered promiscuously, as if they had been collected from some place of previous interment and carelessly thrown in, there being no evidence of an attempt to place them in their proper order. In the mass were two small deposits of calcined human bones in minute fragments, and beneath it were graves or burial pits which will be described later.

This bone-bed, which was at the level of the natural surface, was the largest found in any part of the mound. Two feet above it, and 4 feet within its outer margin, was another, much smaller; and numerous others were found in all the portion removed. There was no attempt at regularity in position or extent; in some places there was only a trace such as may have resulted from the decomposition of a few bones; in others it seemed that as many as 15 or 20 skeletons had been deposited. They occurred at all levels below a foot from the upper surface of the mound; but no section showed more than 4 layers above

the original surface of the ground, although it was reported that 6 strata had been found near the central portion. This would indicate that the burials were carried nearly to the top of the mound. There was no uniformity in either the vertical or horizontal space between the deposits; it was plain there had not been at any time a sufficient number of interments to cover any considerable part of what was then the top of the mound, but that a quantity of bones, greater or lesser according to circumstances, had been laid on the surface and covered with earth. Others were afterwards buried in the same way. Thus while no single vertical section would reveal more than 6 layers of bone, a careful removal of the earth horizontally would have uncovered them at probably three times that number of levels.

In the skeletons all ages were represented, for among the bones were those of very young children, while of others many of the teeth were worn to the neck.

Numerous small deposits of human bones almost destroyed by fire were scattered through the mound. When found in the bone-beds, they seemed to have been placed at random, but when found with the remains of not more than 2 or 3 skeletons they formed a thin layer upon which the latter rested.

The pits or graves mentioned above were of two kinds. One class was excavated to a depth of 2 feet in the soil, with a diameter varying from 4 to 5 feet; the others did not exceed a foot in depth, and all were somewhat less than 4 feet across. The deeper ones contained usually 3 layers of decomposed bones at intervals of about 10 inches; in the shallower there was in most cases only a single layer, at the bottom, though in a few a second deposit had been made a few inches above the first. The bones in some of the graves appeared to have been placed in their proper position; but it was impossible to ascertain with certainty whether such was the case. One of the deeper pits had its bottom and sides lined with charcoal; none of the others had even this slight evidence of care or respect. These holes were so numerous as to coalesce and take up the entire space within a limit of 10 feet from the margin of the mound; it was sometimes difficult to determine the line of separation between two bone deposits. When all the earth indicating their position had been removed, a basin to the extent and depth above indicated was left, with only a few small points of the yellow sandy subsoil rising above its bottom. Owing to the erosion and caving-in of the mound on its eastern side, the limit of the graves in that direction could not be ascertained; but it is probable they extended as near to the margin on this side as elsewhere.

No relics of any sort were deposited with the bones; a rough mortar, 2 arrowheads, and some fragments of pottery were found loose in the débris.

It is plain that this spot was for a long period the burial place of a small tribe or clan, among whom prevailed the habit of stripping the flesh from the corpse before interment, or of depositing the body else-

where for a time and afterwards removing the dismembered bones to this ossuary. That no stated intervals elapsed between consecutive deposits is shown by the varying position and size among the different bone-beds, and by the overlapping of many of the graves beneath.

It is impossible to accurately estimate the number of skeletons found in this mound; but there were certainly not fewer than 200, and there may possibly have been 250. These figures will represent, approximately, one-fourth of the entire number deposited, if the statements as to the original size of the mound be correct.

In its construction this mound corresponds closely with one opened by Jefferson a few miles above Charlottesville in low ground of the Rivanna, except that no mention was made of graves occurring below the original surface; but these might easily have been overlooked in the method of excavation pursued. The contents were such "as on the whole to give the idea of bones emptied promiscuously from a bag or basket and covered with earth, without any attention to their order."[1] As in the mound above described, "the bones near the top were in a much better state of preservation than those toward the bottom." This is due probably less to their being of much later deposit than to the drier earth near the top. We are further told (pp. 161, 162) that "a party [of Indians] passing about thirty years ago [i.e., about 1751] through the part of the country where this barrow is went through the woods directly to it, without any instructions or inquiry, and having staid about it some time, with expressions which were construed to be those of sorrow, they returned to the high road, which they had left about half a dozen miles to pay this visit, and pursued their journey." It is very unfortunate that no one took the trouble to learn to what tribe these travelers belonged, as this knowledge would have given a clue to the fate of the aborigines of this part of Virginia.

MADISON COUNTY.

Near the Orange and Madison road, 2 miles from Rapidan river, is an outcrop of steatite half a mile in length, but nowhere more than a few rods in width. At the extreme northern end are 5 or 6 excavations, none more than a foot deep and 10 or 12 feet across. The stone is either too siliceous or too porous to be suitable for aboriginal purposes, hence was but little utilized.

CULPEPER COUNTY.

WAYLAND MILL.

On Crooked run, a mile and a half west of the Orange and Culpeper road, an outcrop of steatite fully half a mile in length has been excavated over its entire extent. At this place is the largest excavation in this material yet discovered; it is fully 150 feet across. On one side the

[1] Jefferson, Notes, p. 158.

bank is about 10 feet high; the other side being on the slope of the hill shows less elevation. The pit is partially filled with muck and rubbish, so that it is level within over an area of 50 by 60 feet; hence its entire depth can not be ascertained except by clearing away the accumulated material. The other pits are at the present time from a foot to 4 feet in depth, and 10 to 50 feet in diameter. Several thousand cubic yards of stone were excavated by those to whom these remains are due.

AYLOR FARM.

On the farm of H. I. Aylor, 2½ miles from Wayland mills, is another aboriginal quarry, less extensive than the one above mentioned.

SHENANDOAH AND UPPER POTOMAC VALLEYS.

AUGUSTA COUNTY.

Several mounds formerly existed in this county, but all have been obliterated by cultivation except one on Middle river, a few rods from the bridge on the Staunton and Churchville road. This, after long cultivation, is now about 5 feet high.

ROCKINGHAM COUNTY.

TIMBERVILLE.

A mile north of Timberville was a small mound, 2 feet high, on a slight natural elevation near the left bank of the Shenandoah. It contained several skeletons extended at full length at the level of the natural surface. Flat stones were set on edge around the bodies and others placed over them.

LINVILLE.

Two miles northwest of Linville, on the farm of Mr S. M. Bowman, is a mound near the bank of Linville creek. After heavy rains the mound is often the only dry spot between the hills for 2 or 3 miles along the stream.

It now measures 65 by 75 feet, and 3 feet high, the longer diameter trending northwest and southeast. Over the entire surface of the mound, to a depth of 6 inches, there is not so much as a space 3 inches square that did not contain fragments of bone which had been dragged down from the top by cultivation.

Five trenches were extended inward from the edge of the mound. For a considerable distance no remains of any description were found in any of these except the one from the southwestern side. At 24 feet from the center of the mound a small hole a foot deep contained the decayed bones of a young child, which, judging from their disposition, were evidently the remains of a skeleton burial.

When undisturbed bones were reached the inner ends of these trenches were connected, isolating a mass of earth nearly circular in

form, 36 feet in diameter, which was filled from the top to fully 2 feet below the level of the original surface with skeletons and bone-beds in the utmost confusion. There was scarcely a cubic foot of earth in which human remains of some description were not discovered. Sometimes a single skeleton, perhaps that of a very young infant, would be found, the few bones remaining being in their proper position, with many beads around or among them; again the long bones of several adults would be laid closely together, like sticks tied in a bundle. Occasionally 5 or 6 skulls would be in contact, with not a lower jaw near enough to have been deposited with any of them; or an entire skull would be in a mass of bones many of which belonged to some other skeleton. Cremated human bones were found in little deposits by themselves, or under the bundled skeletons of one or more individuals, or in the middle of a stratum of bones a foot thick showing no evidence of incineration.

When the southeastern trench reached the bone deposits it had a width or face of 18 feet. At the western side of this, a foot above the bottom of the mound, were the bones of an infant with a large number of (*Marginella*) shell beads. Six feet from the latter, at the same level, was a skull on which lay the frontal bone of another. These were at the edge of a bone pile a little less than 3 feet across, containing 10 skulls, some of them burned to cinders. Among them was a black steatite pipe, and above them, with an intervening layer of earth from 8 to 10 inches thick, was a thin and very uneven stratum of charcoal.

Just at the middle of the face was a hole 6 inches deep; in the bottom lay a skeleton, doubled, with a lot of *Marginella* shells among the bones of the head and neck. Above this was a bone bed 3 feet thick containing 14 skulls; in it were a drill and a knife of black flint and 5 bone needles. Two feet nearer the center were piled about a peck of small fragments of bones, some of which were calcined.

Four feet farther from the eastern side of the face, a foot from the top, began a mass of bones which reached in an unbroken layer for 10 feet north and south, with fully half that width at the middle, and in some places more than a foot thick; among them were a rough slate gorget, a perforater of deer bone, and 6 triangular arrowheads. They were packed so closely together that the earth could not settle between them. Under them lay the bones of a very small child in their proper position with the head toward the northeast; many *Marginella* shells were scattered from its head to its knees. Within a few inches, and parallel, were the remains of another infant, also in position; with it also were a number of *Marginella* shells and 12 rather long columellas. A little farther toward the center was the skeleton of a third infant, near which were found half a pint of *Marginella* shells, as well as 38 columellas of various lengths.

Under these, its outer margin 18 feet from the center, was a burial pit a foot in depth, 10 feet long, and from 3 to 3½ feet wide, the longer

axis parallel with that of the mound, in which were the remains of 32 adults and 7 children. Only the bones had been deposited, and they were mingled in the most promiscuous manner. In the southeastern end of the pit there were many fragments of human skulls, limb bones, and vertebræ, some of them completely incinerated. The only other relics found were a few columellas split lengthwise, none being entire.

Almost exactly at the middle of the bank, was a grave 4 feet in diameter and 10 inches deep, in which lay the skeleton of an adult, lying on the right side, nearly straight, with the head toward the south. Three columellas 2½ to 3 inches long and one 6 inches long lay by the head.

When the bank was 6 feet from the center, 14 skeletons mingled with earth were discovered at its eastern end. They occupied a space 4 feet in diameter and a little more than 3 feet in thickness, extending a foot below the original level. A clay pipe, many *Marginella* shells, 2 long columellas, and the cremated bones of a child and an adult were among them. Four of the skulls lay almost in a vertical line separated by 2 to 4 inches of earth.

Within a few inches of this deposit, toward the center, was a small bone-bed a foot thick, near the middle of which was a thin stratum of the cremated bones of a youth and an adult; scattered through it were 2 steatite platform pipes, 4 panther claws, and 4 columellas. Five or 6 skulls also were found. Immediately below lay the bones of an infant in their proper position, with disk and *Marginella* shell beads; a little nearer the center on the bottom of the mound were the remains of another infant, who evidently had been born but a few days, and with which were 38 columellas and many disk beads.

Near the center of the mound, in soft black earth apparently resulting from decay of organic matter, was a bone deposit 8 feet across. At its western margin was the skeleton of an infant[1] having small beads scattered from head to feet. Near this, among the bones, were other deposits of beads; and at various points a broken and a perfect clay pipe, 2 well-made steatite pipes, and a triangular arrowhead were found. The arrowhead, like all other finished flint implements found at this locality, was delicately worked, thin, symmetric, and sharp. A femur was found that had sustained a compound fracture, the ends having overlapped fully two inches and healed in that position. Another femur was greatly enlarged, rough, and with a deep hole apparently of tubercular origin in the side running parallel with the shaft.

A foot above this deposit was one similar but smaller. In it were many fragments of burned bones of various parts of the body, as well as a number of teeth.

Four feet west of the center was a grave 2 feet deep, in which lay a skeleton, doubled up, on right side, with the head southward. With it

[1] No infant in this mound had been folded, though none of the many skeletons of youths and older children were extended.

were a gorget of fine finish; a lot of red and yellow ocher; a large columella; disk beads; a net or weaving needle, highly polished from use, with a hole in the end opposite the point (figure 7);[1] a bone ornament in the form of a comb, and the upper portion of another having a yoke or Y shape, delicately worked and covered with incised lines (figures 8 and 9). It will thus be seen that the number of burial accompaniments was unusually large for this section.

FIG. 7.—Bone needle from Linville, Virginia.

Over these remains, at the level of the bottom of the mound, was a folded skeleton, resting on the left side, the head to the south, with which were 2 columellas, one 5 the other 6 inches long, the latter having a bone drill stuck in the perforation and broken off even with the end of the shell. Just at the northern edge of the grave were the bones of an infant; upon them was the outer whorl of a conch shell which had been partly filled with about a pint of *Marginella* shells and inverted over the body. Above the conch, with less than an inch of earth between, lay the skull of an adult whose skeleton, which rested on the right side, was doubled, the head being toward the south.

At the center, a foot above the bottom, were human bones, of large size, cremated before the flesh had been removed; some fragments only 2 or 3 inches long were burned to a cinder at one end while the other ends were as fresh in appearance as any bones found. A columella and a panther claw were with them, but may have fallen from the bone stratum above. In the earth under the burned bone was considerable charcoal which reached a few inches north of it and stopped at the edge of a grave a foot deep and 4 feet across, in which were 2 skeletons; one doubled, on right side, head toward the south; the other apparently in the same position, but so decayed as to make this uncertain. With the first were 2 bone needles near the top of the skull, 3 columellas 5 to 6 inches long under the skull, and a quartz crystal near the chest; with the other were 5 columellas, a flint knife, a flint drill, and a lot of shell beads, the latter scattered over a foot in area.

Immediately north of this grave was another a foot deep containing the skeleton of an adult; the skeleton of an infant with columellas and *Marginella* shells lay just above it. On the natural level above these was a skeleton accompanied by a very fine gorget, a celt scraper, 7 pieces of hematite which

[1] This implement had been longer, with a hole farther from the point, but had been broken and a new eye drilled in it.

had stained the earth about them a bright red, 3 bone polishers, 4 bone needles, and 6 quartz crystals, one of the latter with a slight groove around a projection from the end. Over this was a layer of charcoal extending upward to the 10 foot stratum of bone above mentioned, and containing several hundred *Marginella* shel's that showed indications of having been burned. Above the northern margin of the charcoal layer was a skull by which lay 14 columellas; 6 inches to the northward of this was another skull with a flint drill, 2 arrowheads, some cores and chips, 2 bone polishers and 2 bone needles; and a foot northward from the last was a third with 3 columellas. These were all at the bottom of the bed, and it was impossible to trace any connection between them and the other bones.

A grave southwest of the center contained a doubled skeleton, on the left side, head toward the south; by the skull lay the lower portion of the ornament shown in figure 9,[1] and a number of animal ribs 5 or 6 inches long and obtusely pointed at one end; at the northern edge of the grave on the original surface was a mass of red ocher. From this level to the top of the mound, over the grave and on every side of it, was a mixture of bones, many of them burned; beads, both shell and disk; and many columellas.

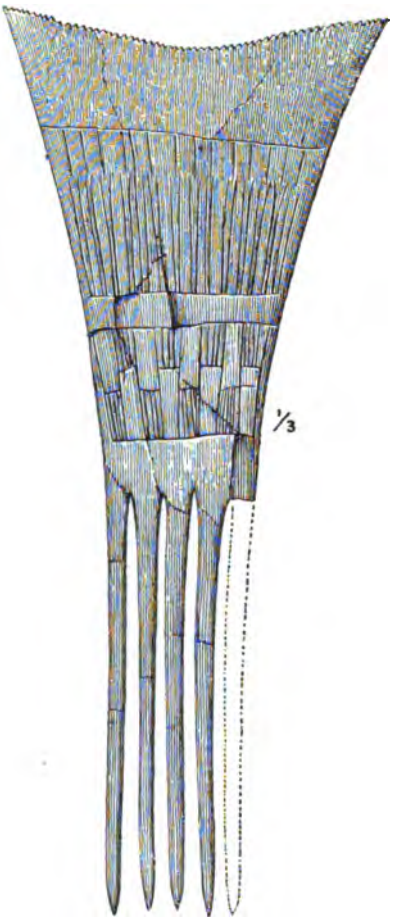

FIG. 8.—Carved bone from Linville, Virginia.

Eight feet east of the center was a funnel-shape burial pit 6 by 8 feet at the top, extending the entire depth of the mound, the sides being slightly incurved. An inverted pot, holding about 1½ pints, lay at one side. There were scores of individual skeletons, but all the bones were crushed, broken, and displaced, so that very few pieces of skull more than 2 or 3 inches in diameter were found. Under this deposit was a grave a foot deep, 4 feet north and south by 5½ feet east and west. In this were 18 skeletons, including those of 2 infants with whom were mussel shells and shell beads. Among them were a piece of decayed wood (apparently a pine knot), 22 columellas, a celt, some disk beads, a bone needle, and potsherds. At the northwestern corner, partly on the natural

[1] One of these "combs" is 15½ inches, the other 17 inches, in length.

surface and partly within the grave, was a doubled skeleton, on left side, with head toward the south. Behind the head was a pot lying on its side, broken in pieces by the pressure of the earth, and containing a tortoise shell and fragments of animal bones. Almost touching the pot, on the opposite side, was another skull lying vertex upward on the scapulæ and backbone; the arms were in their proper places, but the bones of the legs and lower part of the body were not distinguishable among those which rested upon them. This apparently was a skeleton burial, with some effort to place the bones as they belonged. Under and in contact with one scapula was a patella belonging to a much larger person.

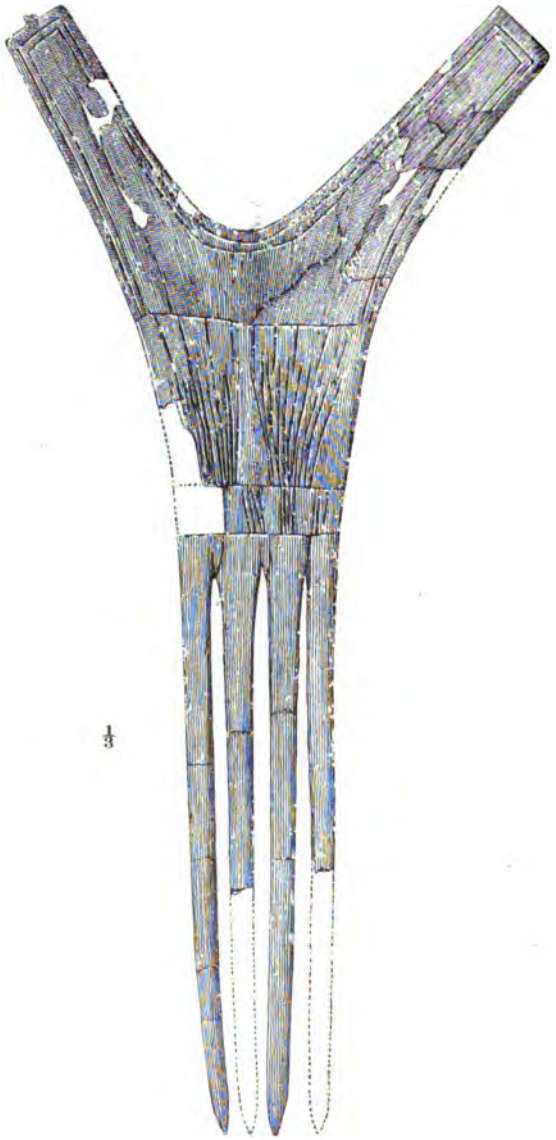

FIG. 9.—Carved bone from Linville, Virginia.

The bones in the upper portion of the funnel-shape pit were continuous with a stratum a foot thick, 25 feet long, and with an average width of 10 feet. This terminated at the extreme northern edge with a similar but slightly smaller pit.

Of necessity the face or bank of the trench was in a very irregular line, each deposit, except the 25-foot bone bed, having been thoroughly worked out as discovered. The projecting portions were next removed with the same general results as already described, though there was nothing of striking interest found in them. When the line was rectified the face was 12 feet north of the center point. Here 3 small graves about 10 or 12 inches deep were found almost in a line, each containing skeletons with columellas and *Marginella* shells.

Coincident with the face at the western side was the edge of a saucer-shape depression in the original soil, a little more than 4 feet across and 16 inches deep at the center. It contained a bed of ashes and charcoal 3 inches thick at the middle and gradually thinning toward the sides. On this and nearly parallel lay the arm and leg bones of 2 adults, burned black, with no traces of other bones belonging to the same bodies. Lying on them, in contact, was the spinal column of an adult, very soft from decay, not in the least degree charred or even smoke-stained. The skull lay at one side of the depression; at the opposite side was the head of a humerus; between these were many other bones so decayed that their character could not be ascertained. As the vertebræ were in their proper position, the unburned bones must have belonged to more than one individual, whose remains had evidently been placed on the cremated bones after the latter had become cold.

North of the center, 6 feet from the cremated bones, was a skeleton a foot and a half above the bottom of the mound, with a number of shell beads. A few feet east of this was a grave 8 inches deep, large enough to contain only a body closely folded, which rested on its left side, with head toward the south. At the top of the skull was a broken clay pipe.

A foot lower down and almost at the limit of the burials was a large mortar, concave on both sides but not otherwise dressed.

In the funnel-shape pit which terminated the large bone stratum, as well as in a few places in the mass itself, were found bones which, judging from their position, may have belonged to a bundled or doubled skeleton, but the evidence is too slight to state this as a fact. Only one relic was found in the northern half of this bone-bed—a dressed piece of mussel shell an inch and a half square with a hole drilled near the center.

Under the pit was the end of a grave a little more than a foot deep, barely 3 feet wide, and extending 12½ feet on a line exactly east and west. In it were 19 skeletons, including those of 3 infants and of 2 or 3 older children. Only one was doubled, all the other bones having been promiscuously thrown in. The only specimens found were a few *Marginella* shells and disk beads.

The soil of the bottom is the black loam found along water courses which overflow frequently; it is very muddy when wet, but easily dug when dry. This probably accounts for the location of the mound. Many higher places close by on each side of the creek afford ample level space for the construction of such a tumulus, but the soil is a limestone clay, difficult to work by aboriginal methods. The many ways in which the remains were deposited are explicable only by the supposition that this was long a general burial place. But there was no village or camp in the immediate vicinity, for no burned earth or stones, no ashes or animal bones, very few pottery fragments, and not half a dozen flint flakes were found in the entire structure. The dismembered condition of

remains and the absence of relics in the bone-beds denote the periodical collection and interment of skeletons, while the position of the bones and the finding of various relics in nearly every grave with only 1 or 2 skeletons indicate that other persons were buried soon after death. This was especially the case of infants, nearly all of whom had been interred with many beads.

Moreover, the bodies occurred at all levels. In many places graves had been dug after the mound had been partly or even wholly completed. In others—especially in the bone-beds and in 2 or 3 smaller deposits somewhat similar—bones seem to have been laid or thrown on the surface of the mound and covered with soil. The earth was so uniform in color and consistency that this could not be proved.

The total number of skulls found was 388, but in the bone-beds, as well as in other places where the bones were much broken, only those were counted of which enough remained in position to make certain there could be no duplication. Neither was any account taken of the fragments of cremated skulls found in more than 20 different spots. The mound had been dug into several times previously, in a desultory way, yielding fragmentary skulls to everyone who chose to continue excavation. A great many have been destroyed by the plow. Altogether it is probably safe to say that as originally constructed this was the cemetery of not less than 800 individuals. There is no other mound nor any indication of another burial place in the neighborhood; but half a mile southward, on the opposite side of the creek, a great quantity of chips, spalls, and unfinished implements of flint foreign to the locality have been found.

PAGE COUNTY.

KITE PLACE.

On the land of A. J. Kite, one-fourth of a mile west of Grove Hill, on a narrow ridge, is a mound nearly leveled by cultivation. It is now 75 feet long, north and south, 20 feet wide, and a foot high. Mr Kite states that a few years ago he found near the extreme northern end, just beneath the surface, 17 extended bodies radiating like the spokes in a wheel, the skulls lying almost in contact. Over the face of one skeleton was a sheet of mica about 10 by 12 inches and nearly an inch thick, supported by a stone on each side of the skull, no other stones being found. The only art relics were a few gorgets. Afterward, near the center of the mound, Mr Kite unearthed a sandstone platform pipe with a turtle carved on top of the bowl, the legs and tail in relief on the sides, the head projecting on the side opposite the stem hole; also about a peck of well-finished quartzite arrowpoints or spearheads.

At the extreme southern end a few bowlders rested on the original surface over a narrow space about 5 feet long, near one end of which was a side-notched ax and near the other end a sheet of mica; between them was a slate gorget with 2 perforations. A gorget was found at

one point on the bottom; and chips of quartzite, scraps of mica, and pieces of arrows were abundant through the entire structure.

In the bottom land below this mound the flood of 1870 uncovered between 200 and 300 aboriginal fire beds, from 4 to 6 feet in diameter, either on the bare surface or on a stratum of bowlders carefully placed. Quantities of flakings, broken and burned bones, burned stones, and other indications of a village site were washed out.

PRICE FARM.

On the farm of C. D. Price, half a mile north of Alma, on the summit of a hill overlooking the largest bottom on the Shenandoah, is a mound 20 by 28 feet and 2 feet high, composed of earth and stone in about equal quantities.

At the center, over an area 4 feet in diameter, the stones reached to the hard gravelly subsoil. No relics or traces of bone were in this pit, but it was evident from the appearance of the earth that a body, or bodies, had been deposited in it.

LEE LONG FARM.

On a high point on the farm of Lee Long, adjoining the Price place on the north, is a small cairn similar to many others in this section. Nothing was found in it.

PHILIP LONG FARM.

On the farm of Philip Long, 3 miles southwest of White House ford, are 3 mounds which, after much mutilation by plow and spade, are not more than 2 feet high, and measure, the first, 50 by 25 feet, the longer axis northeast and southwest; the second, 25 feet northwest from the first and parallel to it, 38 by 28 feet; and the third, 10 feet north of the second, 37 by 25 feet, the longer axis northwest and southeast. They are mentioned in Kercheval's History of the Valley, which also states that many Indian graves exist immediately around them; but no trace of these can be found, and it is probable that the author alludes to depressions from which earth was taken to form the mounds.

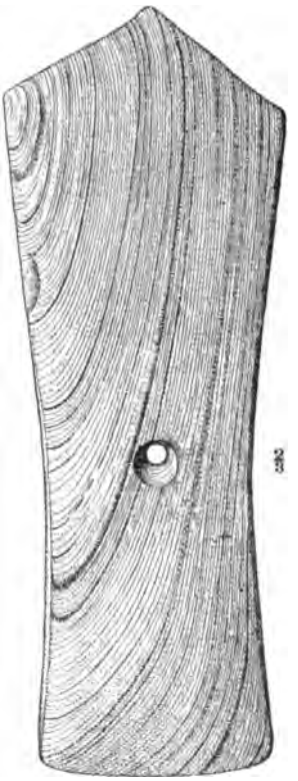

FIG. 10.—Gorget from Philip Long mound, Page county, Virginia.

In the first the central portion was excavated over an area 12 by 25 feet. At several places southwest of the center small fragments of bone were found, but not enough to denote the number or position of the bodies. The earth around them was unchanged in appearance or color. Six

feet southwest of the center in a space not more than 4 feet square were 4 deposits of relics, all on the original surface, with only one of which were any traces of bone. These consisted of a striped slate gorget (figure 10), a rectangular slate gorget with 2 holes, some red ocher, several pieces of quartz crystal, some small, smooth quartz pebbles, a very large flint flake, a flint knife, 6 arrowheads, and a gorget-form piece of slate roughly finished; finally, a large triangular knife, several pieces of quartz, 2 rough celt scrapers of basaltic rock, and an unfinished pipe of micaceous sandstone (figure 11). The mound was composed entirely of earth.

FIG. 11.—Unfinished pipe from Philip Long mound, Page county, Virginia.

In the second mound, 13 feet west of the center, were some fragments of bones with which were a sandstone platform pipe (figure 12), 8 arrowpoints and spearheads of flint and crystal, a small gorget of shale, another of sandstone, a small plate of mica, and pieces of crystal.

The third mound contained about the center several wagon loads of stones which had all been taken out and thrown back by a previous investigator. It is reported they formed a vault in which was a skeleton with a few relics. Eight feet west of the center were fragments of bone, with a single tooth worn to the neck; and the same distance south of the center were a broken gorget with one hole, another with two holes, a third unfinished, and 2 arrowheads. Four feet northwest of the center were some soft fragments of the skull of a body that extended toward the west.

In the river bottom under the spur on which these mounds are built some human bones were exposed a few years ago by a freshet,

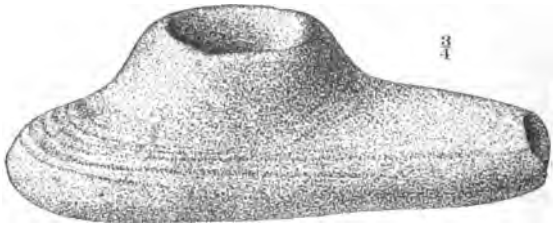

FIG. 12.—Pipe from Philip Long mound, Page county, Virginia.

and a great many spalls, chips, and implements in various stages of manufacture have been picked up.

BRUBAKER FARM.

On the farm of A. D. Brubaker, near the mouth of Massanutten creek, is a small spot on the bank of a level terrace where a mound is

said to have stood. No elevation is now apparent, but arrowheads and chippings are very plentiful.

GANDER PLACE.

On the top of a hill near the house of D. H. Gander, half a mile above White House ford and nearly opposite the mouth of Massanutten creek, was a small stone mound which has been destroyed. On an opposite island the flood of 1870 washed out burned stones, fragments of pottery, flint chippings, and several skeletons.

BOWERS FARM.

On the farm of J. C. Bowers, 3½ miles west of Luray, opposite the mouth of Mill creek, on the first ridge rising above the river, is a mound of earth and stone 30 feet in diameter and 30 inches high. On the northern side is a depression 15 by 30 feet, 2 feet deep, the slope being continuous from its bottom to the top of the mound. Most of the stones were at the central portion where several wagon loads of bowlders had been carefully laid up in the form of a V, with the opening toward the east. From the apex to the extremity of either arm was between 12 and 13 feet. The right or southern arm rested on the undisturbed original surface. No relics or traces of bone were found in or under it. Beneath the left or northern branch was an irregular excavation filled with large stones, between which very little earth had settled. The western end of the excavation was nearly circular, 4 feet in diameter and a foot in depth, the bottom being covered with a mixture of white clay and sand, which had been put there while wet, and pounded smooth and level. It was as hard as cement and under the pick split into small flakes. Traces of bony substance were found in it; also 3 gorgets sufficiently far apart to denote that they belonged to different individuals. One, similar to that illustrated in figure 10, was of green slate; another was of black slate, rectangular, with two perforations; the third, like the second in form, of black shale, much softened by moisture. A trench a foot in width joined the northeastern side of this grave to another measuring 5 to 6 feet across, with an average depth of 2 feet, the sides of which were covered with a substance similar to that on the bottom of the first. It was roughly made, with no attempt at regularity or symmetry, and contained no relics or traces of bones. An excavation a foot wide and the same in depth, with smooth, even sides and bottom, extended 2½ feet from the eastern side; nothing was found in it. The arrangement of bowlders and the peculiar shape of the grave pits in this mound were different from anything else observed in Shenandoah valley.

BURNER PLACE.

In the river bottom, half a mile above the Bowers farm, near Jacob Burner's distillery, a village site was uncovered by the flood of 1870.

Little information concerning these remains or the character of the art products uncovered by the freshet was obtainable.

VEENY FARM.

On a hill on the farm of Lee Veeny, half a mile above the Burner place, are 2 small mounds, both of which have been opened. It is reported that pottery was found in one.

RUFFNER PLACE.

For nearly a mile along the bottom lands of Reuben and Ben Ruffner, below Ruffner ford, a mile north of Hamburg, the flood of 1870 disclosed at intervals hearths and fireplaces, probably over 200 in all. They were close to the river bank and from 2 to 6 feet in diameter. Quantities of flint and quartzite chips, burned stones, fragments of pottery, many fine arrowpoints and spearheads (one of Flint ridge stone), and a very large black steatite platform pipe have been found.

BAUSERMAN FARM.

On the farm of George Bauserman, a mile and a half above Bixler ferry and 3 miles northwest of Luray, is a village site on a low bluff overlooking the bottom. Chippings are abundant, and many relics have been found here and in the adjacent bottom lands. The last Indian massacre in the valley occurred at this point in 1766.

DEAL FARM.

Three miles northwest of Luray, opposite Shuler, at Bixler ferry, on the farm of Mrs Deal, are 2 mounds on a plateau that rises about 200 feet above the river bottom. They are a hundred yards apart on a line nearly northwest and southeast. The one nearer the bluff is 21 feet in diameter and 18 inches above the surrounding level. On the northern side the slope continues unbroken to the bottom of a ditch a foot deep and 4 feet wide which embraces a third of the circumference. The surface of the mound was covered with a single stratum of bowlders, none appearing below these until within 4 or 5 feet of the center on every side. Here they began to increase in numbers and finally extended to the bottom of a pit 4 feet in diameter which reached to the gravelly subsoil at a depth of 18 inches. Across the bottom of the pit, in irregular spots and patches not wider at any point than 18 inches, was a streak of powdered specular iron ore. On this, close to one edge of the pit, were some scraps of mica, a few flint fragments, pieces of quartz crystal, a lump of red ocher, a slate gorget with two perforations and curving sides, a rectangular gorget with two perforations and another of similar shape but with one perforation, and a chalcedony spearhead nearly 6 inches long (figure 13). There was no trace of bone. Evidently a body had been deposited at the bottom of the grave with the accompanying articles, stones placed over it until they reached up

the slope of the removed earth, which had been thrown out on every side alike, earth piled over and around them, and the mound covered with a layer of bowlders.

The other mound was somewhat larger, being 24 feet across and 2 feet high. It had been previously excavated, but examination of so much as remained undisturbed showed that it was constructed in the same manner as the first. Four feet from its base was the inner margin of a shallow ditch extending two-thirds of the way around on the northern, western, and southern sides.

HENRY BRUMBACK FARM.

On the farm of Henry Brumback, 3½ miles north of Luray, near the bank of Pass run, just above its confluence with Hawksbill creek, is a mound 3 feet high and 80 feet in diameter; but before being cultivated it was 8 or 9 feet in height. The bottom is level, subject to overflow, and composed entirely of material deposited by the creek, none of it being due to the decomposition of rock in place. Bowlders of varying size from the foothills on the east occur sparsely along the stream, but constantly increase in numbers toward the hill until the ground is covered with them. Spalls, chips, fragments, and entire specimens are abundant on the surface; and though all the facts point unmistakably to a comparatively recent date for the deposition of the soil, many of these objects are perfect types both in form and material of the "paleolithic" implements from the gravels.

FIG. 13.—Spearhead from Deal mound, Page county, Virginia.

Five circles were marked off from the center of the mound, the radii in multiples of 5 feet, giving a diameter of 50 feet to the outer circle. This area was excavated to a depth of 2 feet below the surrounding level, each zone being entirely removed before the one next interior was touched. In the outer zone at least 40 different deposits of human bones were found at various depths, a dozen or more of them being remains of cremated skeletons. They were so decayed that the method of burial or number of individuals was not determinable. None extended beyond the outer circle. On the eastern side was a small pile of stones on the original level; nothing was found under them.

At the beginning of the second zone, 20 feet from the center, on the northern side, were 3 skulls almost in contact and lying on a few of the longer bones which were much decayed and broken. Two feet from these were 2 others under the same conditions. For several feet on each side and toward the center from these skulls every stroke of the pick uncovered human bones, most of them soft as wet ashes. Northeast of the center, mostly in this zone but partly in the outer one, was a thin layer of pine bark charcoal with some small oak sticks or limbs, apparently spread with some care over the surface of the mound as it stood at this stage. Below it the earth showed no marks of fire; but resting on and coextensive with it was a stratum of burned earth having considerable variation in thickness. A similar but smaller deposit was near the skulls above mentioned.

Sixteen feet south of the center were the remains of a young buffalo, consisting of a skull with the nubs of the horns, a portion of the lower jaw, some cervical and dorsal vertebræ, the latter with the ribs still attached, the pelvic bones, and a few caudal vertebræ. No trace of limbs or scapulæ were present, though all the bones found were in their proper relative positions, the ribs extending into the earth above as if the body of the carcass had been thrown on the ground and covered with earth during the construction of the mound. On the sandy subsoil a few inches west of these bones, and 8 or 10 inches lower, was a folded human skeleton. The teeth were much worn, the bones slender but long, the femur measuring 18 inches.

On the eastern side was a cart load of bowlders covering an extended skeleton, with the head toward the north; near the hips were 5 small triangular quartzite arrowheads with indented base, and a knife of similar pattern of green flinty stone. The stones extended over the northern end of a hole of very irregular outline a foot deep, 6 feet long, and 2 to 3 feet wide, the bottom burned red to a depth of 2 to 3 inches, and covered with an inch of pine charcoal, on which lay a lot of decayed bones, certainly the remains of more than one body; with them, at the southern end, were a triangular knife and 2 triangular arrowheads of quartzite. The hole had been filled to the general level with earth, a space 1 by 2 feet covered with an inch layer of cremated human bones and other bones, showing no trace of fire, deposited on them.

Toward the center, with only a few inches of earth intervening, was a similar excavation, the northern end opposite the middle of the first, which it duplicated in construction and contents, with the addition of 4 large columellas.

Just above and west of the stone pile began a bone-bed extending 14 feet from north to south and reaching to within 10 feet of the center. The deposit was irregular, the bottom varying a foot or more from a horizontal plane, not holding the same level more than a few inches at any part. In places the decayed bone formed a stratum 5 or 6 inches in thickness with scarcely any included earth; in others

it almost disappeared; while in one part there were several thin layers of bone interstratified with thicker layers of earth, making the deposit extend through a vertical space of 2 feet. One large and several small columellas and also a rude clay pipe were among the bones.

In the third zone, nearly north of the center, 2 feet above the bottom, was a long-stemmed steatite pipe; south of the center a grave 5 by 8 feet, the main axis east and west, extended through the 2 feet of sand subsoil to the yellow clay beneath. The bottom was covered by a mass of charcoal and burned earth, on which the disarticulated skeletons of 3 or more individuals had been thrown at random after the fire had died down; burned and unburned fragments of bone were mingled, hence the cremation was not a part of the burial ceremony; no relics were with them, but in the earth just above were many fragments of an incised flat bone ornament. Over a small portion of the bottom was a stone pile which extended upward into the body of the mound; the sand excavated had been thrown back after the bones were interred. A little north of east from the center was a kettle-shape pit 5 feet in

FIG. 14.—Pipe from Henry Brumback mound, Page county, Virginia.

diameter at the top and 2 feet deep. The bottom was lined with charcoal, some of the pieces being 6 inches in diameter. Another, north of this (a foot of solid earth separating them), was 3 feet in diameter and 8 inches deep, with the usual contents of charcoal and decayed bone. East of north of the center was a fourth pit, 6 feet in diameter and 30 inches deep, extending to the solid gravel. The bottom was covered with 6 inches of charcoal; scattered through this was nearly a cart load of burned stones, none of them weighing more than 8 or 10 pounds. A few fragments of bone and a steatite platform pipe (figure 14) lay at the bottom. The next stratum of 6 inches was of earth; then a space 8 by 2 feet, the main axis east and west, was covered with charcoal, in and on which were traces of bone. Whether the circular grave had been filled to a depth of only 12 inches and the second interments made at once, or whether it had been made level with the surface and another grave dug afterward, could not be determined.

West of these was a grave 3 feet in diameter and a foot deep. Southwest of this, or northwest of the center, was another, 6 by 2 feet, lying north and south, in which were 6 columellas close to a skull that had been partially burned, the teeth being completely calcined. Southwest of the center was a shallow grave 6 by 4 feet, extending northeast and southwest; the bottom was covered with charcoal intermingled with decayed bone. These 8 graves—or 7 separate pits—were thus made almost in a circle around the central part of the mound, but at varying distances from one another.

In the fourth zone, south of the center, several columellas, as well as a number of shell disk beads, were found at the original surface level; and 2 feet above them were still other columellas and a handful of shells of *Marginella* with the bones of a hand and wrist by a skull. All were soft from decay. Southeastward from the center a steatite bent tube pipe was found, but no human remains occurred near it.

Throughout this zone were beds of decayed bone, mostly at 1 foot and 3 feet above the bottom, though detached masses occurred at all levels; while small deposits of burned human bones, either with or without others showing no marks of heat, were frequent.

East and southeast of the center was a grave 8 by 4 feet, trending north and south, very irregular in depth and outline, extending in places to 30 inches below surface level. The bottom was covered with charcoal, burned stones, and traces of bone, among which were 8 small shark teeth, charred; with a skull at the margin nearest the center were an arrowhead and a flat pebble drilled for a gorget.

The removal of these four zones left a central area 10 feet in diameter. Near the center of this, on the southern side, among fragments of bone on and above the surface level, were 15 triangular arrowheads of quartz and quartzite, one of them stemmed, the only specimen of this kind found in the mound. A few inches south of these, and a foot higher, were numerous soft and broken columellas. Others were found at various places in the block, sometimes with decayed bone, sometimes alone, all traces of the bodies with which they had been interred having disappeared. Northeastward from the center were several pieces of a small but very thick pot.

Beneath this area were 3 graves, south, northwest, and northeast of the central point, each large enough to contain several bodies. They were irregular in outline and depth, extending in places to the compact gravel below. The bottom of each was covered with a layer of charcoal, which reached a few inches up the sides; on this were traces of decayed bone, but nothing else.

Throughout the mound were bowlders, 2 or 3 in a place, laid on deposits of bones, though never in sufficient numbers to cover them. As a rule they were placed above the head. One, with a natural concavity, had been so placed as barely to touch a cranium, the edges of the stone resting on the earth all around it.

All the pits and graves appear to have been made with reference to a regular disposition around a given point.[1]

All other mounds in this county in which specimens were found contained mica and gorgets, but no beads nor shells, while this yielded quantities of the latter, but not a flake of mica nor a gorget, except one rough stone whose only artificial feature was a rudely drilled hole.

CULLERS FARM.

On the summit of a hill on the farm of Lee Cullers, next west of the Brumback farm, is a small mound 18 by 28 feet, the longer axis nearly east and west, parallel with the ridge on which it stands.

Near the eastern end was a small pile of stones resting on the original surface, but nothing was found under them.

At the middle of the mound, stones extended to the bottom of a grave 5 by 2 feet and a foot deep, trending nearly southeast and north-

[1] On April 21–23, 1894, this locality was further examined by Professor W. H. Holmes and W J McGee. About 100 yards northeast of the large mound, on the level alluvial bottom, a number of graves were found, roughly arranged in a line trending east and west. All were broken up by plowing to such an extent that the contents were fragmentary and indiscriminately intermingled. The graves were detected by the dark color, due to organic matter, in the freshly plowed surface. In all, fragments of human bones and potsherds were found; in some cases human teeth occurred, and in one instance the distal portion of the tibia of a deer was picked up. Charcoal was observed in several graves, but no calcined bones were seen.

The site is of exceptional interest as an illustration of aboriginal industry. Pass run, a good-sized mill stream, flows over a bed of small bowlders and cobbles with smaller pebbles, consisting in part of an exceptionally hard and tough diabase, and in size and texture the diabase cobbles were admirably adapted to manufacture and use in primitive fashion. The extent of manufacture is indicated by numerous rejects representing all stages from that of a few trial or initial blows to nearly finished implements. These rejects are of special note in that nearly all represent the manufacture of broad-pointed implements—celts or axes—rather than sharp-pointed objects, such as those represented by the rejectage in the well-known localities on Piney branch and Delaware river. A nearly complete celt, showing the flaking by which it was wrought out of the original cobble, and ground only toward the edge, was among the objects picked up, and it was evidently the form which the primitive artisan had in mind in his work on the cobbles which resulted only in failures.

The source of the diabase cobbles was sought by following Pass run toward its source near the summit of the Blue ridge. Traced upstream, the fragments increase in size and number until, about the confluence of the branches as they emerge from the mountain gorges, the material was found to prevail, commonly in the form of huge bowlders; and well within the gorges the rock was found in place as a great eruptive mass. In view of the rude appliances and purposes of the red men the site near the mouth of Pass run could not be better chosen by civilized intelligence. With primitive tools the hard, tough rock could not be quarried where it occurs in place; the great bowlders of the upper reaches could not be reduced. A few hundred yards below the site, with the confluence of the larger Hawksbill creek and its inferior pebbles, the material is too sparse for profitable seeking. At the site only the toughest and hardest specimens have been preserved by the selection of stream work, and they are of fit size for convenient flaking and sufficiently numerous for easy finding.—W J McGee.

west. At the eastern end against the slope were a large unperforated gorget, some flint and quartz chips, and a long, slender flint flake. A foot from these 5 small plates of mica, a quartz blade, 5 roughly finished flint knives, and a shale gorget in fragments from weathering were found.

On the point between the Hawksbill and the Shenandoah there was formerly a small stone mound, but it is now entirely destroyed. Many relics have been found in the field in which it stood.

J. A. BRUMBACK FARM.

On the farm of J. A Brumback, at Beyler ferry, is a small cairn almost effaced by cultivation.

ALGER FARM.

On the farm of A. J. Alger, 8 miles northwest of Luray, on a spur which extends from Massanutten mountain to the Shenandoah, is a mound 50 feet long and from 22 to 28 feet in breadth, the longer axis nearly northwest and southeast, or about parallel with the spur. The height varies from 4 to 5 feet. A broad shallow ditch extends nearly around it, the inner edge being 3 to 4 feet from the base of the mound. Excavation proved it to consist of two nearly circular earth mounds whose bases overlapped on the adjacent sides, the whole being covered with bowlders to a depth of 1 to 2 feet. Thirteen feet inward from the southeastern end and 8 feet from the northern side was a grave large enough to contain an extended body. Two feet southwest of this was a pit 3 feet in diameter. From these to the southern edge of the mound extended a streak of burned earth and charcoal 6 to 10 feet in breadth, apparently the remains of a fire on the surface. Eighteen feet inward, 10 feet from the northern side, was a pit 5 feet in diameter containing a few fragments of soft bones, among which were the teeth of a child and an adult; also a broken flint spearhead. Twenty feet inward, 8 feet from the northern side, was a grave 5 feet long. Twenty-eight feet inward on the center line was a grave 4 by 1½ feet. All of these reached only to the hard subsoil, and in none of them, except as mentioned above, were found any relics or traces of bone. Forty feet inward, or 10 feet from the northwestern end, equidistant from the sides of the mound, was a grave nearly 7 feet long extending a foot into the hard gravelly clay, which is difficult to penetrate even with a pick. Much of the earth removed had been thrown back and mingled with cobblestones or bowlders. Near the center were 2 small copper beads and a scrap of mica. At the northwestern end were an gorget-form piece of slate (not perforated), a gorget of green slate broken and redrilled, a piece of mica, a flint arrowhead, a quartzite knife, a piece of white quartz, and a piece of quartz crystal. Stones filled all the graves and were piled above them to the top of the mound. In several of the graves flat stones were inclined against the sides with one end in the bottom, as if poles or other supports had been

placed across to protect the bodies and had decayed, thus allowing the stones to fall in. This feature was observed in nearly every mound in the valley in which slabs were found.

RILEYVILLE.

On the farm of F. M. Huffman, a mile southwest of Rileyville, is a narrow ridge somewhat lower at the middle than at either end. In this slight depression is a mound 60 feet long, 20 to 24 feet wide, and 2 to 3 feet high, being lower and narrower at the middle than near the ends. The longer axis is nearly east and west or at a right angle to the ridge, extending across the latter to the slope on either side. There is a shallow ditch along each side of the mound and a stratum of bowlders ranging from 10 to 50 pounds in weight covers the top. It will be observed that the method of construction is exactly the same as that of the Alger mound.

At the extreme western end was a grave 6 feet by 18 inches, dug nearly to the subsoil, partially refilled with earth, and then covered with a pile of bowlders. This is unusual in such graves, as no others have been found in the valley in which the rocks did not extend to the bottom. A foot from the eastern end of the grave, just below the stones,

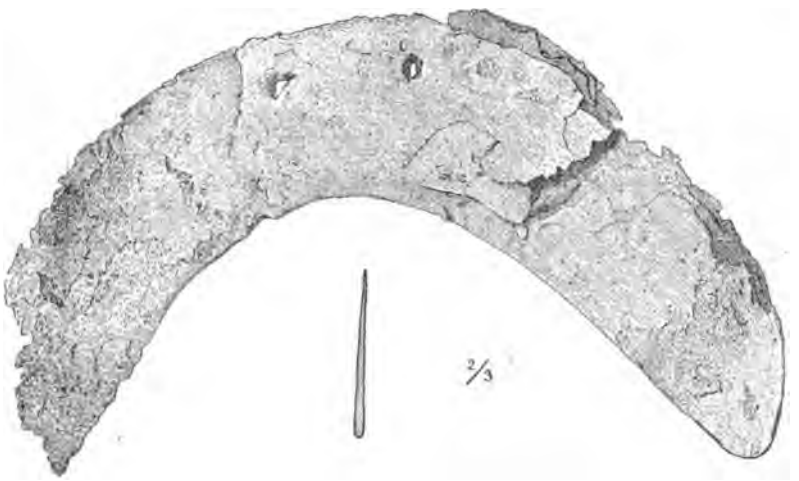

FIG. 15.—Copper crescent from F. M. Huffman mound, Page county, Virginia.

was a crescent of copper 6 inches across the horns, with 3 small holes punched near the convex edge (figure 15). Directly under this, with 6 inches of earth intervening, were 8 triangular black flint knives. Two feet from these, at a slightly lower level, was a double handful of quartzite chips and spalls.

At 14 feet from the end began a mass of stones covering a space 8 feet in diameter at the top of the mound and filling a grave 6 by 4 feet that reached a few inches into the soil. On the bottom, a few feet

from the eastern end, were two pieces of quartz crystal and a large rectangular gorget in which a hole had been started but not completed.

Midway between the extremities of the mound were 2 graves 3 by 5 feet extending slightly below the original surface, and 6 feet beyond these was another of the same size and general character, reaching to the subsoil.

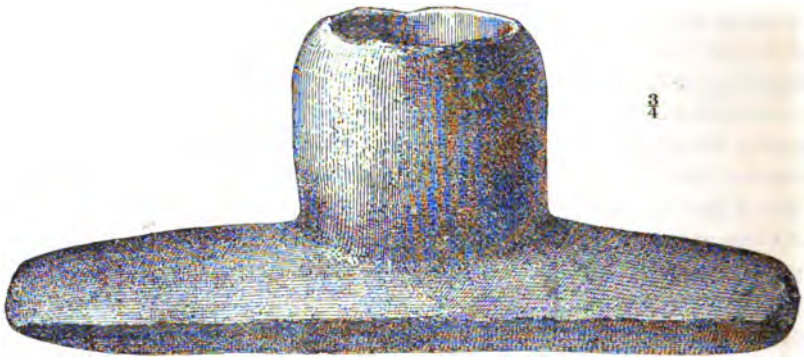

FIG. 16.—Pipe from F. M. Huffman mound, Page county, Virginia.

At 16 feet from the eastern end of the mound were 4 graves on a line nearly north and south. The northern one, near the edge of the mound, was quite shallow and 1 by 5 feet in extent. The next was the same length, but 6 inches wider. At its eastern end was some greasy, shining black substance mingled with the earth, in which was a rectangular gorget 2 by 5 inches with one hole. Near the middle was a smaller gorget of similar form with two holes. Against the northern side, opposite the center, was another, still smaller, with curved sides. Near the western end, 6 inches below the level of the first gorget found, was a large plate of mica, thus showing that the bottom of the grave had not been made level. A pine stump had been burned on the spot where it was dug. The charcoal and resin from the roots could be traced below and on either side of the excavation.

FIG. 17.—Paint cup from F. M. Huffman mound, Page county, Virginia.

The third grave was 3 feet in diameter. At the center lay a finely finished platform pipe of bluish-gray sandstone, with the bowl upward (figure 16), and a paint cup or unfinished pipe of the same material (figure 17). The fourth grave, almost at the margin of the mound, measured 2 by 5 feet, and was dug to the subsoil. At the eastern end were a small gorget and a few scraps of mica.

Two feet east of the first of these graves, almost at the edge of the mound, was one 3 feet in diameter, reaching to the subsoil; and at the extreme eastern end of the mound was another not quite so deep, 4 feet in diameter.

In all cases the measurements given apply to the bottom of the grave, the top being larger, owing to the outward inclination of the sides, whose slope was not at all even or regular. No traces of bone were found in any of them. The longer graves lay parallel with the main axis of the mound, and the position of the relics indicates that the bodies had been placed in them with the heads toward the east. The clay below the thin coating of soil was of the consistency of putty.

Manifestly there were three periods of construction. At the eastern end 7 graves were covered by a mound about 24 feet in diameter; a few feet west of this a similar mound was made over 2 graves; then two additional graves were made in the narrow space between, sufficient stone and earth being piled above to give the appearance of a single mound, but not enough to make it symmetric in form. Each of the larger graves may have contained more than one body.

Fragments of mica, quantities of quartzite chips and spalls, and occasionally a knife or arrowhead were scattered through the earth of the mound. A piece of clay pipe was found near the top.

On the adjoining farm of J. R. Huffman, on a knoll somewhat higher than the ridge, is a small cairn now nearly destroyed.

KEYSER FARM.

On the farm of J. W. Keyser, three-fourths of a mile northwest of Rileyville, is a cave from which several human skulls have been obtained. In the débris near the mouth many fragmentary bones occur, and in a room about 30 feet farther back bones are resting on and imbedded in the stalagmite. Some entire skulls have been found in this room.

Systematic investigation is impossible until the opening to the cave is greatly enlarged and the accumulated matter cleaned out.

M. LONG FARM.

On the farm of Mrs Michael Long, 2½ miles north of Rileyville, on a spur locally known as "Indian Grave ridge," are 2 stone mounds, both of which have been ravaged to such an extent as to render further examination useless. One is 70 feet in length with a breadth of 15 to 20 feet; the other is about 30 feet in diameter; each probably 3 or 4 feet high originally.

IDA.

On the farm of A. Shipe, near Ida, are 2 small mounds or bowlder piles which have long been known as Indian graves; but they are on

the slope of the hill instead of on the top, and may have been heaped up when the land was cleared.

PRINTZ PLACE.

On John S. Printz's land, on Dry run, is a small stone heap from which, it is claimed, human bones and fragments of pottery have been taken; but it lies on the slope of the Blue ridge, fully 1,000 feet above the base, and a stream of water flows from beneath it.

KOONTZ PLACE.

Near the Gordonsville turnpike, a mile above Kite mills, at the foot of the Blue ridge, on the land of David Koontz, is a field where hundreds of arrowpoints and spearheads and many hoes and celts have been found. The ground is covered with chips and spalls, and it seems to be the site of an extensive factory. Quartz and quartzite bowlders, and argillite in pieces that may be wrought into implements with but little labor, are abundant. The ground is too sterile for cultivation, and the nearest level land is fully a mile away.

A very small earth mound in which some fragments of mica were found, stood on a terrace between the two Hawksbill creeks, a mile and a half south of Luray.

SHENANDOAH COUNTY.

STRASBURG.

A little more than a mile south of Strasburg, on the land of O. S. Funk, is a mound 3 feet high and 30 feet in diameter. It stands near a bluff overlooking North fork of the Shenandoah, and is composed of earth and stone in about equal quantities, the latter, some of them weighing 200 pounds, being sandstone bowlders from the surface and shale or limestone slabs from the bluff.

Three graves were found extending a little less than a foot into the compact clay soil, each about 6 feet long and 16 or 18 inches wide, lying northwest and southeast, and nearly equidistant from the center and from each other. In one, nothing was found; in another, decayed bone; in the third, traces of bone, a rude quartz knife, and a sheet of mica. The rocks piled over them had settled to the bottom of each.

On the opposite side of the river, south of this mound, is another 18 inches high and 20 feet in diameter, similar in construction except that it was built of shale slabs, there being no sandstone bowlders near. It is on the northern end of a ridge in a sharp curve of the river, and covered two graves, the longer axis northwest and southeast as in the first. They were about 5 feet apart, the eastern end of the southern one opposite the middle of the northern one. No trace of bones was found.

Half a mile south of this mound, in a field that rises from the river in a gentle slope, is an area of about 2 acres, known as "Indian camp." The soil is black and very productive, but no pottery, burned stones, bones, or any other of the usual remains have ever been found.

In the bottom just below Mr Funk's house a flood some years ago washed off a considerable quantity of soil, disclosing several places where the earth over a space of 5 or 6 feet was very red, as if it had been burned. These were possibly the sites of fire beds, but no trace of them is now to be seen.

VICINITY OF NEWMARKET.

Near the mouth of Smith creek, 5 miles north of Newmarket, is a mound, now almost leveled by cultivation. Some human bones and a few relics have been dug or plowed out of it.

It was at this point that Peyton[1] and Kercheval[2] located the Senedo Indians. The latter says all the tribe, except two boys, were killed, and the mound, whose height he gives as 12 or 15 feet, contained the bodies of the slain, being "literally filled with human skeletons." But the author appears not to reflect that a mound of such height could scarcely be constructed by "two boys," or be so nearly obliterated by the plow.

On the adjoining farm, near the river, are 2 mounds. One has been opened and is reported to have contained an extended skeleton covered with flat stones. A grooved ax of about 3 pounds' weight, a leaf-shape quartzite knife 6 inches long, some arrowheads, and a black steatite platform pipe with a stem 3 inches wide, the cylindrical bowl 5 inches long and joining the stem at an angle of about 135°, are shown, which it is claimed were found with the skeleton.

A mound a mile north of town on ground overlooking the river, and another a mile southeast of town in a narrow bottom on the eastern side of Smith creek, have been completely destroyed. Some human bones have been exhumed in this bottom; it is not known whether they were of Indians.

WOODSTOCK.

A mile south of Woodstock, on the farm of E. M. Bushong, is a small mound on top of a ridge commanding an extensive view in every direction. It is now about 35 feet across and 18 inches high.

Fifteen feet northeast of the center on the original surface under a pile of limestone which had been carried from some ravine in the vicinity—there being none in place nearer than a quarter of a mile away—were some fragments of bones apparently of a person about 14 years of age. Two feet south of this, in the mound, were a few decayed bones belonging to another skeleton.

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[1] Peyton, J. L., History of Augusta County, 1882, p. 6.

[2] Kercheval, S., History of the Valley, 1833, p. 50.

Fragments of bone were under a small heap of stones 4 feet southwest of the first; on the stones was the extended skeleton of an adult, apparently an intrusive burial; by its side lay a bone needle. Another intrusive burial was indicated by some fragments of bones a foot above the bottom and just south of the skeleton last mentioned.

Under the highest point of the mound was the southern margin of a burial pit 16 inches in depth. It had first been dug in circular form with a diameter of 5 feet; afterward it had been extended toward the west, making a pear-shape cavity 7 feet in length. In this were portions of 15 skulls. In two places were a few teeth which may have belonged to some of these skulls or to others which had entirely disappeared. The clay was very wet and of wax-like consistency; consequently the bones could not be taken out except in small fragments almost as soft as the mud. They were mingled in confusion, showing skeleton burials. Several of the skulls were very thin; in at least 2 of them the teeth were very small and not at all worn, while in some the teeth were worn to the necks.

A fine perforated gorget, a bear tusk with the root half ground away, and a minute quantity of wad were the only relics in the grave, although a soft slate gorget with two perforations was found on the surface above it. The pit was filled with 8 or 10 wagon loads of limestone slabs, each from 10 to 100 pounds in weight, which extended beyond its limits on every side and reached the top of the mound.

Four feet south of the grave were a few bones a foot above the original surface; and 4 feet farther was another stone pile that probably had covered a skeleton though no bones were found under it.

Near the southern edge of the mound was another skeleton protected by a small pile of stones.

It is probable that a mound 15 to 18 feet across and about 3 feet high was first built over the large grave; and that afterward the other skeletons were interred, perhaps at various times, the earth and stones thrown over them destroying the symmetry of the mound and changing the position of its summit.

At Dr Riddel's, 4 miles above the town, on the opposite side of the river, is a place possessing all the features that would fulfill the requirements of an Indian village; and many burned stones, unfinished implements, fire beds, and small areas of black earth are found.

A trail from South branch, across North mountain, passed over Fort mountain (Massanutten), near Woodstock, into Page valley.[1] It probably led to the country east of the Blue ridge.

WARREN COUNTY.

A number of small mounds or cairns formerly existed in Warren county, but nearly all have been destroyed and scarcely a trace of them now remains. Four of the mounds were on the hill back of Front

[1] Kercheval, History of the Valley, p. 51.

Royal, near the college building, and 2 others were situated on the point opposite the junction of the two Happy creeks.

Seven miles above Front Royal, on the farm of Captain Simpson, opposite Gooney run, were 4 cairns, one of them 20 by 20 feet, the others much smaller.

There were several cairns on the farm of Dr Haynie, 9 miles below Front Royal; many relics, mainly arrowpoints and spearheads, are found in the bottom lands near by. Kercheval mentions the location of an Indian town at this point.

Two mounds were opened near Water Lick; in one of them were found a stone hatchet and part of a gun barrel.

On the Jenkins farm, near Buckton, is a mound 28 feet in diameter and 2 feet high; it has been partially opened without results.

On the Catlett place, adjoining the above, were 4 mounds, of which one has been entirely destroyed. The largest was 20 feet in diameter and 30 inches high. It covered 2 graves, about 3 feet apart, extending a few inches into the tenacious clay subsoil and filled with large stones which had settled in from the mound. One was nearly 6 feet long and about 20 inches wide; the other was circular, 3½ feet in diameter. No traces of bone remained in either. A foot from the top of the mound were the fragmentary bones of 2 adults and a child of 12 or 14 years, much broken and decayed but in proper order; they had been interred in a shallow hole made by the removal of the stones, which were then thrown back on them. The 2 other mounds were much smaller; under each was a circular grave 3½ feet in diameter, extending a few inches into the subsoil. No bones or art products were found in either.

A mound at the highest point on the road leading through Cullers gap to Seven Fountains in Fort valley, if not due to natural causes, is only a trail mark, as this pass was much traversed by the Indians.

The Indian trail through Chester gap divided at Front Royal, one branch joining the main trail up the valley, a few miles north of Winchester,[1] the other following the Shenandoah. The two main streets of the town are laid out along the line of these trails; this explains the sharp angle at which they separate.

Tradition also locates the Senedo Indians at the junction of the two branches of the Shenandoah and along Happy creek.

CLARKE COUNTY.

VICINITY OF BERRYVILLE.

Five miles south of Berryville, on the farm of S. M. Taylor, at the end of a low ridge, bounded by the river and a small creek, are abundant surface indications of an aboriginal settlement.

Four folded skeletons were found not more than a foot below the surface, one on the right side, with head toward the east; the position of

[1] Kercheval, History of the Valley, 1833, p. 51.

the others could not be determined. Another, lying on the left side, the head toward the south, was in a grave 3 feet deep, the end of which was at the side of a barbecue hole.

A burial pit 4 feet in diameter and 3 feet deep, 15 feet from the nearest grave, contained remains of 3 persons. At one side were piled in confusion the bones of a child about 14 years of age; opposite them lay the pelvic bones of an adult. The bones of an infant lay in their proper order, on the right side, the head toward the east; at the neck was a shell disk with a single perforation.

More than 20 barbecue holes were found which had apparently been cleaned out before being abandoned, and had refilled; for, although the bottom was much burned, they were almost devoid of the remains usually found in such holes except that in one was a quantity of burned stones. They were filled with earth having exactly the same appearance as the soil about and between them; pieces of charcoal, none larger than a hazelnut, occasionally a mussel shell or small burned stone, or a fragment of pottery being scattered here and there. Most of the holes were circular in outline, measuring from 3½ to 5 feet in diameter at the top and a little more than half as much at the bottom. Several were quite irregular as if dug at different periods. One was 15 feet long, a foot deep at one end, 3 feet deep at the other, and from 3 to 5 feet wide, the bottom not having a uniform slope but being quite uneven. It contained very few animal bones, shells, or such remains, but small lumps of charcoal were scattered thickly in the earth filling it. Parts of the skull of an infant, with arm and leg bones of 2 others were found; the femurs were not more than 4 inches long and the skull was as thin as heavy wrapping paper.

There were several large piles of mussel shells in various places; one covered the grave of an adult, but this did not seem to have been intentional.

On the land of John F. Alexander, lying next south of the Bowman farm are 2 stone mounds, one of them about 2, the other about 3 feet high, the diameter of each being about 20 feet. One is on top of a hill, the other about 40 feet above the bottom land on a point terminating a ridge. Both have been opened, and human bones but no other relics found in them.

WHITEPOST.

On the farm of Mr M. H. Reardon, 2 miles northwest of Whitepost, was a stone mound or grave that was carefully examined by that gentleman. The rocks surrounding it were all large, with one end set in the ground, the other inclining inward. Several circles were thus formed, each supported by the next inner one, the last being upheld by small stones laid under it. Similar rows above were held in place by having the lower end of each stone wedged between stones in the next lower course; others were fixed upon these, and so on until the

uppermost stones came together above the middle of the grave, forming an arch. Several wagon loads of loose stones were then thrown on, making a mound more than 4 feet high and 30 feet in diameter. In the vault were not less than 20 extended skeletons of adults, the skulls all toward the west, laid as closely together as they could be placed on the ground and exposed rock which formed the natural surface. The small amount of earth within the grave was very black and loose. A quantity of bone and shell beads sufficient to fill a cigar-box was found among them.

This description exactly corresponds with that of a grave near Ripley, Ohio, except that the latter contained fewer skeletons.

Half a mile southeast of the above mound was another, also of stone, in which were several skeletons, with arrowpoints and spearheads and celts. It was noticed at the time that while one mound contained no relics but beads, only weapons were found in the other.

WASHINGTON COUNTY, MARYLAND.

A mound and a cemetery were removed near dam number 4, in digging the Chesapeake and Ohio canal. Two small mounds stood near the Miller sawmill, 3 miles below Sharpsburg, at the mouth of Antietam creek; human bones also were found there in excavating for the canal. Another was near the river, 2 miles west of Sharpsburg. All these have been opened; they were of stone and quite small; pipes, pottery fragments, and bone ornaments or implements were found in them.

There is a burial cave on S. S. Stauffer's land, 2 miles south of Sharpsburg, in a bluff that overlooks Antietam creek, and about 40 feet above the level of that stream. The opening is not sufficiently large to allow a man to enter upright, and the cave is only a few yards in extent in any direction. Human bones and some relics, including a pipe, have been found in it, under flat stones which lie only a few inches below the surface; some of the bones were calcined. The earth below them has not been disturbed, and its depth is not known.

At the mouth of the Conococheague, on the upper side, is a village site where bones, pottery, and other relics, including an unfinished steatite pipe of very modern North Carolina type, have been found, with great quantities of chips and spalls; it extends along the river bank for more than 300 yards. Half a mile farther up the river, on a bluff, was a small cairn which upon examination yielded human bones and a few relics.

A mile west of Hagerstown is a flat rock near a large spring; tradition says it was an Indian council place. Quantities of worked flint, chips, spalls, and some finished implements were formerly found on and about the rock; it was probably an arrowhead factory.

Two miles above Hancock, on the Bowles farm, is a large spring at the foot of the hill. It was formerly a camping place of the Indians.

At various points on the hillside above the spring, in crevices formed by unequal erosion of the nearly vertical strata, human bones have been found on the natural surface, covered with large stones sometimes to the amount of several wagon loads.

Cairns are reported on the farms of Thomas Smith, near the Bowles place, and Frank Shive, on Timber ridge, 4 miles north of Hancock.

JEFFERSON COUNTY, WEST VIRGINIA.

Stone mounds or cairns, from 12 to 30 feet it diameter and less than 3 feet high, have been located as follows: One near the cement mill, a mile below Shepherdstown; 2 on Jacob McQuilken's farm, 6 miles above Shepherdstown; and another on Harrison's farm, adjoining the last. All have been opened, human bones and a few relics being found in them. It could not be learned at what depth they were placed; the excavations seemed to extend somewhat lower than the outside level.

ALLEGANY COUNTY, MARYLAND.

Several small cairns on a hill above the river, on the Cresap farm, at Oldtown, were hauled away many years ago. Bones in a fair state of preservation and some relics, among them a very fine pipe, were found.

There is a village site near Ellerslie, and one at James Pollock's place, on the river, 2 miles above North Branch station; there is also a mound at the latter place, now almost destroyed. Other mounds have existed in various parts of the county, but none remain intact, unless in the vicinity of Flintstone.

A trail down Wills creek, through Cumberland, led to the Wappatomaka (South branch) valley.[1]

HAMPSHIRE COUNTY, WEST VIRGINIA.

The largest mound in Hampshire county is in the cemetery at Romney; it measures 35 by 40 feet (the longer axis trending nearly east and west,) and is nearly 5 feet high, being made of stone and earth in about equal proportions.

Two mounds on the Parson farm, a mile north of Romney, one 35 feet in diameter and 2½ feet high, the other somewhat smaller, have been thoroughly examined and reported to contain nothing.

Two mounds, mostly of earth, are on the farm of Joseph Wirgman, a mile south of Romney. In one, about 25 feet in diameter, a small pot was found entire. The other is 22 by 34 feet and 2 feet high, the longer axis east and west. It covered a grave larger than any other that has been disclosed in this region, being 7 by 8 feet, not regular in outline, and extending 18 inches to the hard-packed, disintegrated shale that could scarcely be dug with a pick. It had been refilled with earth to the depth of a foot, and then large stones, some

[1] Kercheval, History of the Valley, 1833, p. 51.

of them as heavy as a man could lift, piled on until they reached slightly beyond the margin of the grave on every side and to the top of the mound as it now exists. No relics were found in it.

A small cairn stood half a mile south of the cemetery on the same level as those just described.

On the bottom lands, between the cemetery and the bridge, many village site relics as well as human bones have been picked up after floods, or when the ground was freshly plowed.

In making excavations for the railway along the foot of Hanging rock, 4 miles below Romney, many human bones were unearthed. Such quantities of stone have fallen from the cliff above, however, that it is impossible to ascertain whether there was a mound. According to tradition a great battle was here waged between the Catawba and the Delaware. The same claim is made for various points on the Potomac from the mouth of Antietam creek almost to Cumberland, and along South branch from its source to its mouth;[1] in every locality, in fact, where a few skeletons have been found.

An extensive village and cemetery site exists on the Herriott farm, opposite and below Hanging rock. Fireplaces are numerous and many skeletons have been exhumed. Besides the ordinary Indian relics are found iron hatchets, glass beads, and ornaments of brass. An Indian town stood at this point when the whites first came into the valley, and the natives continued to occupy it for a number of years after the early settlers had taken up land, as shown by the character of some of the relics found. Persons well versed in the history of the region assert that the Indians occupying this town were a branch of the Seneca.

There were formerly many stone mounds along the foot of the hill back of this village, but all of them have now been removed. Some of them were along the hillside a few feet above the margin of the level bottom; others were on the level, but nowhere more than 50 or 60 feet from the foot of the hill. They varied in height from 2 to 8 feet, in diameter from 12 or 15 to 40 or 50 feet, and were composed entirely of stone. All except the smallest ones had a depression at the top as if they had contained a vault or pen of logs whose decay had allowed the rocks to settle. Fragmentary bones were found in many of them lying on the original surface. Very few art relics were found. In one was a pipe with a wolf head carved on it. A cairn on the hillside near the schoolhouse on the Herriott farm contained some decayed bones.

On the western slope of Mill Creek mountain, on the farm of William Hamilton, directly west of Romney, is the site of an arrowhead factory. Flint is abundant along the mountain side, and was carried to a knoll near the foot of the slope to be worked.

Three considerable village sites are located above Romney. One is on Murphy's farm, 9 miles from town; a second on John Pancake's

[1] Kercheval, History of the Valley, 1833, pp. 47–50.

place, 2 miles below the former. Both are on the right bank. The third is on the left bank, at what is known as Pancake island. Many fireplaces and graves have been examined. In them arrowheads, bone fish-hooks, celts, pipes (including many of the platform type), iron hatchets, brass ornaments, and glass beads (among the latter some of the Venetian polychrome variety) were found intermingled. Pottery fragments are abundant and of two distinct kinds; one, thin, smooth, well worked, of nearly pure clay, kneaded or paddled as compactly as possible, the other formed of pounded flint and quartz mixed with shale from the hill crushed like the other ingredients, pieces as large as a grain of wheat being common.

On Joseph A. Pancake's place, at the mouth of Trout or Mill run, 4 miles above Romney, are 2 stone mounds, one of which has been nearly leveled. It contained some relics, among them a celt and a steatite pipe with a hawk head carved on it. The other mound was formerly 3 feet above the surrounding level, but the soil had been washed away from around it by freshets until its top is 6 feet above the present surface. It is now on the river bank, but the terrace formerly extended fully 100 yards farther than at present. At the center was a grave dug to the underlying gravel, at this point only a few inches below the old surface, and filled with flat stones, some of them 200 pounds in weight. They were inclined at various angles as if they had been placed over a pen or other covering for the body. Nothing in the way of relics was found.

"Indian rock," 3 miles above the mouth of South branch, takes its name from an incised image, supposed to represent an Indian, carved on the protected portion of an overhanging rock. The lines are filled with a red substance which persons have tried unsuccessfully to remove. Of course "a great battle" is reported to account for it.

On a point overlooking Cacapon river, half a mile north of the Hardy county line, on the Rudolph farm, are 3 or 4 small cairns, one of which has been opened and found to contain bones tolerably well preserved.

A small cairn on a hilltop just above the residence of Captain Pugh, 4½ miles south of Cacapon bridge, has also been opened; and two others on the opposite side of the river, half a mile farther down, have been removed. Nothing of note was found in any of them.

An undisturbed cairn stands on a narrow ridge just west of Cacapon bridge.

MINERAL COUNTY, WEST VIRGINIA.

Many stone graves have been opened along Patterson creek, but no record was made of their appearance or contents.

GRANT COUNTY, WEST VIRGINIA.

Small stone mounds are to be found in the vicinity of Maysville. It is reported that in a mound (whether of earth or stone could not be

ascertained) in the valley between New creek and Alleghany mountains, a very small, soft, steatite platform pipe, decorated with incised straight and zigzag lines, was found.

On the eastern edge of the town of Petersburg was a small earth mound, now entirely destroyed. No one could remember whether anything had been found in it, but flint implements are abundant about its site.

At the opposite end of the town a mound of earth and stone formerly stood, but it has long since been leveled. It is said to have contained a black steatite platform pipe, many flints, and some other relics whose character could not be learned.

On a high point 2 miles south of Petersburg are two small cairns, both of which have been opened.

Half a mile north of the town, on a hill, is an undisturbed mound of earth and stone, about 40 feet in diameter and 4 feet high; and near it the remains of a stone mound about 30 feet in diameter, now mostly hauled away.

On the Cunningham place, in the river bottom, a mile below Petersburg, was an earth mound, but it has been destroyed by years of cultivation and no record of the contents is now obtainable from the residents of the neighborhood.

There is a cairn on the Stump farm, .5 miles south of Petersburg, and a mile east of the turnpike.

"Indian-house cave," about 10 miles above Petersburg, on the right side of South branch, takes its name from a tradition that it was an Indian dwelling place. As the floor is of solid stone over nearly its entire extent, there is no means of verifying or disproving the account.

HARDY COUNTY, WEST VIRGINIA.

"Old Fields" takes its name from the fact that when the earliest white explorers entered the valley there was a clearing on the left bank of South branch, just above the "Trough," at what is known as the "Neck," on the McNeill place. A fort was established here and many battles took place between the whites and the Indians. On the mountain near the upper end of the "Trough" human bones covered with stones have been found in crevices formed by erosion of the upturned strata; while on "Indian Grave ridge," 3½ miles east of "Old Fields," was a cairn, and on the mountain, a mile farther southward, there were 2 or 3 others, supposed to contain the remains of Indians slain in early border warfare. None of these cairns are more than 12 or 15 feet in diameter, and to explorers they have yielded nothing except a few bone fragments.

On the Cunningham farm, next south of "Old Fields," on a level terrace 40 feet above the river, are 2 mounds, one 35 feet in diameter and 2 feet high, the other 20 feet in diameter and 18 inches high. The central portion in each is stone, the remainder earth. A short distance

away are 2 others, on a ridge 100 feet above the terrace. They are of earth and stone in about equal proportions; the smaller is 20 feet in diameter and 18 inches high, the larger 32 by 50 feet, with the longer axis east and west, and 30 inches high. This was removed and found to cover 6 graves, none of them more than 3 feet in diameter; one extended 16 inches below the original surface, none of the others being more than a foot deep. The stones reached to the bottom in every one, some being inclined against the sides. No traces of human bones were found; indeed the only relics observable were a few flint chips scattered throughout the earth.

A small cairn has been removed from the first terrace near the river bluff on the McNeill farm.

On Thompson Parson's farm, 8 miles above Moorfield, on South fork, was a cairn 18 feet in diameter and 2 feet high, on a hillside 100 feet above the river. Nothing was found in it, although stone implements have been found in the bottom lands below.

On Duidy's farm, two miles below Parson's, on a point 50 feet above the river, are 2 mounds of stone, one 15 feet in diameter and 18 inches high, the other 30 feet in diameter and 2 feet high, united at the base. They have been opened, but the result could not be learned.

On Welton's farm, 8 miles south of Moorfield, on the left side of South branch, were 3 small cairns; all have been opened, but contained nothing of archeologic interest.

A mound of earth and stone, 25 feet in diameter and 3 feet high, on William Baker's farm, 6 miles above Moorfield, on South branch, has never been opened.

On Jesse Fisher's farm, on South branch, 7 miles above Moorfield, were 3 mounds, one of which had been partly, and another entirely, removed. The third, 25 feet in diameter and 3 feet high, has been partially opened, and it is reported that some flints were found in it. Removal of nearly the entire structure showed that it covered a single grave a foot deep, the earth from which had been thrown out on every side. In the bottom were a plate of mica, 3 roughly worked arrowheads, a piece of quartz crystal, some flint flakes, a piece of slate with 3 shallow depressions on one side (probably a polisher), and a small quantity of black substance, probably graphite, intermingled with the earth, which, when rubbed on a smooth surface, exactly resembles ordinary stove polish.

There is a cairn on the Randolph place, near the junction of South branch and South fork; another on the Newman place, 2 miles south of Moorfield, and two others may be seen on the Inkermann farm, in the vicinity of the latter.

Four miles south of Moorfield, on Jesse Fisher's farm, were 4 mounds, one of which had been removed; another, 20 feet in diameter and 2 feet high, was not opened. The third, 25 feet across and a foot high, covered a single grave reaching 6 inches into the original

soil; the stones formed a solid mass to the bottom over a space 5 feet in diameter. A slate gorget with 2 perforations was found among these stones, but there was nothing beneath them. These 3 mounds were entirely of stone, except such earth as had accumulated on them. The fourth mound, 30 feet in diameter and 3 feet high, was composed equally of earth and stone. Near the eastern side was a grave 2 by 6 feet, a foot deep, filled with bowlders, but without relics or traces of bone. Six feet northeast of the center lay a slate gorget and a number of small flint chips. Ten feet south of the center, heaped promiscuously together, were a slate gorget, 25 triangular knives of black flint, 15 quartz crystals, 2 plates of mica, a few chips and spalls, a paint cup or pipe like that shown in figure 17, and a pint or more of the same black substance noted above. Eight feet southwest of the center were 14 black flint knives and arrowheads and a shale gorget. All these objects were on the original surface. In a number of places compact masses of stone reached to this level; one of these was almost at the western edge. Nothing was found under them; if they marked the position of graves there was no other evidence of the fact. A cup-stone, about 5 pounds in weight and containing several depressions, was one of the stones forming the mound. Flint chips, a few arrowheads, and a piece of iron ore were found loose in the earth.

There is a large stone mound on the farm of George McAllister, on Lost river, 2 miles above Mathias.

A mound mostly or entirely of earth is located near Fort Seybert, on South fork, about 21 miles from Moorfield. A pioneer fort stood here, which was several times attacked by the Indians and once, in 1758, captured by them. This mound, which is now scarcely discernible, is supposed to be the burial place of the slain. Many bones in a fair state of preservation have been exhumed. Another mound which stood near here yielded bones said to be much smaller than those from the one just mentioned.

Near the Hampshire county line, on a small ridge or level formed by Frye's run, on the right side of the Cacapon river, are 3 cairns; and in the river bottom, a mile from the mouth of this run, is another. All have been opened, but nothing was found in them.

PENDLETON COUNTY, WEST VIRGINIA.

On the farm of John H. Harmon, at Upper Tract, near the river bluff, on the first terrace, were 2 stone mounds. Chips and spalls are abundant along this terrace and many flint implements, including some scrapers, have been picked up. On the same farm, on the upper terrace, are 4 mounds. One of earth and stone resembles somewhat a pear cut in two lengthwise, the smaller end being toward the east; the larger portion is 30 feet in diameter and 4 feet high, the smaller part 20 feet wide and 18 inches high, extending 25 feet toward the east. Another mound is similar in form but is somewhat smaller. A third

mound, 15 feet in diameter and 3 feet high, is entirely of stone; this covered a single grave in which nothing was found. The fourth mound is also irregular in form; apparently 2 mounds, each about 20 by 25 feet and 18 inches high, have been built end to end, in such a way that a line connecting their centers would fall near one side at their junction.

There is an earth mound at the mouth of Seneca creek, in fertile, sandy bottom land, from which many well-preserved human bones have been taken. It is reported that they were buried extended under flat stones.

A small cairn stands at Riddle's store, 6 miles above Upper Tract, and another at Jacob Hammer's, 3 miles above the latter.

An earth mound, now destroyed, stood at McCoy's mills, 2½ miles above Franklin, at the mouth of Blackthorn creek.

Various places have been reported as the sites of Indian quarries or workshops for the manufacture of arrowpoints and spearheads; also caves which are said to show traces of human occupancy; they present nothing not due to natural causes. As the rocks in this region belong to the Devonian system, caves are frequent, though mostly small, and hornstone or chert is very abundant. The weathering of the limestone has released the latter in blocks and nodules to such an extent that in many places the surface is completely covered with their fragments.

CONCLUSIONS.

The data obtained by the investigations described in the foregoing pages, and the results of previous explorations so far as can be judged by the published accounts, justify the belief that the aboriginal remains between tidewater and the Alleghanies, from Pennsylvania to southwestern Virginia, pertain to the tribes who lived or hunted within this area at the beginning of the seventeenth century. If a more ancient population existed, all traces of it have been obliterated or else bear such a resemblance to those of a later period that differentiation is at present impossible.

In the various cemeteries, so far as examined, there is nothing in the methods of burial or the character of attendant works of art that may not be more rationally explained by the known customs in vogue among the Indians of this region than by any arbitrary division into conjectural periods of time or stages of culture. The occurrence of objects which could have been obtained only from white traders fixes approximately the date of some burial places; others in which these evidences are lacking show such resemblance to the first in construction, and such similarity in specimens due to aboriginal handiwork, that any attempted separation of them that involves the supposition of a different age or dissimilar people appears to be without sufficient warrant.

The same is equally true in regard to the mounds. Even if we omit the statement of Jefferson that the one opened by him was visited by a traveling band of Indians, their contents prove them to be ossuaries formed by depositing at intervals, probably irregularly, the remains

of those whose bones had been collected since the last previous general burial. This, as we know from various authorities, was customary with many tribes both north and south. Jefferson[1] tells us that at a treaty held with the Six Nations at Lancaster, Pennsylvania, one of the Indians died and was buried near the town. Afterward a party came, took up the body, cleaned off such flesh as remained by boiling and scraping, and carried the bones home. As the Tuskarora (or Monacan) were one of the Six Nations, and as the Powhatan also preserved the bones of their dead, while the Manahoac, being neighbors to both, might be expected to have similar customs, it is quite probable that such remains in the Piedmont region are due to the tribes occupying that territory within the last three centuries. A similar assertion can safely be made concerning the country beyond the Blue ridge. The earth mounds are constructed in practically the same way; the small cairns, containing in most cases only a single skeleton and never more than two or three, are doubtless the graves of such hunters or warriors as perished on their periodical raids or hunting expeditions; the larger cairns seem to have been constructed hastily and without much care. The finding of the fragment of a gun barrel at Water lick proves a modern origin for at least one of them, and all are quite similar in their construction to the graves which students generally agree were made by different tribes who have roamed through this country within the historical period.

Following is a list of all the known tribes residing in or resorting to the valley in 1716–1732, taken from Peyton's History of Augusta County:

Shawnee, whose principal villages east of the Alleghanies were near the present town of Winchester.

Tuskarora, near Martinsburg.

Senedo, who occupied the north fork of the Shenandoah until 1732 when they were exterminated by hostile tribes from the south.

Catawba, from South Carolina.

Delaware, from the Susquehanna.

Susquehanna, or Susquehanough, who were driven from the head of Chesapeake bay and settled on the headwaters of the Potomac.

Cinela, on the upper Potomac.

Piscataway, or Pascataway, from the head of Chesapeake bay.

Six Nations.

Cherokee.

Kercheval, in his History of the Valley, says that "Shawnee cabins" and "Shawnee springs," near Winchester, received their names from settlements of this tribe, who had, besides, a considerable village at Babb marsh, 3 or 4 miles northwest of Winchester, where signs of their wigwams were visible years after the country was settled. He also says the Tuskarora were living on the creek of that name after the whites came into the country.

[1] Notes on Virginia, p. 353.

These various tribes hunted and fought over all this region. Each year, before going into winter quarters, they set fire to the dry grass in order to prevent timber from growing and thus diminishing the area of their hunting grounds. For this reason the country was almost devoid of trees, except along the streams and to some extent in the mountains, the forests which now exist having sprung up since Spotswood's day.

In 1744 one of the chiefs of the Six Nations, at the treaty of Lancaster, Pennsylvania, claimed that all the country west of the Blue ridge belonged to his people by right of conquest, and a clear title to it could only be obtained from them.[1] How long they may have been in possession of it is not known. Colden[2] states that they formerly lived near the present site of Montreal, whence they were driven by the Adirondack Indians shortly before the French settled in Canada in 1603, and settled where they were found by the whites, and that they did not extend their conquests into the south till furnished with firearms by the English; but Smith records that he saw several canoes full of them in Chesapeake bay in 1608, and that they were then known and feared by all the eastern Indians. He speaks of procuring from them arrows, shields, etc., but makes no mention of firearms or other weapons that they could have obtained from the whites, which is very good evidence they did not possess them at that time. By the seaboard Indians they were called "Massawomec," but are better known by the various names of Mingo, Mengwe, Iroquois, Maqua, and Five Nations, or, after the admission of the Tuskarora, Six Nations.[3]

Besides the aboriginal villages above mentioned, a number of Shawnee had settlements along South branch until the whites became numerous enough to drive them out; the villages above Romney may have belonged to them. At the same period the Delaware were represented by a branch upon the Cacapon; while the Seneca had a village opposite Hanging rock, and another at the mouth of Seneca creek, which takes its name from that fact. It is not known to what nation or tribe the Senedo belonged, as there is no reference to them in the older books; it is possible that the name was invented to account for the term Shenandoah, which is popularly derived from them and interpreted "Sparkling daughter of the shining stars." On the earliest deeds it is spelled "Gerando," and by successive orthographic changes has reached its present form. It is really a corruption of the Iroquoian word "Tyonondoa," meaning literally "there it has a large (high) mountain;" that is, "in that place there is a high range of mountains." On some old maps the name "The Endless Mountains" is given to some of the ranges of Pennsylvania and Virginia, probably an attempted translation of the above meaning; the descriptive portion of the word

[1] Minutes of the Provincial Council of Pennsylvania, vol. IV, p. 512.

[2] Colden C., History of the Five Nations, 1747, p. 23.

[3] Jefferson, Notes, p. 350; Craig, N. B., Olden Time, 1876, vol. I, p. 4.

refers to the elevation instead of to the length of the chain. These romantic but incorrect translations of Indian words are common. For example, "Kentucky," which is nearly always interpreted "Dark and bloody ground," is almost certainly derived from an Iroquoian word conveying the idea "a place where the grazing is good"—at least, the word having that meaning is almost identical in sound with "Kentucky," while there is no Indian word with anything like the popular meaning that bears the slightest resemblance to it.[1]

The Alleghany mountains, in this part of the range at any rate, seem to have been a dividing line between the eastern and the western Indians. South branch and Shenandoah valleys were the great thoroughfares within modern times, and may long have been so, between the north and south, for the one· while the others followed Tygart Valley and New river.

There is nowhere any evidence of an ancient or long-continued occupancy of this region by the Indians; on the contrary, the archeologic discoveries are in accord with the historical and traditional statements that more than one stock or people were in the habit of resorting to this country. The village sites, as would be expected, are along the principal watercourses, in fertile bottoms easily tilled, and the cemeteries are at the same spots. The stone mounds, on the contrary, are scattered at random, with no other apparent object in their location than the selection of a commanding outlook. It is not to be supposed that any people would carry their dead to an inconvenient spot and bury them in a manner so different from that in which most of their interments were made. There is not, however, sufficient diversity in these graves to permit a classification that would attribute particular forms to certain tribes.

It is worthy of note that many of the pipes and most of the gorgets found in this section, whether in the earth or stone mounds, very closely resemble in style, finish, and material those considered typical of the mound-building tribes of Ohio. It would be of interest to know whether this coincidence is accidental, or whether it may result from communication between the different peoples. If the latter, it would have the effect of reducing considerably the length of time that is generally supposed to have elapsed since the construction of the western mounds.

[1] Communicated by Mr J. N. B. Hewitt.

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Exchanges and other contributions to the Bureau should be addressed,

The DIRECTOR,
Bureau of American Ethnology,
Washington, D. C.,
U. S. A.

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BUREAU OF ETHNOLOGY: J. W. POWELL, DIRECTOR

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8°. 246 p., 17 pl. and maps.

(M=13). Smithsonian institution Bureau of Ethnology: J.W. Powell, director—Bibliography of the Algonquian languages by James Constantine Pilling [vignette] Washington Government printing office 1891 [1892]
8°. x, 614 p., 82 fac-similes.

(N=14). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—Bibliography of the Athapascan languages by James Constantine Pilling [vignette] Washington Government printing office 1892
8°. XIII, 125 p. (incl. 4 p. fac-similes).

(O=15). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—Bibliography of the Chinookan languages (including the Chinook jargon) by James Constantine Pilling [vignette] Washington Government printing office 1893
8°. XIII, 81 p. (incl. 3 p. fac-similes).

(P=16). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—Bibliography of the Salishan languages by James Constantine Pilling [vignette] Washington Government printing office 1893
8°. XIII, 86 p. (incl. 4 p. fac-similes).

(Q=17). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—The Pamunkey Indians of Virginia by Jno. Garland Pollard [vignette] Washington Government printing office 1894
8°. 19 p.

(R=18). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—The Maya year by Cyrus Thomas [vignette] Washington Government printing office 1894

8°. 64 p., 1 pl.

(S=19). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—Bibliography of the Wakashan languages by James Constantine Pilling [vignette] Washington Government printing office 1894

8°. XI, 70 p. (incl. 2 p. fac-similes).

(T=20). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—Chinook texts by Franz Boas [vignette] Washington Government printing office 1894

8°. 278 p., 1 pl.

(U=21). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—An ancient quarry in Indian territory by William Henry Holmes [vignette] Washington Government printing office 1894

8°. 19 p., 12 pl., 7 fig.

(V=22). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—Siouan tribes of the east by James Mooney [vignette] Washington Government printing office 1894

8°. 92 p. and index, map. *In press.*

(W=23). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—Archeologic investigations in James and Potomac valleys by Gerard Fowke [vignette] Washington Government printing office 1894

8°. — p., 17 fig. *In press.*

(X=24). Smithsonian institution Bureau of Ethnology: J. W. Powell, director—List of the publications of the Bureau of Ethnology with index to authors and subjects by Frederick Webb Hodge [vignette] Washington Government printing office 1894

8°. 25 p.

CONTRIBUTIONS TO NORTH AMERICAN ETHNOLOGY.

Department of the Interior U. S. geographical and geological survey of the Rocky mountain region J. W. Powell in charge—Contributions to North American ethnology volume I [-IX]—[seal of the department] Washington Government printing office 1877 [-1893].

4°. 9 vols.

NOTE.—Volumes I to VII of this series are out of print.

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Part I. Tribes of the extreme northwest, by W. H. Dall. 156 p., 9 fig., 10 pl., pocket map.

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2. Dictionary of the Niskwalli, by George Gibbs. pp. 285–361.

VOLUME II, 1890 [1891]:

The Klamath Indians of southwestern Oregon, by Albert Samuel Gatschet. 2 pts. cvii, 711 p., map; iii, 711 p.

VOLUME III, 1877:

Tribes of California, by Stephen Powers. 635 p., 1 pl., 44 fig., 3 p. music, pocket map.

Appendix [Linguistics], edited by J. W. Powell. pp. 439–613.

VOLUME IV, 1881:

Houses and house-life of the American aborigines, by Lewis H. Morgan. xiv, 281 p., 57 pl. and fig.

VOLUME V, 1881:

Observations on cup-shaped and other lapidarian sculptures in the old world and in America, by Charles Rau. [1882.] 112 p., 61 fig.

On prehistoric trephining and cranial amulets, by Robert Fletcher, M. R. C. S. Eng. Act. asst. surgeon U. S. army. [1882.] 32 p., 9 pl., 2 fig.

A study of the manuscript Troano, by Cyrus Thomas Ph. D. with an introduction by D. G. Brinton M. D. [1882.] xxxvii, 237 p., 9 pl., 101 fig.

VOLUME VI, 1890 [1892]:

The Ɋegiha language, by James Owen Dorsey. xviii, 794 p.

VOLUME VII, 1890 [1892].

A Dakota-English dictionary, by Stephen Return Riggs, edited by James Owen Dorsey. x, 665 p.

VOLUME VIII, 189–:

Pottery of eastern United States, by William H. Holmes. *In press.*

VOLUME IX, 1893:

Dakota grammar, texts, and ethnography, by S. R. Riggs, edited by James Owen Dorsey. XXXII, 239 p.

INTRODUCTIONS.

(1). Introduction to the study of Indian languages, with words, phrases, and sentences to be collected. By J. W. Powell. [Seal of the Department of the Interior.] Washington: Government printing office. 1877.

4°. 104 p., 10 blank leaves. *Out of print.*

Second edition as follows:

(2). Smithsonian institution—Bureau of Ethnology J. W. Powell director—Introduction to the study of Indian languages with words, phrases and sentences to be collected—By J. W. Powell—Second edition —with charts—Washington Government printing office 1880

4°. xi, 228 p., 10 blank leaves, kinship charts I-IV in pocket. A 16° "alphabet" of 2 leaves accompanies the work.

(3). Smithsonian institution—Bureau of Ethnology—Introduction to the study of sign language among the North American Indians as illustrating the gesture speech of mankind—By Garrick Mallery, brevet lieut. col., U. S. army—Washington Government printing office 1880

4°. iv, 72 p., 33 unnumbered figs. *Out of print.*

(4). Smithsonian institution—Bureau of Ethnology J. W. Powell, director—Introduction to the study of mortuary customs among the North American Indians—By Dr. H. C. Yarrow act. asst. surg., U. S. A.—Washington Government printing office 1880

4°. ix, 114 p. *Out of print.*

MISCELLANEOUS PUBLICATIONS.

(1). Smithsonian institution—Bureau of Ethnology J. W. Powell, director—A collection of gesture-signs and signals of the North American Indians with some comparisons by Garrick Mallery. Brevet lieut. col. and formerly acting chief signal officer, U. S. army—Distributed only to collaborators—Washington Government printing office. 1880

4°. 329 p. *Out of print.*

NOTE.—250 copies printed for use of collaborators only.

(2.) Smithsonian institution—Bureau of Ethnology J. W. Powell director—Proof-sheets of a bibliography of the languages of the North American Indians by James Constantine Pilling—(Distributed only to collaborators)—Washington Government printing office 1885

4°. XL, 1135 p., 29 pl. (fac-similes). *Out of print.*

NOTE.—Only 110 copies printed for the use of collaborators, 10 of them on one side of the sheet.

It was the intention to have this Bibliography form Volume X of "Contributions to North American Ethnology," but the work assumed such proportions that it was deemed advisable to publish it as a part of the series of Bulletins, devoting a Bulletin to each linguistic stock.

(3). [Linguistic families of the Indian tribes north of Mexico with provisional list of the principal tribal names and synonyms.

16°. 55 p. *Out of print.*

NOTE.—A few copies printed in 1885 for the use of the compilers of a Tribal Dictionary and Synonymy now in preparation. It is without title-page, name, or date, but was compiled from a manuscript list of Indian tribes by James Mooney.

(4). [Map of] Linguistic stocks of American Indians north of Mexico by J. W. Powell. [1891.]

NOTE.—A limited edition of this map, which forms plate I of the Seventh Annual Report of the Director, has been issued on heavy paper, 19 by 22 inches, for the use of students.

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